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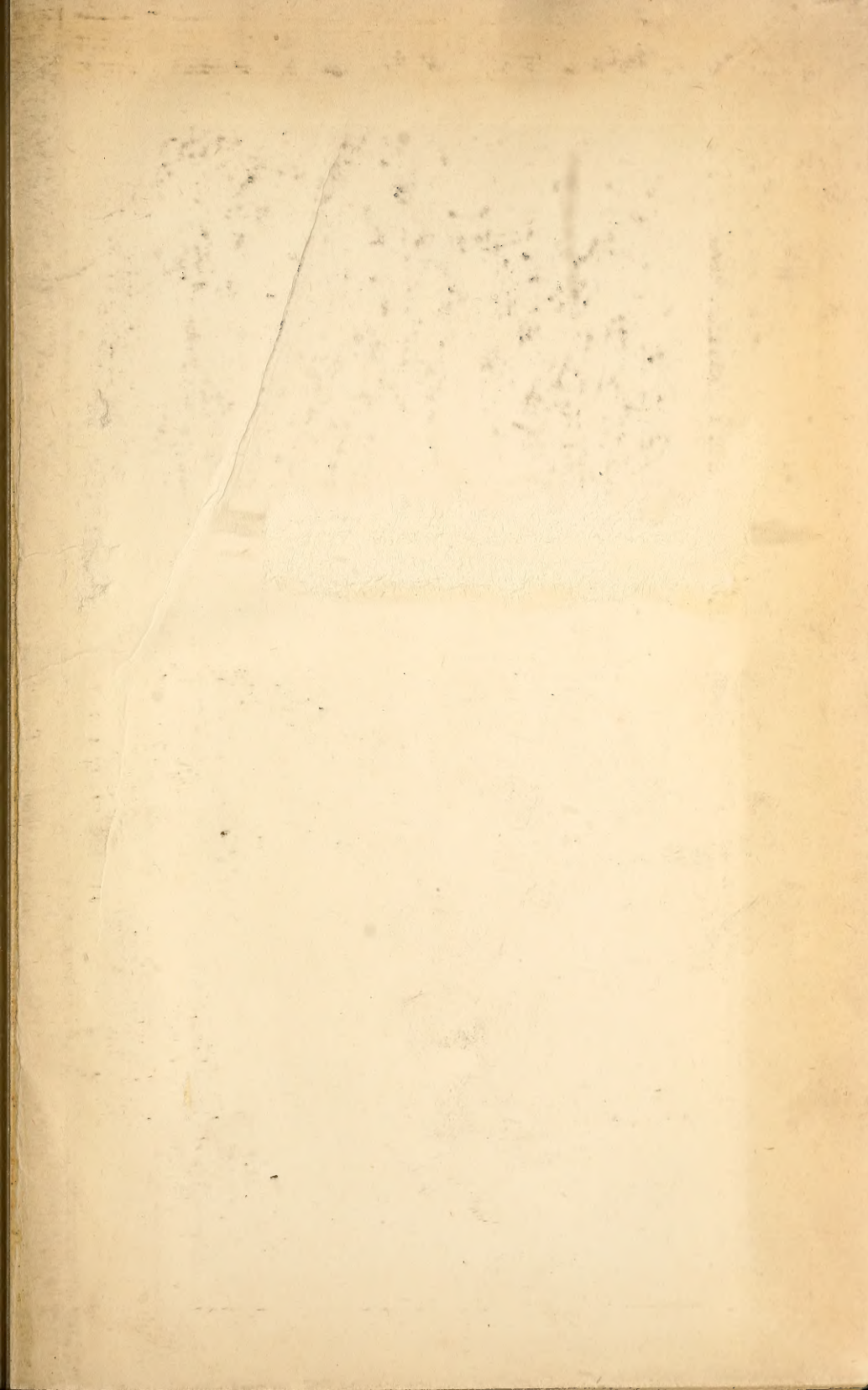
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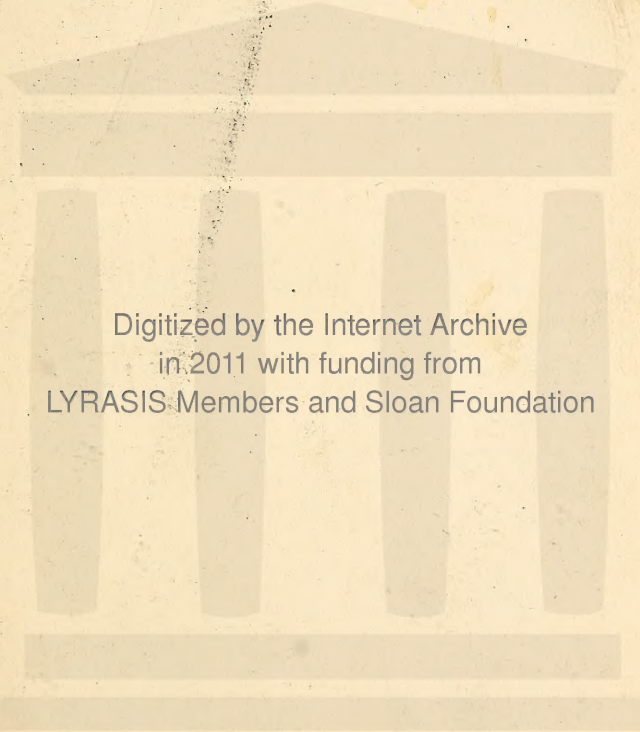
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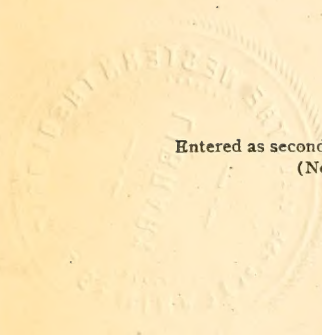
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No. 1

Peace Through War.

THE REV. ROBERT SCOTT CALDER, D. D., PH.D.

Over nineteen hundred years ago, a little company of shepherds on the hills about Bethlehem had the stillness and the silence of their night-watch broken by a strange, sweet song of "Peace on earth, good will among men". During all the intervening centuries we have thought we have seen evidences of the gradual realization of that prophetic song. But now, suddenly, in the second decade of the twentieth century, in what is thought by all to be the very heart of Christendom, and by men and rulers who claim to be the faithful and devoted followers of the Prince of Peace whose birth was heralded by that angelic message, a war is raging,—a war that is the greatest calamity, the last terrible scourge that has befallen this earth of ours. For wholesale, brutal slaughter of lives, for the wanton and widespread destruction of property and the world's rare art-treasures and the unreplaceable monuments of civilization, no war in all the past can be compared to this, the Great War.

The Saracens, the Turks, the Huns, the Goths, the Vandals, the North American Indians, at their best—

that is, at their worst—never wrought such ruin, caused such carnage, so stayed the wheels of progress and hurled civilization back by centuries, as this war has done in a few short weeks. Major Louis Livingstone Seaman, of the Medical Reserve Corps of the United States Army, from which he resigned after going to Europe in order that he might have liberty of speech, has written back: "I have participated as an officer or an observer in eight campaigns, in almost every country in the world, but in none have I ever witnessed such exhibitions of atrocious barbarism as this war is furnishing".

But such was to be expected. For war is killing men, and killing men is always barbarous, atrocious, inhuman, brutal, devilish. It cannot be otherwise. And modern science has raised war to the *n*th power of efficiency,—which does not mean that the cruelty and suffering have been refined out of it, but that it has become only more barbarous, more savage, more inhuman, more brutal, and more hellish than man has ever known it to be before.

But does this prove that the angels were mistaken? Is Christianity therefore a failure? Is the brotherhood of man only the wild dream of some over-sensitive, effeminate, imaginative idealist? Does this war mean the collapse of civilization?

Not by any means. To me this war is the last frenzied rage, the supreme effort born of desperation, the very death struggle of militarism,—that remnant of mediævalism, yes, of barbarism and savagery, that still grips like a huge octopus our modern world and sucks out our life blood like an insatiable leech. Many are beginning to look upon this war as a war upon war, a war that will prove as never before the irrationality, the inhumanity, the unchristianness, the absurdity, the impossibility of war in a world of men made brothers by

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religion, by science and literature and art, by industry and trade, and by all the common, human interests.

The clash was inevitable. Now that it has come and is proving so terrible, a new order will arise. Peace will bring with it the final substitution of law for force, arbitration for war, as the means of settling international disputes. Despite this war, and because of it, the Peace movement will succeed. Reason rather than brute force will rule among nations as it now rules among individuals.

Nietzsche, Germany's mad philosopher, was an anachronism in this age. His was the last cry of that grossly materialistic conception of life, the philosophy of force, that made the strong man the "superman"—the man of mere, cold, cruel, brutal power,—a philosophy that brazenly declared that might makes right. Hear his blasphemous parody on the words of the Christ: "Ye have heard that man hath said, Blessed are the peacemakers, but I say unto you, Blessed are the warmakers, for they shall be called, if not children of Jehovah, then children of Odin [the old Norse god of war], and Odin is greater than Jehovah".

More in harmony with the feelings and hopes and ideals of to-day are the famous words of Victor Hugo. Said that far-seeing prophet more than sixty-five years ago: "A day will come when a cannon ball will be exhibited in the public museums just as an instrument of torture now is, and people will be amazed that such a thing could ever have been. A day will come when these two immense groups, the United States of America and the United States of Europe, will be seen in the presence of each other, extending the hand of fellowship across the ocean, exchanging their produce, their industries, their arts, their genius, clearing the earth, peopling the deserts, improving the creation under the eye of the Creator, and uniting, for the good of all, these two irresistible and in-

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finite forces, the fraternity of man and the power of God”.

That is our hope to-day. And it is a hope that is much nearer realization than when those words were first uttered. Almost unbelievable strides have been made since then toward universal peace. The progress since the opening of the twentieth century is simply amazing to those not familiar with the movement. The nineteenth century was the century of nationalism, when the nations were individually unified, and a national consciousness was developed. The twentieth century promises to be the century of internationalism, when an international consciousness will be created and developed, and a world-unity evolved that will make war between nations impossible.

Let me suggest some of the reasons for cherishing this hope of universal peace. They must necessarily be brief and general. The first is the fundamental one,—the one that has made possible and has been the inspiration of all other influences and movements that are bringing the abolition of war within the range of possibility. It is—because such a time was in the vision of those ancient seers and prophets whose forecasts have never yet failed, whose faith and hopes were so near and so true to the eternal Wisdom working in this world that they have not yet been disappointed;—because the divinest man that ever trod this earth taught and lived the precept of non-resistance, preached and practiced the great truth that love is stronger than hate, that gentleness is itself strength, that mercy is nobler than justice, that charity and forgiveness are the true measure of manhood’s worth, and not retaliation and revenge:—and because this true man, God’s own Son, proclaimed a coming Kingdom in which all men should live such lives as he counselled and lived, in which all men should be brothers. That is why we believe in a larger than

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national patriotism, in a wider than neighbor or racial love. Already poets and philosophers have had their dream of such a time. Long ago the Stoic prided himself in being a citizen of the world. The common man has had his visions too. We are all feeling the world-citizenship of which Lowell sings:

"Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
Oh, yes! his fatherland must be
As the blue heaven wide and free!

Is it alone where freedom is,
Where God is God and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
Oh, yes! his fatherland must be
As the blue heaven wide and free!

Where'er a human heart doth wear
Joy's myrtle-wreath or sorrow's gyves,
After a life more true and fair,
There is the true man's birthplace grand,
His is a world-wide fatherland!

Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother,—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a world-wide fatherland!"

Of the many signs of the new era, the most conspicuous, perhaps, and characteristic of the new century is the recent multiplication of arbitration treaties. The first decade of the twentieth century witnessed the signature of ninety-six such treaties. During the present administration twenty-six so-called "breathing spell" or "stop, look and listen" treaties have been signed, and nineteen of them finally ratified by the United States alone. As one peace advocate says: "All previous centuries have witnessed ten wars to one arbitration treaty.

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The first ten years of the twentieth century has witnessed fifty treaties to one war. It looks as though this were going to be the age of treaties rather than the age of war, the century of reason rather than the century of force. And every treaty is a golden band uniting the nations into one”.

As we place this war along side such facts as these, it seems more than ever only a lull, a pause in the otherwise steady progress, only a backward-flowing eddy—vast and devastating, to be sure,—but still an eddy on the margin, itself caused in part by the very force and speed of the onward flow of the central stream.

Nations are not only making treaties with each other, they are beginning to come together in an official way to talk things over. The two Hague Conferences are of immense import in this process of unifying the nations. The First has been called “half the world in a room”, and the Second “all the world in a room”. The moral influence of such gatherings is beyond measure,—not to mention the many important acts or conventions unanimously adopted. No general arbitration treaty, of course, was agreed upon. But it is significant that thirty-five of the forty-four nations represented voted for it, and the other nine endorsed the idea and expressed the willingness to enter into such agreements with other nations individually. Surely a step has already been taken toward the Parliament of Man, a Supreme Court of the World.

The peoples, too, of the world are meeting together to consider common interests. International congresses are becoming surprisingly numerous and frequent. They are significant of the world-outlook, the world-consciousness that characterizes this age. Over two hundred organizations hold regular international congresses, including the various denominations, the Young Men’s Christian Association, the Christian Endeavor Society,

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Missionary Societies, educational, scientific, and professional organizations, literary and philological bodies, commercial, political, and legal associations, trades-unions, the socialists, fraternal groups, Peace societies and congresses.

There are other and many ways of thus promoting and increasing international intelligence and fellowship,—travel, international hospitality, exchange of university professors, Rhodes scholarships, the presence in nearly all lands of an increasingly large number of foreign students, and, perhaps most effective of all, the growing interchange of ideas, of books, periodicals, and papers. For art and science and literature, man's spiritual achievements, know no narrow national bounds. The student ought to be, and is, a citizen of the world, free from all prejudice of race and country, from all provincialism. Mental hospitality is a characteristic of the modern man. It is not the appeal to a selfish patriotism that wins the heartiest response to-day. It is not the message of a narrow sectarianism that most stirs our hearts. It is not denominational religious truth, but the great universal Christian truths, that grip men to-day and bind all together in common devotion to common duties. A truth that is not big enough to grip others ought not to be big enough to hold me or you. "A truth to really stir America must be big enough to stir Great Britain and Germany too". Men of all nations to-day are thinking more and more the same thoughts. A more intimate knowledge of each other is creating a common sympathy. All this is making war more and more impossible. Dr. Lynch, an American delegate to the Peace Congress that was so abruptly ended by the war, tells of a session in which united prayer was made that war might still be averted. As they knelt, the thought came to him of these men, German, French, and English, fighting each other, as their fellow-countrymen were already

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doing. Nothing in the world, he said, could have induced those men to fight each other. They had come to know each other. They had learned a love and a patriotism that transcended neighborhood and land and race. For them the accident of birth and an artificial boundary line did not make a brother man an enemy to be hated in time of peace and killed in war. International intercourse and friendly fellowship will in time lift all men up to that high plane of vision,—and then war will be no more.

One more evidence that the reign of law rather than force will soon and surely be realized,—one that to me is the most assuring, aside from my Christian faith and hope, is, that such is in the line of past progress, of evolution. The principle of evolution is operating in all our world, in all our life. In the physical realm, in the animal world, in the life of mankind as a race, and in man's individual life there is growth, development, evolution. In every case there is the upward climb, from the lower to the higher, from the brute to the spirit. The ascent from force to law is very evident.

In man's individual relations with his fellows there has been a gradual elimination of force and an increasing use of reason and law. Men no longer settle their disputes by free hand-to-hand fights. Even the duel, once socially sanctioned, is now discarded. Men resort and must resort to law courts. And such resort is becoming less frequent as men become more just and charitable in their dealings with each other.

War among individuals has been abolished. So has war between communities. Cities, towns, townships, and counties may have rivalries, but no disputes lead to war. The state, with its laws and courts of justice, has made tribal or community war unnecessary, undesirable, impossible.

States themselves, some of them as large as European empires, have in our country dispensed with war,

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and so with armaments and armies, and live and prosper in peace under the wider federal law and constitution. The United States has been called the greatest peace society in the world, the strongest argument for peace. For if so many empire-states can banish war and institute law and justice throughout a broad continent, if fifty languages, races, nationalities can dwell together in peace, then why on every continent, between all states cannot war be abolished and peace and order and good will prevail? Such a condition is possible, does now exist, not alone within the bounds of a single nation but between great nations.

On the crest of the Andes between Argentina and Chile there stands a massive statue of the Christ, high on a great globe upon a giant granite shaft. One hand holds the Cross, the other is stretched out in blessing the world. It commemorates the arbitration treaty between the two countries, the first ever concluded that covers all cases. "Sooner shall these mountains", runs the inscription, "crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer".

More impressive even than this appeal of the bronze Christ is the silent testimony of the three thousand miles of unfortified boundary line of mountains and plains and lakes and rivers between the United States and Canada. It is a witness to the whole world of the possibility of an unarmed peace, of the undeniable desirability of such amicable, peaceful relations rather than the constant fear and suspicion and, sooner or later, war that an armed peace is bound to breed.

Thus is war being supplanted and law and reason established between nations, as is already the case between individuals and between groups and classes within the national bounds. We call the process social evolution. However named, it is God's way of working. The

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Peace movement cannot fail; it has God in it and behind it.

America's share in the promotion of universal peace is already great. A still larger honor and opportunity awaits her. By righteousness and equal justice within her borders, by unselfish disinterestedness in all her dealings with others, America is destined to become the dispenser of peace among warring nations, the model of triumphant democracy to all the world. And since we are a democracy, that fairness and freedom from prejudice and selfishness which we pray may characterize and crown us as a nation can do so only as those qualities are desired and diligently sought and actually attained by us as individual citizens. Let us believe and live the brotherhood of man. Think and talk, and pray and practice the gospel of peace and good will, and in spite of, —no, because of this present war, there shall be "Peace on earth".

"Your work will not be vain: for out of war
Will come the proofs, the ghastly, hideous proofs,
Gathered from fortress, trench and corpse-strewn field,
Witnessed by myriad wounds and broken hearts,
Inscribed, in time, on sorrowing shafts and tombs,
And writ at last on history's calm page,—
Proofs of the truth you've made the whole world hear,
Proofs of the truth the whole world yet will heed.

When the red strife is but a memory,
On new foundation will the nations build,
And they will take for its chief corner-stone
This stone rejected by the purblind kings."

PEACE.

Grove City College.

Hebrew Spiritualism.*

THE REV. FRANK H. RIDGLEY.

Modern criticism is being recognized as no longer a necessary antagonist to Christian apologetics. The solid basis of truth upon which all the vagaries of O. T. literary and historical criticism have rested, has only served to make more firm the foundations of the doctrine of inspiration as applied to the Hebrew Scriptures. Men may differ in defining the term inspiration in this connection, but any careful study of religious development reveals an element running through these writings which set them apart from all other records of religious aspiration and expression. The student who approaches the O. T. merely as the record of the development of the religious consciousness in Israel, but who does so in all sincerity, and with an adequate knowledge of similar movements among other peoples, cannot escape an ever growing conviction that in these writings, covering a long period of varied national and individual experience, there is to be found the record of an inspired movement. With this faith, won in the open field of untrammelled criticism, he may meet undisturbed the sorest blows of the most unexpected disclosures of advancing knowledge and cold but sincere intellectuality.

From the work of Layard at the site of the ancient city of Nineveh, in 1845-1851, with its rich fruitage in the famous black obelisk of Shalmaneser II. (860-825 B. C.) and the magnificent palace and library of Sennacherib (705-681 B. C.), throwing open the pages of Babylonian

*"Hebrew and Babylonian Traditions". The Haskell Lectures. Delivered at Oberlin College in 1913, and since revised and enlarged. By Morris Jastrow, Jr., Ph.D., Professor of Semitic Languages in the University of Pennsylvania. New York: Charles Scribner's Sons. 1914. Pp. xvii plus 376. \$2.50 net.

and Assyrian history to illumine the brief sketches of the Hebrew records,—from the discovery of George Smith, as he read in 1872 for the first time the flood narrative of the great Babylonian epic, opening the vast stores of Euphratean religious literature, the nearby and kindred peoples in Babylonia and Assyria have been a fruitful field of study in tracing the sources and development of Hebrew traditions. Influenced by the splendour of this eastern civilization, and swept away by the many points of striking resemblance between its religious concepts and customs and those of the Hebrews, a Pan-Babylonian school has arisen, tracing to Babylonian sources most of Hebrew religion and civilization and much of early Christianity. To American scholarship is given the honor of furnishing one of the best equipped and most fully qualified opponents of this extreme school. We owe to Prof. Morris Jastrow, Jr., one of the earliest, and even to this day one of the best studies of “The Religion of Babylonia and Assyria” (1898), and his German version of the same work (“Religion Babyloniens und Assyriens”, volumes I-II. completed), which he is still developing and carrying on to an exhaustive completion, gives promise of being an unsurpassed compendium of Babylonian and Assyrian religious treasures. While Dr. Jastrow combats the extreme views of the Pan-Babylonian school, yet he is much impressed with the close connection between the Hebrew Scriptures and these eastern sources. One sentence near the close of his book reveals his point of view. “A proper study of the Hebrew religion is closely bound up with an investigation of the religious antiquities of Babylonia; and as our knowledge of these antiquities increases, it will be found that not only are Hebrews and Babylonians equipped with many common possessions when starting out upon their intellectual careers, but that, at different times and in divers ways, the stimulus to religious advance came to

the Hebrews from the ancient centers of thought and worship in the Euphrates Valley."

Dr. Jastrow is just such a student of Hebrew religion as here suggested, and the past fifteen years have been full of careful research and critical examination of ever increasing material. Two books are the fruit of this study. In the *American Lectures on the History of Religions*, Dr. Jastrow has contributed the eighth volume in his "*Aspects of Religious Belief and Practice in Babylonia and Assyria*" (1911). A glance at its table of contents will show it to be a compact but more popular presentation of the material found in his great work, but with a greater emphasis upon the questions suggested by such headings as "Culture and Religion", "Temples and Cult", and "Ethics and Life after Death". In view of his interest in the evidence of Hebrew dependence noted in his earlier book, a few passages in this second one are noteworthy, showing that his mind is developing a most suggestive field of investigation. Not that the thought was wholly absent from his former study. Even there Dr. Jastrow recognizes the limitation to Babylonian ethical development due to a false concept of deity. It is true, that "an ethical spirit was developed among the Babylonians that surprises us by its loftiness and comparative purity", especially as illustrated in the "penitential psalms", which "indeed show the religious and ethical thought of Babylonia at its best". A keen sense of sin makes very real these psalms of penitence, which he characterizes as "the flower of the religious literature of Babylonia", and in a sense, "the only productions in cuneiform literature that have a permanent literary value". Yet behind them lies a concept of sin and deity which fails to differentiate between moral and ceremonial, between voluntary and involuntary. Man must appease the manifest wrath of his god, but in the display of that wrath, "It was not necessary for the deity to be

just". This ethical limitation is rooted in a concept of deity which apportions to different manifestations the forces of good and evil. Thus Dr. Jastrow is confident that "there is not the slightest trace of any approach to real monotheism in Babylonia", but that certain forces inherent in their system of thought were in themselves "sufficient to prevent the Babylonians from passing, to any considerable degree, beyond the stage in which the powers of nature were personified and imbued with real life".

In passing from these ideas found in his "Religion of Babylonia and Assyria" to his "Aspects of Religious Belief", we find that the high ethical reach of the temple ritual is again recognized, and its practical effect is illustrated by the humane and moral precepts found in such codes as that of Hammurapi (as Dr. Jastrow has come to spell the name of the great ruler whom he identifies with Amraphel of Gen. xiv.) But the limitations of the Babylonian system are especially manifest to Dr. Jastrow "by the almost complete absence of all ethical considerations in connection with the dead". "The gods appear to be concerned neither for the dead nor with them". It is this lack of the ethical factor which casts an impenetrable gloom over the ultimate issue of life, and differentiates it from that of the Hebrews, "who, starting from the same point as the Babylonians and Assyrians, reached the conclusion (as a natural corollary to the ethical transformation which the conception of their national deity, Jahweh, underwent) that a god of justice and mercy extended his protection to the dead as well as to the living, and that those who suffered injustice in this world would find a compensatory reward in the next". The possession of these elements has made the Hebrew religion what it is to-day. The failure to attain this ethical idealism, "by which is here meant a high sense of duty and a noble view of life", is the fatal limita-

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tion to the highly developed religion of Babylonia and Assyria. Even her striving after monotheism failed for lack of it, because "Monotheism becomes religious only through the infusion of the ethical spirit". Thus Dr. Jastrow, while recognizing the close kinship between certain elements of the O. T. and the religion of Babylonia and Assyria, finds it "difficult to resist the conviction that its closeness has been exaggerated".

This marked element of *difference* between these two great, kindred religious systems, suggested by these contrasts gathered in passing and especially noted in the close of his "Aspects of Religious Belief", forms the basis of the essential thesis in Dr. Jastrow's most recent work, "Hebrew and Babylonian Traditions", a book attractive in form, full of information gathered from a field of vast interest to every O. T. student, and maintaining a proposition of deep significance to every Jew and Christian. We must remember that Dr. Jastrow is himself a liberal Jew, trained in all the traditions and literature of modern Judaism, and a careful and conscientious student of all that pertains to the religious history of his people. Free from any trammels of Christian or Jewish dogmatism, but inspired with a deeply religious reverence for the great ethical message of the Hebrew Prophet, he continues his study of comparative religion, but with a new and most fruitful change of emphasis, which we may best express in his own words: "Impressed by the fact that the civilization of the Hebrews and the Babylonians moved along such different lines, despite the many features they had in common, I felt that the real problem involved in a comparative study of Hebrew and Babylonian folk-tales, beliefs, religious practices, and modes of thought was to determine the factor or factors that led to such entirely different issues in the case of the two peoples". He feels the need for "a work like this one, devoted primarily to pointing out

the differences between Babylonian myths, beliefs, and practices, and the final form assumed by corresponding Hebrew traditions". These differences he sums up in the presence in the Hebrew religious system of "ethical monotheism", "a view of divine government based on a spiritual and ethical interpretation of the God-idea".

In developing this thesis, Dr. Jastrow gives an opening chapter to a general survey of the "Relations between Hebrews and Babylonians", in which he defines his problem as the determination of "the point of separation between the two that led to such totally different issues". He believes that "the differentiating factor in Hebrew history is to be found in the outcome and not in anything that has to do with its beginnings". Thus he turns to a comparison with Babylonian sources, but with the conviction "that the real value of a comparative study of any kind lies in bringing out the differences". He assumes common Semitic traditions and customs at the basis of Hebrew and Babylonian religious development. But into this mass is injected a transforming force, culminating in the great ethical and religious message of the writing Prophets, but inspired by the mission of Moses, who "had invested the national Yahweh with certain ethical traits that differentiated him from other tribal deities and which paved the way for the fuller and more complete conception of the Prophets of a power of universal sway, working through righteousness and making for righteousness". We have here the two essential elements of vital force in Hebrew tradition,—the fundamental ethical concept of God, and its development in later prophecy into the transcendent spirituality of God. These two views—the conception of a supreme God expressed in terms of spiritual power, and the ethical content of the monotheistic conception of the divine government of the universe—embody the main teachings of the Prophets.

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The rest of the first chapter and all the following chapters are but illustrating and illuminating the proposition that the presence of these elements in Hebrew thought, and their absence in Babylonian have led to the wide divergence of these two great religions and civilizations. Discussing in four successive chapters "The Hebrew and Babylonian Accounts of Creation", "Sabbath", "Views of Life after Death", and "Ethics", he piles up evidence showing that while much is common in each case, in the Hebrew record there is an ethical emphasis, conscious and definite, expressed in terms of developed character rather than material prosperity, culminating in a confident hope of life after death and a firm faith in a final adjustment of all the ills of this life. In his last Chapter, he reveals what was latent throughout, and what became manifest in the study of the views of immortality, that the superiority of Hebrew ethics over that of the Babylonians, a superiority consisting chiefly in the emphasis upon the development of nobility of character rather than in the attaining of worldly prosperity and material advantage, the supreme goal of Babylonian life aim, was grounded in the spirituality of their conceptions of the deity. The Babylonian concept of deity was frankly materialistic. "'The heavens proclaim the glory of God', says the Psalmist, in a sublime burst of admiration at the beauty of the stars; for the Babylonian the heavens proclaimed the gods—*were* gods. Between the two conceptions lies the difference between a spiritualistic and a materialistic faith", and "this materialistic aspect is the characteristic keynote of all the Babylonian Creation stories", and of all other phases of their religious thought, vitiating their theology and limiting their ethics. On the other hand, whatever mythical elements one may trace in the Genesis narratives, the deliberate minimizing is most evident, and the whole O. T. is full of types and figures striving "to

spiritualize the power of Yahweh". Dr. Jastrow traces this process from the "Word" of Elohim in the Creation narrative, through the "Wisdom" of the post-exilic literature, to the "*Logos*" of Philo. "The three terms, God, Word, and Wisdom, are almost identical. Word and Wisdom become theological concepts, endeavors to picture the workings of a Power conceived of entirely as a spiritual force". Reference is made to the "opening words of the Gospel of John that so succinctly and admirably sum up the entire process of thought involved: 'In the beginning was the Word and the Word was with God and the Word was God'. . . . God, Word, and Wisdom are three in one".

Time and space do not permit us to follow this study in detail. The thesis is consistently maintained and logically developed. Even in that obscure field, the origin of the Sabbath, Dr. Jastrow lays supreme stress upon the ethical and spiritual content which was poured into the ancient institution; and out of the naïve faith in the survival of the individual at death, he traces the highly developed doctrine of immortality, the judgment, and the Messianic kingdom, with the growing emphasis upon the infinite and eternal value of the individual soul and the attendant doctrine of a glorious consummation in a kingdom to be realized in a Paradise of God.

The great mass of material in this book may be found in his former treatises, and yet almost every page contains some choice word of fresh criticism or some selected bit of information gathered from a storehouse of wide research and careful study. It would be unfair to cite a few of these passages, and it would be impossible to list a fair proportion of them. An Appendix gives a most valuable digest of all the recent light upon the "Hebrew and Babylonian Accounts of the Deluge", including material drawn from the as yet unpublished results of Dr. Poebel's recent find among the tablets from

Nippur in the Museum of the University of Pennsylvania.

Students may take exception to some of Dr. Jastrow's statements and deductions. Conservative scholars must reject some of the fundamental assumptions underlying his process of thinking and research. But no one can carefully read his book without getting a strong conviction of the unique value of that body of religious literature handed down to us in the O. T. Scriptures, and of an inherent force in them making for godliness and righteousness.

The Christian reader cannot but take delight in the place which Christianity and its Founder is given in Dr. Jastrow's study of the traditions of his own people. I cannot better close than by quoting some of his words in this connection. "I trust that I may be permitted to express my own conviction that in the picture of the great teacher of Galilee drawn for us in the Gospels we have not only a real personality, but one who impressed himself so deeply on his surroundings—so much more so than his precursor, John the Baptist, with whom Jesus has much in common—that when the time came for summing up the religious movements that had so profoundly stirred the minds of men in Palestine and beyond the boundries of this little land, Jesus became for Paul at one and the same time the exponent, the embodiment, the medium, and the illustration of the system so logically and impressively worked out by him". "The final point to which we are led in tracing the unfolding of religious thought and of the aim of life among the Hebrews, and which carried them so far away from Babylonian views and traditions, deals with the rise of a new religion issuing out of the old one. With the appearance of Christianity a new factor makes itself felt in the ancient world. . . . The ethics of Jesus thus represent the culmination of the movement which, stretching from Moses across more than a millennium, led to a view of life based

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on a conception of divine government in which righteousness and mercy have usurped the place taken by power and arbitrariness, and formulating, as the end of existence, the perfection of character in place of the satisfaction of worldly ambitions. . . . The new religion, which contained so much of the old, starts out weighted with the rich legacy of the past. Transcending the geographical boundaries within which it arose, it passes on to carry the message of the Prophets and psalmists throughout the world''.

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Greek Religion.*

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We are wont to get our ideas of Greek Religion from Homer and Greek Art. In the Iliad and Odyssey we read of a Zeus, king of gods and of men; of his wife, Hera; of Pallas Athena; of the far-darting, far-working Apollo; of their family life, with all its joys and sorrows, its squabbles and merrymakings. These ideas are confirmed by the relics of Greek Art which we possess. The Hermes of Praxiteles, the Zeus and Athena of Phidias, the Apollo Belvedere, these all reflect the Olympian pantheon of Homer. Accordingly in a vague way we feel that all Greeks prior to Christianity worshipped these gods and that they led a life as free and unconcerned as that of their deities on Olympus; an existence free from all fear and unconcerned for the deeper and better things of life. Such a view is erroneous and unfair to the Greeks, as it does not take into account the historical development of the people nor the higher aspects of their religion.

The classical Greeks were different from the men of Homer who living in Mycenae, "rich-in-gold", and in Crete. We now know that prior to 1200 B. C. and reaching back for at least a couple of milleniums a very high degree of civilization existed in Crete and also on the mainland. This is the civilization that is partially reflected in the pages of Homer. About 1200 B. C. a series

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- *1. *Prolegomena to the Study of Greek Religion.* By Jane Ellen Harrison. D. Litt., LL.D. Cambridge: University Press. 1908. \$5.00.
 2. *The Higher Aspects of Greek Religion.* By L. R. Farnell. D. Litt. London: Williams and Norgate. 1912. \$.175.
 3. *The Greek Genius.* By R. W. Livingston. Oxford: Clarendon Press. 1912. \$2.00.

of invasion by northern tribes commenced, and by degrees this civilization which they encountered, decayed and passed away. Then followed three or four centuries, properly the "dark ages" of Greece, leading up to the Homeric poems and the philosophy of Ionia. In the course of time the religion as well as the rest of the culture of the pre-Hellenic inhabitants was fused with that of the Hellenic invaders. Accordingly it becomes an interesting problem in history to determine what elements of the later Greek Religion came from the Mycenaean Age and what were brought in by the northern invaders. Again at later periods there were other accretions so that we perceive that Greek Religion is not something that can be described by any law or universal formula.

The Greeks possessed no bible, at no time in their history having any authoritative book or series of books on religious matters. Consequently it is impossible to formulate any theology of the Greeks in the sense that we can have Christian theology based on the Bible. It is possible, however, to discover the various elements in the religious thought of the Greeks and also the influence exercised by these elements. We discover two parallel tendencies or streams in Greek Religious thought; one that is full of joy, the other a religion of fear and propitiation. The former is Olympian, its deities are those of Homer, it tends to make life joyous and unconcerned. The latter has its gods in the underworld, these gods or demons are to be feared, and their anger is to be averted by offerings. The former was a religion of freedom, the latter one of bondage. It will be our purpose first of all to take up this demon-fear or demon-worship of the Greeks, and show to what a large extent it entered into their lives.

CHAPTER I. THE FESTIVALS.

The popular festivals at Athens afford us abundant evidence of the Chthonic or underworld element in Greek religion.

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1. *The Diasia.* This has generally been taken to be a festival in honor of the Olympian Zeus. On closer investigation we find that the cult of Zeus has been imposed on the cult of a being called Meilichios, having the form of a snake and many of the characteristics of Ploutos and Erinys. "He was the avenger of kindred blood, his sacrifice was a holocaust offered by night, his festival a time of chilly gloom" (Harrison, Prol. 28). We see at once that the cult of Meilichios is unlike that of Olympian Zeus as described in Homer and that the ceremony of purification by means of a fleece found in this festival is wholly alien. Philologically, furthermore, we have good grounds for believing that Diasia does not mean festival of Zeus, but ceremonies of imprecation.

2. *The Anthesteria.* A popular etymology has made this the Feast of Flowers, and as the feast came in spring the name was appropriate. However, it is possible to derive the name from a Greek word, which means to pray back or revoke. This would make the Anthesteria a time for the revocation of ghosts. This festival lasted for three days and the celebration in each day was originally chthonic and gradually became a true festival. For example the last day of the feast was called Pithoigoi, which means the opening of the jar. Originally the jar was the grave, and the opening was for the purpose of letting the ghost come forth. Later the grave of the dead became the jar of wine. Thus the solemn fast, the "Feast of All Souls", became a festival of the wine-god.

3. *Thargelia.* This was a harvest festival, the name itself meaning first-fruits. In Athens it was customary to hang a harvest-wreath near the door, and this was to be a charm against pestilence and famine till the next year. However, the most interesting rite took place in the sixth day of the festival, when the "Pharmakos" was beaten with leeks and other plants.

This was an expulsive rite signifying the driving forth of impurities and crimes. Then the "Pharmakos" was led forth from the city to meet his fate. We have every reason, in fact, to believe that even in the fifth century the "Pharmakos" was put to death, thus giving an example of human sacrifice in Periclean Athens. The whole idea of this rite was not atonement, but purification. In this way famine and pestilence were to be kept away from the city. We can see at once the similarity of motive in harvest-wreath and in scape-goat. In its essence the Thargelia was different from the Anthesteria, the latter being a festival of ghost-placation, the former a festival of magical cleansing for the incoming first-fruits of harvest.

4. *Autumn Festivals.* The most important of these was the Thesmophoria. It was a woman's festival, and its purpose was to induce fertility. Certain women, carefully purified for the purpose, let down pigs into a chasm in the ground. Later on, probably at the same festival a year later, they descended into these caverns and brought back the decayed flesh of these pigs, which was mixed with seed and placed on altars as a fertility charm. Accordingly the Thesmophoria was the festival of carrying magical charms, for this is probably the meaning of "thesma". Under autumn festivals we may also count the Haloa or Feast of the Threshing Floors in the month of December. The climax is a banquet for women in which all animal flesh is taboo. This festival is of special interest, for it is a counterpart of the lesser Eleusincian mysteries.

The word Mystery needs some explanation. It means in Greek Religion a rite in which certain sacred objects are exhibited, which cannot be safely seen by a worshipper till he has undergone certain purifications. Towards the end of September in Athens arose the cry, "To the sea, ye Mystae", and then the procession of

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mystics was formed. Each devotee would take a pig, drive it six miles to the sea, and there bathe himself and the pig. Further the formulary of the *mystae* tells us what the mysteries were: "I fasted, I drank the posset, I took from the chest (having performed the rite) I put back into the basket and from the basket into the chest". Thus these minor Eleusincian Mysteries included fasting, drinking, and handling of certain sacred objects.

From this very brief examination we are in a position to see the inner significance of all these festivals except the Diasia. In this pre-Olympian or Chthonic religion there is present the idea of pollution (physical it is true) followed by purification. These two ideas seemed to be strangers to the Olympian theology, as Homer would indicate.

CHAPTER II. DEMONOLOGY.

By a study of the great festivals we have gained some conception of the ritual of the earliest Greek religion. We have discovered that it is a ritual of propitiation or placation. It is a more serious task to define the primitive conception of god. What was the nature of the god or the gods that these early people worshipped? That is a question difficult to answer, for it means determining the theology of a people, a difficult thing to do. Even after the coming of art and literature everything is in a flux, there being no fixed standard.

Like all primitive people the Greeks feared and worshipped demons. Their word was "*ker*", which frequently occurs in Homer and is generally translated death or fate. It is, however, a word of larger implications. It is often conceived as an evil spirit, entering the body and thereby causing physical pollution and disease. By a leap of the imagination, as in their atomic theory, the Greeks anticipated the modern world and developed a bacillus theory of disease. Sometimes the *Ker* is

made definite. Thus we have a Ker of old age, a Ker of death, an erotic Ker, a mantic Ker, etc. "Ghost, bacillus disease, death-angel, death-fate, fate, bogey, magician, have all gone to the making of it. So shifting and various is the notion that it is hard to say what is primary and what developed, but deep down in the lowest stratum lie the two kindred conceptions of ghost and bacillus".

In Greek poetry we frequently come across the word Erinyes, which literally means "angry ones". In reality the Erinyes is a ker or ghost of a slain man. This ghost is angry, it haunts and pursues the sinner, until like Bellerophon he wanders about in the "Plains of Wandering" gnawing his soul. This theory is made classical by Aeschylus in his Eumenides. Orestes murders his father's slayer, Aegisthus, and also his guilty mother, Clytemnestra. The Erinyes, the ghosts of these murdered people, haunt him and make life a burden. The poet of course teaches a higher lesson, making the Erinyes the voice of conscience, bringing punishment to the sinner. In this we have a perfect example of the method in which a primitive animistic idea could gradually develop into a moral law of conscience and justice.

CHAPTER III. THE EVOLUTION OF A GODDESS.

Our third step will be to see how the Greek people actually obtained a personal deity. We will start in this inquiry with a goddess, for strange though it may seem the primitive deity was female and not male. If we accept the matriarchal theory of the origin of society, and if we lay down the principal, that "men make the gods in their own image", then this is perfectly reasonable. Man would not only assign to deity his own attributes, but also his own social conditions. Accordingly the Greek myth of the Mother and the Maid merely reflect this primitive social condition which we can call matriarchal. Early man knew who his mother was, his

paternity was unknown. Instinctively feeling that he was sprung from the earth it was easy for him to personify, and then to talk of Ge or the Earth Mother. Combining these two words he calls this goddess Gēter, or Demeter. At first this may have been a mere abstraction, much as we talk of mother earth, but later Demeter was quite as much a person as Zeus himself. The next stage was the development of the idea of Mother and Maid. Later on at Eleusis a differentiation takes place between Demeter and the Maid (Persephone). The former becomes an Olympian, the latter retains her underworld position. The Homeric hymn to Persephone is aetiological, the result of a desire to explain this differentiation. In reading it we must remember that at first there was no difference, that the Maid was merely the daughter of the Mother.

Thus in the beginning we have a duality of goddesses, which later becomes a trinity, and then the number increases still further. In part this increase was due to Northern influences. Thus Artemis was brought from the North and was ever in conflict with the local goddesses. Euripides in his "Hippolytus", for example, shows the chaste Artemis in conflict with the love-inspiring Aphrodite. In larger part, however, this increase was due to the natural law of growth. Thus Athena is the Maid of Athens, the goddess of wisdom, who succeeds in driving out Poseidon. The myth of her birth from the head of Zeus is of late date, and is largely a literary and political invention. Aphrodite is the maid, controlling one of the fundamental human relations. She is thus merely a departmental goddess. The myth of her birth from the sea is merely another form of the *Anodos*, or springing forth from the earth. Hera was at first supreme goddess, and Zeus did not exist. In Homer the patriarchal stage has come, but Hera is still rebellious and causes much trouble to the new monarch

of gods and of men. She represents the Mother entering upon a new relation, and rebelling against it.

To trace these steps is not difficult, but it seems to be impossible to note any development from ghost or demon into goddess. "In a word links are wanting in the transition from ghost or snake or bogey to goddess". These links will be supplied in the following chapter on the evolution of a god.

CHAPTER IV. THE EVOLUTION OF A GOD.

In the Diasia we have noted that Zeus Meilichios was originally a snake god. Many of the male cults of Greece can be traced back to their origin in hero-worship. Among the original Pelasgians there were many local heroes, and when the Achaeans settled in Greece many of them still continued to be regarded as divine. Their tombs were inhabited by their ghosts, and these ghosts were often represented as snakes.

Thus a hero-cult was like that of Zeus Meilichios; it was essentially a serpent cult, representing the desire to placate ghosts and avert trouble. Now it was upon this hero- or snake-worship representing an original and primitive chthonic religion, that the later Olympian theology was imposed. By degrees we pass from the snake-ghost worship of a hero to his worship as a personal and mighty deity.

We may take, for example, Asklepios. His symbol is the snake, which plainly tells that he was once worshipped as the ghost of a hero. In 421 his cult was brought to Athens and firmly established there. In the case of other heroes the attempt was not so successful. Hercules, for instance, was a hero of primitive Pelasgian stock, but the attempt to make of him a full Olympian god failed. He ever remains a strong man and not much more.

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We have found now what was lacking in our study of female deities, a connecting link between the chthonic and Olympian religion. We begin with certain local heroes, whose ghosts are worshipped as snakes. The Achaeans from the North come in, they take up these local cults, give new names, and make the worship more spiritual and intelligent. This development, we must remember, came later than the time of the Mother and the Maid.

CHAPTER V. DIONYSUS.

With the superimposing of this higher Olympian religion on a larger chthonic cult we do not reach the end of the process. Up to this point we find nothing in the Greek religion that was mystical and would satisfy really profound religious natures. This satisfaction is offered by the coming of a new god, an immigrant from the far North, yet having much affinity with the old pre-Achaean stock.

This was the god Dionysus. In Homer's time he is comparatively unimportant, being evidently a newcomer. In the days of Phidias he has reached his prime. Consequently in view of the evidence that we possess, we are justified in putting the settlement of the Dionysus cult at some point between 800-500 B. C. The worship of Dionysus originated in Thrace. From there his cult was carried in two streams, one eastward to Asia Minor, the other southward to Greece. This fact accounts for the frequent statement that the cult of Dionysus was Asiatic in its origin. Even Euripides, who above all Greeks ought to have known better, misleads us by the words he puts into the mouths of Bacchantes: "From Asia, from the day-spring that uprises. From Tmolus ever glorious, we come" (Eur. Bacch. 65).

Dionysus, as he marches, is accompanied by bands of various kinds, made up of Satyrs and Maenads. When the Achaean invaders took possession of Greece, they

were forced to fight the original inhabitants. In Homer we came across traditions of the fierce conflict. Thus we are told of the prowess of Lycurgus and Peirthoos. "Mightiest were they, and with the mightiest they fought, with wild men mountain-haunting". Il. I. 262. It was natural for the newcomers to look upon these fierce fighters as wild men, and later to attribute to them some of the qualities of animals. In this way the Satyrs were men with the hoofs and tails of horses. At first the Satyr was also a Centaur, but in the course of time the Centaur evolved into a being half horse and half man. We are accustomed to the Centaurs of the Parthenon metopes, where we see the full body of a horse, and the neck and head transformed into the trunk and head of a man, giving us a monstrosity, a being with two sets of vital organs. In the beginning this was not the case, as the Centaur when he commenced to be differentiated from the Satyr, was a man with the lower half of his body equine. The Satyrs always remained predominantly men, and were given certain horse qualities on account of the hatred and contempt of their conquerors. These Satyrs, often called Silens, were the attendants of Dionysus and on many a vase one can see them revelling around the God. (Another theory is that the Silens were the horse-men, and the Satyrs were goat-men. This point might lead to a discussion, which would include the history of the origin of the Greek Drama).

The female attendants of Dionysus were called Maenads or the mad-ones. They appear under various names, but they are best known as Bacchae on account of Euripides' play of the same name. In this play they call themselves "swift hounds of raging madness". This seems to be a fairly accurate description of these female votaries, for they revelled on the mountain sides throughout the night, engaging in all manners of orgies. It is natural that there should have been some opposition to such a cult and as we read the Bacchae our sympathies

are instinctively enlisted for Pentheus, who seeks to repress the Maenads because their rites are immoral and degrading. Originally the Maenads were nurses of Dionysus, as Homer and Sophocles bear witness. There the reveller Dionysus is full grown, yet his cult evidently was the development of the worship of a babe. This is the significance of one of his names, Liknites, which means "he-of-the-cradle". It points back to a time when the main function of woman was motherhood, and when bands of women worshipped the babe. This cult of Mother and Son corresponds to that of Mother and Daughter, which we have already noticed.

At Thebes, as we see in the *Bacchae*, there was a special legend about Dionysus. His mother was Semele, and she was also Keraunia or the "thundersmitten-one". Semele was another form of Mother Earth, and that she was thundersmitten refers to some portent in connection with the appearance of Dionysus. As the Olympian Zeus was the god of thunder, so it became easy to make Dionysus son of Zeus and Semele. This double parent-hood of course was a later development, a departure from the matriarchal idea of Mother and Son.

The question at once arises, "what element of power did this Dionysus cult possess, that this newcomer was adopted into the Olympian Pantheon as a real god?" The answer is simple. Dionysus was the god of wine, and this was what enabled him to march in triumph through the land of Greece, brushing aside all opposition.

"A God of Heaven is he,
And born in majesty,
Yet hath he mirth in the joy of the earth,
And he loveth constantly.
Her who brings increase,
The feeder of children, Peace.
No grudge hath he of the great,
No scorn of the mean estate.
But to all that liveth, His wine he giveth,
Griefless, immaculate.
Only on them that spurn
Joys may his anger burn".

(Eus. *Bacch.* 416ff.)

The simple truth is that the worship of Dionysus was a cult of intoxication. Among the primitive Thracians this intoxication could not have been produced by the juice of the grape, but by some intoxicant manufactured from cereals. Many of the names of Dionysus substantiate this. Thus Bromias means "he-of-the-oats" and Sabazios equals "barley-man" or giver of sleep. To put it plainly this primitive Dionysus was merely a common everyday "Beer-god". With his migration to Greece and the introduction of the vine, his cult becomes more dignified as that of the "vine-god".

Another name given to Dionysus is Dendrites or "he-of-the-tree". The worship of Dionysus as a tree-god is but a step back from his worship as a vine-god. The essence of such a worship is the life principle or the power of fertility. It is this which accounts for the phallos being used as a symbol in the worship of Dionysus. Akin to this is the worship of Dionysus as the "bull-god", again emphasizing the life principle. Dionysus, then, seems to be a primitive nature-god, appearing in tree or bull-form, and finally informed and vitalized by a spirit of intoxication. He is really the male correlative of the Maid, with the element of orgy and intoxication added. In fact his title Dithyrambos called attention to the duality of this god, made up of the life principle and intoxication.

To us in these latter days it is difficult to conceive in anyway how a worship could develop out of intoxication. So much misery, squalor, repulsiveness are the manifest results of drink, that we instinctively class intoxication as something anti-religious. Among the Mediterranean people to-day there is but little drunkenness, and wine drinking does not impress us as something repulsive. The ancient Greeks were noted for their temperance, only on very rare occasion becoming intoxicated. Even then it was generally some mild form of intoxication, and the

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rites of the wine-god became a sacrament, the means of union between the human and the divine.

CHAPTER VI. ORPHISM.

Dionysus has a title of especial interest, Zagreus. Under this title we come across a ritual primitive and bloody. In Crete a bull was slain, was torn asunder, and the worshippers then ate the raw flesh. Clement of Alexandria describes this feast: "The Bacchoi hold orgies in honor of a mad Dionysus, they celebrate a divine madness by the eating of raw flesh, the final accomplishment of their rite is the distribution of the flesh of butchered victims". In other places the victim was a goat. However, in Periclean Athens, we are not to suppose that such a barbarous rite was in vogue. Even worse than the tearing and eating of the raw flesh of bulls and goats was a still earlier form of this, when the victim was a child. For this we have the evidence of vases. What we will ask, is the inner significance of such a rude and bloody rite, which existed from pre-historic times down into the Christian era? The bull was the symbol of deity; the warm blood-dripping flesh was his substance endued with life; to partake of it was to partake of the body and blood of the god, and so to assimilate and appropriate his nature. The whole affair was a mystic pagan sacrament. We can at once see the resemblance to the Christian sacrament of the Eucharist. It is no wonder that this Christian sacrament, the very heart and core of the Christian religion, should have been materialized by the Catholic Church. It was but too easy for Christians, emerging from a paganism with this mystic rite of eating the flesh of their god, to develop a doctrine of transubstantiation. In reality the underlying principles of pagan cult and Catholic rite are identical, though the latter of course is absolutely free of all repellant elements.

This desire to be one with god was the result of sin and evil in the world. The only way to avert this evil was for man, a descendant of the gods, to gain again the nature of god. This was the mystic element in Greek Religion and it has been associated with the name of Orpheus. According to the ordinary tradition Orpheus was a great musician of Thrace. Under the influence of his name, for he never became a god nor did he have a cult as such, much of the Greek Religion was given a higher mystical significance. One example of this will suffice. The cult of Dionysus had become universal and as we have seen he was worshipped as a bull. Accordingly the Orphics worship him as the ancient bull-god, and not as the later wine-god. At Eleusis, where we find a fusion of the cults of Dionysus and Demeter, the Orphics also took part in the mysteries. Through their influence the mystic union with god here took a higher form than the mere exhilaration of intoxication. On the other hand, there was much of weakness in Orphism. It had a tendency to pick up some ancient and degraded rite, such as the Omophagia, above mentioned, or the sacramental purification by rubbing the body with blood and mud, and then to mysticize it. It is just this element which Plato criticized in his Republic.

There are other rites of a more pleasing nature connected with Orphism, but setting forth the same great principal of union with god. At Eleusis at the Greater Mysteries it was customary to celebrate a mimetic marriage between the hierophant and the chief priestess of Demeter. Shortly after the completion of the marriage the hierophant would go forth and announce to the initiates a great mystery: "Holy Brimo has born a sacred Child Brimos". This mystic marriage and this mystic birth it was natural for Orphism to take up and assimilate. Even here the rite was of such a personal nature, that it is quite possible that later it degenerated

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and made it possible for Christian writers to attack the immoralities of the Eleusinian Mysteries.

Orphism clearly and consciously taught an advanced doctrine of immortality. The Orphic tablets teach us that man is immortal by virtue of his divine origin. After death the human soul is to drink of the fount, Mnemosyne, and to avoid the well, Lethe. This is the doctrine that future bliss is full consciousness and future punishment is absolute unconsciousness. It is this element in Orphism which appealed to Plato, and which we find in his doctrine of recollection. Plutarch expounds a doctrine of the future world, which touches the high water mark of Orphic eschatology. He says that the extreme penalty of the wicked in Erebus is not torture but unconsciousness. "The one and only instrument of punishment is unconsciousness and obscurity, utter disappearance, carrying a man into the smileless river that flows from Lethe, sinking him into an abyss and yawning gulf, bringing in its train all obscurity and all unconsciousness".

CHAPTER VII. THE HIGHER ASPECTS OF GREEK RELIGION.

It is a comparatively easy task to describe the ritual of a religion; it is somewhat difficult to set forth its theology and underlying philosophy; it is far more difficult to estimate its influence in life and character and social culture. However we are in a position to give some estimate of the value of this Greek Religion, the genesis and teachings of which we have reviewed.

a. The Family. In Homer's day the family was undoubtedly patriarchal. In earlier Crete the supreme deity was female, from which some have argued that this earlier society was matriarchal. This of course is a moot point, and no definite conclusion is possible. With the coming of the Zeus cult from the North society un-

doubtedly did have a patriarchal organization and the worship of Zeus did foster monogamy. Zeus had one wife Hera, and she was a loyal though somewhat quarrelsome spouse. The many amours of Zeus but reflect that double standard of morality, which even to-day is not unknown, perfect chastity for the female and complete freedom for the male.

Marriage was a sacred ceremony, the wedding rite was a mystery, the bride was consecrated to some local deity. Thus religion came as close to the marriage relation as it does in Christianity: Among the Greeks there was no tendency to develop celibacy, or to give any special value to virginity. On the contrary the Greeks took a rather modern eugenic view of marriage. Plato tells us that a man "must cling to the eternal life of the world by leaving behind him his children's children so that they may minister to God in his place". Religion gave her sanction to the marriage bond and strengthened it, in order that the state in turn might be benefitted.

In the family the father was all important. He was really a priest of the family, he tended the altar of Household Zeus, he had the power of the curse. In this way Greek Religion exalted parentage, and made filial disobedience almost inconceivable. This all developed a strong family feeling. Sophocles describes the family ties in their most beautiful aspects in *Antigone*. There the heroine is willing to defy law and suffer death rather than forego her duties to her brother fallen in war.

b. The State. We have found the family the first religious unit, the father being priest. Under the patriarchal system the family becomes the clan, and this in turn becomes the tribe, state, nation. The family god, the Zeus-of-the-Household, becomes the god of the clan and then of the nation. It was this religious conformity that held together a particular society. It is hard for us, however, to estimate its force. The most obvious

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example is the cult of Athena at Athens. It certainly gave a deep sense of unity to the people who worshipped that one goddess in particular. It was also the source of weakness, because it was this feeling which made alien marriage impossible. This in itself was enough to render any large and permanent political federation of the Greek states impossible. Another result of this local conception of the deity was that Greek Religion as a whole was not a missionary religion. Why should the Athenians, with their religious life centering in and bound together by the Parthenon, strive to convert other peoples? No local or national religion can ever be a missionary or a universal religion. Among the Greek the teachers of the Orphic mysteries, who knew no home or land, were the great missionaries.

In the Greek state we can note some definite results of religious teaching. Slavery was a comparatively humane institution, as slaves were regarded as members of the family. The act of manumission was religious, a slave being liberated in some temple. The murder of the member of a clan was a sin because it violated the religious unity of the family. The ghost of the slain haunted the slayer. Later this was broadened to apply to the entire state, but the murder of an alien was never regarded in the same light. Patriotic courage was rewarded in many ways, by the public funeral of the fallen and the care taken of the orphans left behind.

c. Universality. There were universal elements in the Greek Religion, universal at least from the standpoint of Hellenism. Homer's Zeus was a universal god. A pan-Hellenic cult of Zeus in the course of time, would have been able to give unity to Greece, but the power of the local cults was never overcome in full. Phidias conventionalized the conception of Zeus, and the Zeus of Phidias became the type for the entire Greek world through the influence of the Olympian games. The pre-

eminence of the oracle of Delphi was another fosterer of pan-Hellenic sentiment. In fact at Delphi we have a prototype, as it were, of the mediæval papacy. Under religious influence grew up also a kind of international or rather interstate law, as found in the sanctity and inviolability of oaths.

d. Liberty. The Greeks were liberal in religion and tolerant of heretics. Successive immigrant deities were absorbed into their Pantheon. We have no record of a war among the Greeks waged for religious purposes nor do we hear of any systematic persecution. In fact there are only three examples of punishment for the holding of certain religious views. One of these was the case of Socrates, and here as in all the other cases we can discover some cause beside the purely religious for the persecution. In fact from the classical Greek period down to the nineteenth century the world has never enjoyed the same liberty of theological and philosophical speculation that it had in the time of Plato and Aristotle. The same is true of science. There was no orthodox theory for the origin of the world or of man to fetter the Greek intellect. In all things the Greek was absolutely free.

Just as the Greeks had no sacred books, so they had no sacred names. We never find them investing the name of a deity with the sanctity so native to the Semitic mind. We have merely to compare the Old Testament with Aristophanes to see the difference. We cannot conceive of the writers of Old Testament holding up Jehovah to ridicule the way Aristophanes does with Zeus and the other gods. Even from our modern standpoint the Greeks would be considered irreverent.

e. Art. In Greek culture there was a vital connection between religion and art. If it is true that art was the handmaiden of religion, it is equally certain that art

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had a large influence in the development of religious thought. We can see how religion affected ancient art, for nearly all this art is in some way connected with temples or other religious buildings. On the other hand Phidias and other great artists ennobled and transformed the conceptions of certain deities and, wrought in marble, those high conceptions became the common property of the entire Greek race.

f. Morals. From the moral standpoint Greek religion was weak. Though intellectually superior, yet morally the Greek was vastly inferior to the Hebrew. However, conditions were not as bad as they might seem to be to the reader of Homer or Aristophanes. It is true that the myths were often immoral, but on the other hand we have good reason to believe that the temple worship as a rule was pure. It is not certain that the Greeks had a clear idea of what is meant by the conviction of sin. In fact man and God were so much alike, that it was impossible to take sin as seriously as the Hebrew people did. There was no doctrine of original sin outside of Plato; all sins were particular acts. A superficial view was also taken of purity and holiness, there being in most cases outward states and ceremonial conditions. As we have seen it was really the mission of the Orphics to give a moral depth and spiritual meaning to Greek Culture.

University of Wooster.

A New Grammar of the Greek New Testament. *

THE REV. DAVID E. CULLEY, PH. D.

New stars continue to arise in the East and shed their light upon the truths and prophecies of the Sacred Scriptures. We are always ready to welcome the new light and we gladly receive the messengers who come bearing it. The last decade or so has witnessed the arrival of many such heralds and we have seen the pages of the Old Book stand out in fresh colors. Cuneiform inscriptions from the Orient have had their application to Old Testament study; and, as a result, many Hebrew mysteries have been revealed anew and the whole political and spiritual history of the Israelitish nation stands out for us clear cut and full of new significance.

Not so much can be said for the New Testament. Her scholars have heretofore scarcely profited on the same scale with those of the Old. Many have there been, however, in the vanguard among New Testament students who have heralded the breaking of a new dawn as they have pointed out the value of nineteenth century discoveries for a more thorough knowledge of the New Testament Scriptures.

Up to the present the men engaged in this fascinating labor in preparation for a better understanding of the New Testament have been Europeans, and contributions have come from Great Britain and Germany. It is a source of considerable gratification, therefore, that we are now able to announce to the readers of *The Bulletin* that an American scholar has joined these able exponents of the light, illuminating the New Testament afresh. Prof. A. T. Robertson, Professor of Interpretation of the New Testament in the Southern Baptist Theological Seminary, Louisville, Ky., has just sent into the world a monumental work on the grammar of the Greek New

*"A Grammar of the Greek New Testament in the Light of Historical Research", by A. T. Robertson. New York: The George H. Doran Company. 1914. \$5.00.

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Testament, embodying the results of recent research in all departments of New Testament study, and the present article is written in appreciation of Prof. Robertson's work.

For a long time scholars working in the New Testament field have felt and emphasized the need of a new work on New Testament Greek grammar that would combine the excellencies of the standard treatises of Winer and Buttmann, and utilize the knowledge of the subject that has accumulated during the last forty or fifty years. But the need for such a work has been greatly enhanced in the last fifteen or more years by the labors of the men mentioned above—such as: Deissmann, Moulton, Milligan, Thumb, and others.

The nineteenth century, called by Deissmann the archaeologico-epigraphic century, brought to light large quantities of non-literary documents which had lain from the earliest Christian centuries and before buried in the refuse heaps and rubbish shoots of the antique world. The dry nature of the Egyptian sands preserved, surprisingly well, large quantities of papyrus texts which, now unearthed, acquaint us almost for the first time, outside of the New Testament, with the actual life of the masses of humanity in the early Christian centuries and furnish us the basis for a new study of the vernacular Greek spoken throughout the inhabited world in Paul's day. Hundreds of thousands of inscriptions, gathered from all parts of the Graeco-Roman world lend themselves, also, to a better understanding of the language in which the New Testament was written. Ostraca, or broken fragments of earthenware, which formed the cheap writing material of the poorer classes in those times when writing materials were both scarce and costly, have been likewise unearthed and made to serve as witnesses in the new quest for the true story of the life of the peoples living in lands bordering on the Mediterranean from the time of Alexander the Great to the Emperor Constantine.

So long we have depended for our knowledge of antiquity on the classical writings emanating from, and reflecting the life of, the upper classes that we have seen only one half the picture and forgotten that there was another view to be had. We have obtained our whole conception of that world, throbbing with a many-colored life, as it has been depicted for us in the lofty but artificial speech of the aristocrat for whom the common people were accursed. Almost since the days of the Apostles this lower and middle class has been forgotten. But now, thanks to recent discoveries made by the patient labors of Christian scholars and the archaeologist, these lower classes have suddenly stood forth from the rubbish mounds of their ancient cities and villages and urgently beg to be heard. Undoubtedly the testimony of the cultured upper class would outweigh in importance that of the populace if we must make a choice between them; but they tell us only of their own life and ambitions and ignore the masses to whom Christ preached. In this democratic age it is fitting then that we now hear the other side of the story that cannot but help us to a clearer understanding of the Message so often directed to the multitude.

And the most startling fact perhaps that confronts us, as we come to an examination of the records found in these inscriptions and papyrus texts, is of a linguistic nature. The language of the common people in Christ's day, the vernacular speech of the Roman Empire, or the Koine as it is called, was the language in which the New Testament was written. The purists were wrong! The Holy Spirit did not speak in pure Attic Greek. In the words of Moulton: "the Holy Ghost spoke absolutely in the language of the people, as we might surely have expected He would" (Proleg. p. 5). The Hebraists were equally wrong, for while the translation of the Old Testament into Greek was influenced by Hebrew syntax, yet the Greek even of the LXX was not simply an artificial, translation speech, and much less can this be affirmed of

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the New Testament. As late as 1894 Blass could say: "New Testament Greek is to be regarded something by itself and following laws of its own". But we now are assured upon the basis of this new study that the Greek of the New Testament did not in any material way differ from that spoken by the common people in their life of every day throughout the Roman Empire. The language of the synoptists, of John, James, Peter, Paul, and the writer of the Epistle to the Hebrews was the language of the law courts, of the shop, the schoolroom, and the home. The New Testament was a living message spoken in a living tongue, to a people confronted with the great problems of life.

Thus it is that the papyri discoveries of Flinders-Petrie, Grenfell and Hunt, and others have ushered in a new epoch in the study of the Greek New Testament and the work done upon the basis of this new material by such scholars as Mayser, Deissmann, Moulton, H. A. A. Kennedy, Jannaris, Milligan, and Thumb has revolutionized our notion of the language in which the New Testament was written, and made new grammars of the Greek New Testament a *sine qua non*, new lexicons and new commentaries a necessity. The excellent work of Grimm-Thayer must be replaced by more up-to-date lexicons. Winer-Moulton is far from the last word on New Testament grammar and syntax, and the older commentators, who served their day so well, can no longer be depended upon for a true view of the text they labored to expound.

As for the lexical task, Deissmann is known to be at work on a New Testament lexicon in the light of the papyri and inscriptions. J. H. Moulton has also published many lexical notes from the papyri in the *Expositor* (1901, 1903, 1904, 1908). Milligan and Moulton are now both at work on these notes (*Expositor* 1908—) and a lexicon of the New Testament based on their studies has already been announced.

Of the grammars a new edition of Blass by the hand of Albert Debrunner came out last year. The third edition

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of Moulton's excellent Prolegomena (a grammar of New Testament Greek. Vol. 1, Prolegomena) appeared in 1908, and Prof. Schmiedel of Zurich began a revision of Winer in 1894. This last work, however, is as yet incomplete and it is a question whether an English translation is likely to be undertaken.

Dr. Robertson's extensive grammar appears now the first considerable contribution to the study of the New Testament by American scholarship made on the basis of the new discoveries. It is a large vol. 7 x 10 inches in size, containing just 1400 pages, and representing 26 years' study, labor, and reflection. Prof. Robertson was doubtless as well prepared as any other man in America for the task he has so nobly performed.—A pupil of Dr. Broadus, a linguist by profession and love, he represents the best traditions of New Testament Greek scholarship in this country. He was already well known to the religious world through a long list of important publications before this volume, to the preparation of which any man might be happy to devote a life time, was sent to the press. Among the earlier works from his pen mention must here be made of his Short Grammar of the Greek New Testament which appeared for the first time in 1908 and in the third enlarged edition in 1912. This book, which might be considered a by-product of the work necessary in the preparation of the present volume, was well received in the English speaking world, as the three editions, already made necessary, indicate, and has been translated into Italian, German, Dutch, and French and is now being turned into Spanish.

The larger Grammar is divided into three parts. Part I contains a splendid introduction discussing in a masterly way such subjects as the New Material, the historical Method, the Koine, and the place of the New Testament in the Koine. The whole sweep of modern literature touching upon the Greek language in the classical, Hellenistic, and modern periods, touching also upon historical grammar and comparative philology, has been

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examined and sifted for material contributing to the subject in hand. Indeed not an inconsiderable part of the value of this portion of the book consists in the fact that we have here gathered into small compass innumerable extracts from this wide range of literature, and any one interested in a scholarly study of the New Testament will be greatly benefited by frequent reference to this introduction.

In Part II the *accidence*, or grammar in the narrow sense, has been treated. This part of the book covers chapters 5-8 of the whole work and treats word-formation, orthography and phonetics, declensions, and conjugation of the verbs, pointing out the peculiarities of the Koine, or New Testament Greek, in the light of the papyri. Prof. Robertson has devoted to this part of his book considerably more space than any one of his predecessors among New Testament grammarians and has everywhere found that a study of the papyri and inscriptions sheds new light on New Testament Greek Grammar. 234 pages of the book are thus given up to a study of forms. But even so, in part III, devoted to syntax, Dr. Robertson has not departed from the traditional practice among New Testament Greek grammarians inasmuch as this section of his book covers the major portion of the whole work, or 829 pages. Up to the present, students of comparative philology have given relatively little space to an investigation of syntax. The study of the inscriptions likewise has been confined to forms and phonetics, and when we come to the papyri, aside from the work of J. H. Moulton, we are little better off. It is striking then that New Testament grammarians have reversed this order and given the bulk of their study to syntax. Dr. Robertson defends this practice by saying: "that the demands of exegesis are great and urgent, not to say more congenial. The distinctive character of the New Testament teaching is more closely allied to lexicography and syntax than to mere forms". Blass pointed out that the variations between New Testament and classical Greek were best

observed in the sphere of syntax and lexicography, a view which was diametrically opposed to the position held by Winer, who taught that New Testament peculiarities of syntax were very few. Blass was right but Professor Robertson warns us that we are not to think of the New Testament as simply a jargon or dialect of the Koine in syntax. "It is not less systematic and orderly than the rest of the vernacular Koine, and the Koine is as much a real language with its own laws as the Greek of Athens" (p. 382).

The whole treatment here in Dr. Robertson's hands is the work of a broad minded scholar. Principles and not rules are sought. The method is that of the investigator in historical and comparative grammar. And everywhere the results of the latest research have been consulted and made to bear fruit for the student of the New Testament. It is recognized that there are limits to the results obtained by a study of this kind. The syntactical expert cannot always speak the last word, in any given instance. Nevertheless the thorough student of language cannot for a moment wander from the trail marked out for him by the grammarian, and the careful, helpful exegete will always remind himself that syntax must ever precede real exegesis.

Dr. Robertson's book is a credit to American scholarship, and it is gratifying to know that serious work of this high standard is being done in this country. The advanced student of the New Testament will experience great pleasure in its study. Every live, energetic minister will welcome the new light it sheds on the sacred writings, and come from its study with a new inspiration and will turn again to his Greek Testament and there find vital messages all clothed in fresh power for the new age.

Friends of Prof. Robertson contributed to a fund which partially defrayed the cost of publication and enabled the publishers to sell the book at the moderate price of five dollars. It is a valuable book and likely to stand for a long time to come as the standard treatise in the English language on New Testament Greek grammar.

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The Religion of Israel: An Historical Study. By Henry Preserved Smith. New York: Charles Scribner's Sons. 1914. 369 Pages. \$2.50.

Dr. Henry Preserved Smith is known to Biblical scholars through his commentary on the books of Samuel in the International Critical Commentary Series, and his volume on Old Testament History, etc. Dr. Smith has strong beliefs on critical questions; and he has the courage of his convictions. He does not hesitate at a single point to follow what he considers evidence to its logical conclusion. One cannot but feel that he is reading after an honest searcher after the truth, and one who hesitates not to give expression to the whole truth as he conceives it. This is commendable. Dr. Smith is a radical Higher Critic and one who glories in his position, for he believes with all his might that the radical critics are right both as to methods and conclusions.

In "The Religion of Israel" Dr. Smith endeavors to trace the Historical development of the religions, beliefs, and practices of the Hebrews from the time of their settlement in the land of Palestine down to the time when their beliefs became fixed and fully codified in the centuries before the Christ. He has a great skill in marshalling the little incidents and practices, and of drawing conclusions from them. He can take what may seem to be a hint of mythology or of polytheism and make it into a full fledged story; and then give the story as though his filling in of the details and his surmisings of their origin were fully established. "Yehweh's power is further illustrated by the story of the tower of Babel (Gen. 11:1-9.) This seems to be a folk-story which circulated among the desert tribes in the vicinity of Babylon. The great temple of Marduk attracted their attention, since it was a conspicuous feature of their landscape. Wondering at the shape of the tower they supposed that it had never been completed and that it was arrested by the act of a god. When they ventured into the city, moreover, their ears were assailed by the polyglot mixtures of tongues. This also they thought the result of a divine interposition."

Dr. Smith shows a fine knowledge of comparative religion, and makes other religions throw a deal of light on the customs and practices of the religion of Israel both positively and negatively. "Observation of the flight of birds or of the conduct of animals, for example, is not alluded to in the Old Testament. Taking the auspices from the entrails of sacrificial animals is also conspicuous by its absence from our documents. Since divination by the liver of an animal slain at the temple was commonly practiced in Babylon this absence of allusion in the Hebrew Scriptures is the more remarkable. The Hebrew ritual law enjoins that the liver be burnt at the altar (Lev. 3:15 etc.), probably in conscious opposition to gentile practice. Moreover, astrology, so sedulously cultivated in Babylon, does not seem to have gained a foothold in Israel. There is nowhere in the Bible any allusion to the theory of a close cor-

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respondence between what takes place in the visible heavens and what goes on on the earth."

Though we may not all agree with all that Dr. Smith says in the first third of his book there is an immense amount of useful material for the reading of which every student will be the better.

The author shows himself a real master when he comes to giving us the religion of the prophets. His summary of the teaching of Amos, Hosea, Jeremiah, and others could scarcely be surpassed. He rightly ranks Jeremiah as one of the greatest of the prophets, both as to the content of his teaching and as to the lasting influence of his work. "True religion was here (in the life and teaching of Jeremiah) set forth in an object-lesson which none could misunderstand. Religion was seen to be a matter of the individual heart in communion with its God. When the nation perished this religion still found its dwelling place in the heart of the humble and contrite. In teaching this lesson Jeremiah takes one of the leading places in the history of human thought."

Dr. Smith, of course, discusses the teaching of Deuteronomy between the time of Jeremiah and Ezekiel, and makes this to be the beginning of legalism. After pointing out the specific instructions for the conduct of life to be found therein he says: "Deuteronomy marks a new stage of thought by its attempt to do just this—to lay down in black and white a complete rule of life for the Israelite. . . . Henceforth Israel was the people of a book". Next to Deuteronomy he makes Ezekiel to be the prophet of legalism. By his program the ritual side of religion triumphed. Ezekiel completes the process begun by Deuteronomy. Ezekiel, he says, makes ritual to be the first concern of Jehovah. Through this prophet ecclesiasticism triumphed and his book prepared the way for its complete domination of Jewish thought. But while he holds Ezekiel responsible for the triumph of legalism he is free to say that legalism is not wholly bad: that while legalism is always in danger of degenerating into formalism, "one must not forget the danger of underrating the advantages of a rigid code". Humanly speaking, he says the religion of Israel could not have been preserved pure unless it had been guarded by ritual barriers. He also rightly holds Ezekiel to be the great prophet of individualism: "The appeal to the individual makes Ezekiel the first pastor in history".

After Ezekiel the author discusses the making and the contents of the Priestly codes found in the Pentateuch, which he, of course, holds to be exilic and post-exilic in their origin. Note how boldly he puts to the front the thoroughly human element in the development of the religion of Israel: "We have seen how thoroughly Ezekiel taught his people to misunderstand their own history. We have seen also how members of the Deuteronomic school rewrote the earlier narrative to make it teach Deuteronomic lessons. The priestly writers could not do otherwise than carry on this process". Dr. Smith, in his treatment of the Wisdom literature and the Apocalyptic, seems to give the same authority to the Apocraphal books that he does to the books of the Bible; and in a sense this is correct, since these books are a reflection of the dominant religious thoughts of the later centuries of Old Testament History. His treatment of the Wisdom literature and the Apoca-

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lyptic is full of instruction. To the reviewer the development of the Messianic Hope is perhaps the most unsatisfactory part of the book.

If one wants to get a clear and succinct account of the philosophy and development of the Hebrew religion from the view-point of a thoroughly radical critic he cannot do better than to read this book by Dr. Smith.

REV. D. A. McCLENAHAN, D.D.

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Judges and Ruth. Cambridge Bible for Schools and Colleges. By G. A. Cooke, D.D. New York: G. P. Putnam's Sons. 1913. 75c.

This commentary is a part of a new series of the Cambridge Bible for Schools and Colleges in which the text of the Revised Version has been substituted for the Authorized. This change, which is to be highly commended, brings these excellent commentaries up to date. The editor could not have entrusted these two Old Testament books to more competent hands, for Dr. Cooke is a Semitic scholar of the first rank, his most notable contribution being "A Text-book of North Semitic Inscriptions". The reader of the volume before us realizes that the author is making use of intimate and first-hand knowledge of Semitic antiquities to throw light on the sacred text.

All Old Testament scholars are aware that the Book of Judges presents some interesting and difficult problems, notably in the fields of literary criticism and chronology. Our author discusses these in the Introduction under the captions 'Sources and Literary Structure' and 'The Chronology of the Book'. He sets forth the problems fairly and clearly, and his conclusions are sane and reasonable. A quotation from his closing remark on the sources will give the author's point of view. Dr. Cooke writes: "While we may thus distinguish the stages by which our present Book grew into shape, it must be remembered that the really important matter is to mark off the work of the Deuteronomic compiler from the older sources which he used; this can be done with considerable *precision*, while the analysis of the older sources must remain largely *provisional*". (Italics are ours).

In the closing section of the Introduction the history and religion of the period of the Judges is treated from a scientific point of view. The material furnished by the excavations and the inscriptions is drawn upon to illumine the stories of the text (The High-place at Gezer, Law and Code of Hammurabi).

In the Introduction to the Book of Ruth the author declines to adopt the position of many modern scholars who regard this beautiful Hebrew Idyll as a protest against the policy of Ezra and Nehemiah with reference to mixed marriages (Ezra 9, 10; Neh. 10:30; 13:23-27). He gives his own view: "Yet we may feel certain that the story is based upon historical truth; the scene and the characters which fill it are unmistakably true to life; the

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author drew upon facts of experience and at the same time, we may well believe, made use of certain family traditions relating to David. Out of these he wove his tale which he intended to be 'an example to his own age as well as an interesting sketch of the part'. In this small unassuming commentary the author has succeeded in packing the results of thoroughgoing investigation, and has put his conclusion in such simple and lucid language that the average reader of the Bible can make use of it.

JAMES A. KELSO.

The Theology of the Gospels. By James Moffatt, D.D., D.Litt., Yates Professor of New Testament Greek and Exegesis. Mansfield College, Oxford. New York: Charles Scribner's Sons. 1913. pp. XVI, 220. Price, 75 cents.

Doubtless one of the main questions, if not the very central question, in connection with the study of the New Testament, is that of the theological value of the Four Gospels. Do these documents give us the primitive faith of the Christian community in their record of the teaching of Christ, and if so, what was that faith? What are the relations of the Synoptics to one another, and what is the relation of the whole group to the Fourth Gospel? These are the most urgent critical questions confronting New Testament to-day. In view of the importance of the subject it is exceedingly fortunate that the editors of that excellent series entitled "Studies in Theology" have been able to secure for the volume on the theology of the Gospels a scholar who stands in the first rank of those to whom we must look for guidance in the study of the New Testament. A book on this subject by the author of "The Historical New Testament" and the "Introduction to the Literature of the New Testament" is bound to be significant, and this presupposition is amply confirmed by the book itself. "The volume", says the author in his preface, "is not a classified survey of the various theological and religious conceptions which may be found within the compass of the Gospels. . . . What these pages attempt to do is to present a study of the central and salient features in the Theology of the Gospels, taking theology in its stricter rather than in its wider sense. . . . This is not a handbook to the Gospels, nor a study of the teaching of Jesus, nor an outline of Christian dogma. The following pages contain no more than a group of studies, and they are grouped in order to be as far as possible genetic and compact."

The material is arranged in five chapters, under the following titles: I. The Gospels and their Theology; II. The Eschatology of the Gospels; III. The God of Jesus; IV. The Person of Jesus; V. The Spirit of Jesus. The first chapter is devoted to the consideration of certain general questions, most of them questions of criticism, by way of preparation for the constructive part of the discussion, which occupies the remainder of the book. At the outset the author considers and effectively disposes of the objection commonly raised against regarding the Gospels, especially the Synoptics, as a source for theology, on the ground that they present a

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naïve religious faith, and can be rightly apprehended only when we abandon all thought of theology as something alien to their distinctive spirit. With the common sense which Dr. Moffatt has elsewhere spoken of as a necessary factor in New Testament study, he shows how impossible it is to deal at all with such terms as "Son of Man", "Son of God", "the Spirit", etc., without forming judgments of their content which are essentially theological doctrines. The discussion of this point may be commended to those who are fond of emphasizing the antithesis between the "Theology" of Paul and the "simple faith" of the Synoptic Gospels, and demanding that Christianity free itself from Theology in order to find new life and strength in religion.

To the critical questions concerning the influence of Paulinism on the writers of the Gospels, the relation between the teaching of the Synoptic Gospels and that of the Fourth Gospel, above all the crucial question whether the Gospels as we have them give us the primitive faith of Christianity—that is, the teaching of Jesus himself—or, on the other hand, exhibit the distorting influence of a later dogmatic development—to these fundamental questions Dr. Moffatt gives answers which suggest that the reaction from extreme critical positions has not only set in, but is already in vigorous action. The Pauline element in Mark, where the question of Pauline influence becomes most acute, is practically negligible, and this Gospel, in general undogmatic, is not specifically Pauline in those passages where a dogmatic element appears. As for the relation between the Synoptics and the Fourth Gospel, the author's position may best be given in his own words: "What is emphasized in the Fourth Gospel is in the back-ground of the Synoptic Theology: still, it is there". "The germs of it (the Christology of the Fourth Gospel) may be found within the theology of the Synoptic Gospels". "It is through the latter (the distinctive and original ideas of the Fourth Gospel), not outside of them, that historical criticism can detect features which mark a line of continuity between the first three Gospels and the Fourth in point of their theology". Finally, the question whether the text of the Gospels has been modified in the interest of a later faith is discussed in concrete form by the examination of four test passages: Luke 3:22, Matt. 16:18, 19, Matt. 28:19, and John 1:13. Again we may state the author's conclusions in his own compact sentences. After allowing the probability that "such alterations of the canonical texts must have gone further than is generally supposed, or than the present state of the texts enables us to determine", he says: "But it is to be noted that in these four test cases the doctrinal alteration is generally in the line of sharpening an interest already present, not for the purpose of introducing some novel dogma. . . . From the theological point of view they mark not the incorporation of fresh elements so much as the evolution of elements which were already present in the primitive theology of the Gospels themselves". The author's discussion of all these fundamental critical questions may then be summed up in the statement that after all necessary allowance has been made for the influence of later development we have in the Gospels a trustworthy source not only for the history but also for the teaching of our Lord. It is not a conclusion which will commend itself wholly to the extremely con-

servative mind, but it is one which may be accepted without either ignoring the methods and the results of modern critical study, or abandoning the substance of a rational Christian faith.

Dr. Moffatt begins the main part of his task with a discussion of the eschatology of the Gospels. He rejects the thorough-going eschatological theory, but holds that after all due allowance has been made for the limitations of the Evangelists and for other influences which may have gone to shape the Gospel record of the teaching of Jesus on this point to its present form, we must recognize a substantial eschatological element in that teaching itself. He does not clearly define what that element was—to what extent Jesus himself was possessed by the thought of his immediate return. But he does bring out the important distinction between the purely apocalyptic aspect of contemporary eschatology and the deeper religious and ethical element, which was uppermost in the mind of Jesus. Here again, while we may not wholly accept our author's conclusions, we may thank him for at least suggesting a way out to the solution of one of the most perplexing of New Testament problems. Dr. Moffatt does not himself attempt, however, to solve the other problem, to which his conclusion on this point leads—the problem of what he calls the “Apocalyptic antinomy” in the mind of Christ. He conceives it to be psychological and historical rather than theological. But it is at least questionable whether we have removed this problem—granting to our author the existence of it—from the sphere of New Testament theology by simply calling it psychological and leaving it at that. For it is precisely the consciousness of Jesus—that is, the psychology of Jesus—which is the very heart of the New Testament theology. We could wish that Dr. Moffatt had given some notice to the bearing of his position on the purely theological question of the person of Christ.

It is impossible to deal at length with the author's admirable discussion of the God of Jesus and the Person of Jesus in the two chapters which constitute the most important part of the volume. The chief points in the first of these are the central place, in Jesus' consciousness, of his filial relation to God, and the bearing of the character of God as essentially a loving Father on the redemption of sinful men. In this connection the treatment of that conception of God's fatherly love which resolves it into a mere amiable sentiment, “celestial goodnature”, is particularly satisfying.

The value of the filial consciousness of Jesus in its relation to the other elements of his person and work, especially his messianic vocation, is further developed and emphasized in the chapter on the Person of Jesus. The question of the relation between Jesus' consciousness of unique sonship and his consciousness of messiahship Dr. Moffatt answers with a clear and emphatic affirmation that the former was the ground and cause of the latter, not the reverse. For him the central fact of the Christian religion is the unique sonship of Jesus Christ, and he goes so far as to say that while we do not find in the Synoptic Gospels any metaphysical theory or speculation on this point, yet the existence of a metaphysical conception in the primitive faith finds its expression in the birth stories of Matthew and Luke. Finally, he quotes, apparently as the expression of his own view, the words of Dalman: “‘Nowhere’ even in the Synoptic tradition, ‘do we find that Jesus called himself the Son of God in

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such a sense as to suggest a merely religious and ethical relation to God—a relation which others also actually possessed, or which they were capable of attaining or destined to acquire' ”.

In regard to the Messianic work of Jesus Dr. Moffatt holds that the conception of “the suffering servant” was organic to His consciousness, that He Himself regarded His death not as a catastrophe but as a deliberate act with vicarious value for the redemption of men, and that it was not an afterthought which He reached after the failure of an earlier and different plan, but was present in his consciousness from the first.

It will thus be seen that Dr. Moffatt finds all the main elements of the later theological teaching of Paul in the consciousness of Jesus Himself as exhibited in the Synoptic Gospels, and he has done much to break down the false antithesis between these records and the Pauline Epistles in respect of theological teaching. The closing chapter of the book, on the Spirit of Jesus, doubtless owes its rather unsatisfying character largely to the elusive quality of the material with which it deals. Whatever may be the reason, we do not find in it the firmness of grasp and clearness of statement which characterize the earlier chapters. But if the discussion is here a little disappointing in the matter of positive result, or at least presents difficulties in apprehending just what the author's conclusions are, it is rich with suggestion, and forms a not unworthy conclusion to a volume whose significance is out of all proportion to its bulk. To any one who desires to know—or ought to know, whether he desires it or not—the bearing of present-day criticism on the substance of the Christian faith we would strongly commend this little volume on “The Theology of the Gospels”.

WILLIAM R. FARMER.

The Influence of the Bible on Civilization. By Ernest Von Dobschütz. New York: Charles Scribner's Sons. 1914. \$1.25.

“There is a small book; one can put it in one's pocket, and yet all the libraries of America, numerous as they are, would hardly be large enough to hold all the books which have been inspired by this one little volume. The reader will know of what I am speaking; it is the Bible, as we are used to call it—the Book, the book of mankind, as it has properly been called. It has been commented upon, treated in every way, but, curious to say, hardly any one has attempted to trace its history through the centuries and mark the influence which it exerted on civilization.”

Thus begins Prof. Dobschütz's small, but unique and important contribution to the myriad books on the Bible. He sets himself a large task; to trace the influence of the Bible on almost every step in the civilization of the world. But when one has finished the last page in the book, he feels that the task has been well carried through.

Prof. Dobschütz points out that the Bible was read most freely in the first centuries of our era. The Church did not attempt to keep it out of the hands of the people, but rather used it in their

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hands as the bulwark of The Faith against all heretics. The people too knew their Bibles well. "The Bible, in fact, pervaded the whole life of the Christian. It was the Bible, its history, its commandments, that he was taught as a child in his parents' home. When the girls gathered in the women's hall to spin, they would sing and talk about God's revelation more eagerly than even Sappho had praised her luxurious love. The prayers, private as well as ecclesiastical, all echoed Biblical phrases, and even at burials Christians sang joyful psalms."

One naturally asks the question, where did these early Christians get so many copies of the Bible? That question is answered by the book. There was an organized book trade in those days; publishers had their offices, using slaves who were trained in copying; they had short-hand writers, as well as calligraphers to do the fine writing. But these rolls were expensive, and the Christians being poor, could not afford to buy a complete Bible each. So Christians would copy a book each and after they had learned that book by heart they would exchange with some other Christian for another book. Sometimes wealthy Christians helped their brethren by buying copies for them.

Beginning thus with the first century, the author well describes how the Bible became a vitalizing power among the nations. Under Constantine, the first Christian Emperor, the Bible first came into national power and began to rule in the Roman Empire. Then its influence spreads among the German nations and through its teachings these nations are brought into the knowledge of Christianity. The Bible modifies their home life and reigns in their national laws and customs.

In the medieval ages, the Bible becomes the one basis for civilization. The youth is taught Hebrew and Greek for the sole purpose of being able to read the Bible in the originals. Thus is the youth brought into touch with the Greek life and culture back of and producing that language. Then Prof. Dobschütz reminds us of the fact that it was the Bible that made and sustained the reformation and the non-conformist movements in Europe. It was the Bible that gave to the world the present form of our books, for the first book to be published in the present form was a Bible. It was the Bible for which printing was invented and first used. It was the Bible that trained printers and translators in the fifteenth and sixteenth centuries. It was the Bible that ruled in the daily life of the people in the seventeenth and eighteenth centuries.

The last chapter in the book I commend most highly, the chapter on "The Bible Becomes Once More The Book Of Devotion". In this chapter the author has done a real service to all lovers of the Bible. He shows the new and better attitude that we must take toward our one sacred Book. No longer must man believe that the Bible is the divinely inspired text-book for all human knowledge, philosophy, natural science, history, *et cetera*. Neither is the Bible a text-book for the history of mankind. The Bible is the book for Christian devotion. This was its original intention. Its task is to sustain individual piety by bringing man into definite relation to God as revealed in Jesus Christ. Thus considered the Bible has not lost its influence on civilization. The very opposite

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is true. The influence of the Bible on civilization still continues, and it will grow greater the more the Bible is used in the proper way, as an influence not outward, but an inward inspiration. That is the most important influence the Bible can have; and that influence it still exerts and ever will exert on civilization.

I commend this book to ministers. It can be used as a basis for a number of sermons on the Bible. Sermons which are very much needed in nearly all churches.

M. M. McDIVITT, '07.

Blairsville, Pa.

The Enlarging Conception of God. By Herbert Alden Youtz, Professor of Christian Theology, Auburn Theological Seminary. New York: The MacMillan Company. 1914. Pp. IX, 199. \$1.25.

The writer has not attempted to set forth any startlingly new theories, but has confined himself mainly to explaining the need of a definite enlarging conception of God and the method of modern theological thought. The argument is well carried out and there is no padding. If any criticism is to be made as to style, it would be that the explanation and argument are not full enough. A few quotations from the Introduction will best set forth the writer's aim. What is needed to-day is the understanding and expression of religious truth "so that the heart shall be satisfied without scandalizing the mind; and the mind shall be satisfied without starving the heart". "Religion must be clear-eyed as well as pure of heart." "The writer is not straining after a 'New Theology', but is striving after religious reality."

In the first, the title-chapter of the book, Dr. Youtz shows the connection between the thought and ideals of an age and the conception of God in that age. Here a brief but concrete statement of the enlarging conception of God as shown in the Bible and the Christian centuries would have added clearness and strength to the author's argument. At least, it would have helped the understanding of the conservative reader. He then contrasts the great progress in the other sciences with the small progress in Theology. Two problems are presented. The first is the need of a conception of God that will be in harmony with the best scientific thought and the expression of that conception in present-day language. This problem, he admits, is being solved but we need more definiteness and confidence in place of a "mediating" theology. The second problem, and a greater one, is to bring this enlarging conception of God into vital and effective relation to the men of our age. The minister should be a true prophet—a spokesman for God to this age.

The next three chapters make up the main part of the book. They deal successively with the Problem of Theological Method, the Justification of the Method chosen, and the Consequences of it. The author, of course, chooses the Modern Method as the only one capable of satisfying the modern mind. The rule of authority must give way to the reality of experience. Several arguments are set

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forth. Perhaps the strongest argument for the modern view-point and method, and one that Dr. Youtz would have done well to emphasize more, is just the *fact* that the conception of God and religion has developed and is developing. It is satisfying to note that the author views the problem of theological method as continuing the work of the Reformers and not as opposing their so-called dogmatism. Having shown the weakness of the principles of some in seeking the "pure Gospel", he lays down four governing principles: 1. Distinction between religion and theology. 2. Distinction between religious truth and the age-form of that truth. Here we quote: "Anachronisms may not be untrue, but they are inadequate to produce conviction". 3. The principle of growth and development must be applied to the Bible record. 4. Christian Theology must "always come back to the spirit of Jesus Christ for its final test". In Justification of the Method, the author adduces his arguments from the relative and instrumental nature of Language and the Laws of Thought. He then adds the argument from Psychological Laws as showing that the mind is not acted upon but active—not merely imitative but creative. He then points out the consequences of the Method as to the view taken of the Church, the Bible, and Christ. 1. The function of the Church, he believes, is to explain and interpret the prior fact of religion. Our task is to find the "ageless spiritual truth" in all of the old creeds and rethink and restate them for men to-day. 2. The function of the Bible is instrumental—to lead us to God. Its preëminence is due to its inherent worth rather than to any theory of its origin or sacredness. 3. Dr. Youtz's treatment of the Relationship of Christianity to Christ is one of the best parts of the book. Christ's primacy is made more clear and effective by modern thought. His relationship to life is not mythological nor yet merely that of a pattern, but He is Spirit and Power within. This wider ideal of Christ and Christianity will, the writer confidently believes, solve two great problems: (1) the social and industrial problems of our day; and (2) the urgent world problems pressing for solution. As for modern Christian *thought*, the spirit rather than the utterance of Jesus Christ is to rule.

In the next chapter the author discusses "The Peril of a Safe Theology". The "safety devices" of Traditional Theology are endangering the personal and spiritual side of religion. Nothing but a vital Christianity can solve the problems of to-day and minister to the higher life of the Church.

The closing chapter, a sermon to students, is entitled, "The Truth About God; the Man Christ Jesus". It is presented by the author as a "laboratory" example of the modern theological method. It has the true prophetic element and breathes a spirit of practical devotion. It adds to the effectiveness of a very stimulating book.

To the thoughtful minister who is endeavoring to "reveal a living God in the thought and life of to-day" this book will be very helpful.

EDWARD B. SHAW, '13.

Warsaw, Ohio.

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The Essentials of Christian Belief. By David Fyffe, M. A. New York: George H. Doran Company. 1913. \$1.25.

This is a book of large ideals. Its outlook and temper are refreshing in this age of questioning and doubt. It deals with the fundamental beliefs of the Christian mind, and the positions taken are positive and outspoken, and serve to awaken thought. In his opening sentence the author says, "I believe in God because I cannot help it", and he affirms that our instinctive beliefs are not inferior to those determined by reason. Our belief in God is of the instinctive kind: it is normal, and a common belief of the race. He points out that just as the Old Testament never attempts to prove the existence of God but accepts it, so every normal mind does. It is the abiding witness of conscience. That we must deal with God is the real meaning and the abiding interest of history. He discredits, however, the old-time arguments for the existence of God, and admits that the learned endeavors to prove that there must be a God, and that he must be righteous, have been futile. To this statement many will not agree. What have been the accredited beliefs of so many Christian minds for so many centuries cannot be swept aside as worn out or futile. They serve to confirm and accredit the faith in God which is universal, though they do not originate it, and this our author is constrained to admit. The most valid proof of God, he says, is that we find him in ourselves; but just what men find without a Christian birth and environment he does not touch upon. The conviction that God is the creator of the world, he affirms, is not instinctive. The compulsion to believe it rests in our conviction of God. The supremacy of God over the conduct of the world is of course an inference of reason; but it is less a logical compulsion than the demand of our religious nature. It is an imperative inference.

The fact that God is the father of mankind is, he recognizes, not an intuition; it is a revelation. The manifestations of God's character which are most satisfying belong to one literature, that of the Jews, and we find it nowhere else. God is your Father and ye are brethren: that was the watchword Jesus bequeathed to man. It is in his soul that man finds his true kinship with God. In all that one finds God to be to him and to have done for him he is assured of the infinite loving-kindness of the Heavenly Father. Then love fills his eyes, and all history comes to him radiant with the love-look. Belief in God as Father becomes, through personal experience, a final rest for the soul. One, however, can scarcely follow him when he asserts that 'the ascription of paternal affection to the Supreme Being falls into the error of anthropomorphism,—this God too closely resembles a magnified man'. For to most minds it is clear that we must either accept a belief in God that is based upon and grows out of our knowledge of man as made in God's image, or else we have no conception of God at all. To call this anthropomorphism is to cut the ground from under our feet for any conception of God whatever. Our author admits, with Dr. Galloway, that 'the philosophic Absolute and the God of religion cannot, as they stand, be made to coincide'. He avoids this conclusion, however, by pleading for a suspended judgment in the case—at least a doubtful expedient.

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The chapter on Jesus Christ, the Son of God, our Saviour, is the finest chapter in the book. His acceptance of Jesus Christ as revealed in the New Testament is refreshing in this age of questioning and unrest. The statements of the New Testament, he tells us, are to be believed as we believe any well-authenticated matter of history. And history becomes an enigma beyond intelligibility if Jesus was not such as the gospels describe. Jesus in the teaching of the New Testament, exceeded all that man had known. He knew the will of his Father instinctively. This unity of holy will with God is the possession of Jesus alone. The religious consciousness of Jesus has made religion a new thing in the world. Yet with it all Jesus was near to men. The meaning of the word 'God' for us has acquired its conspicuous content from Jesus himself. Before him any man whatever must bow humbled in the dust.

The chapter upon the Kingdom of God is clear and helpful. He has no faith in a kingdom that is purely 'eschatological, apocalyptic, and catastrophic'. The kingdom is Christ's rule in the world, here and now, though it must also have a future when the rule of God will be more extensive and actual. For if it cannot come until God's will is wholly done on earth as it is done in heaven, it will only arrive when the world comes to an end. The kingdom of God is a real power among men, a panacea for the evils of existence. Jesus himself was the kingdom incarnate, and through his life and death he is able to bring us into the kingdom and to plant the kingdom within our hearts.

The chapter on the Holy Spirit is suggestive and helpful. He says 'The Holy Spirit is the divine being as known to us in creative and directive energy. The operations of the Spirit are coextensive with all human activity. I believe in the Holy Spirit as the instrument by which God sets the hearts of men ablaze with divine energy'. But the work of the Holy Spirit became more conspicuous and enlarged after Jesus had lived and died. He has given us a new conception of God upon which the Spirit works. The Spirit emanating from Jesus is the Spirit of God modified and enlarged and made more gracious. The Christian looks upon his proper state as one of continuous guidance by the Spirit of God. Here lies the secret of man's highest prerogative. For society such a man becomes infinitely valuable. Belief in the Holy Spirit and in his guidance of individual lives is the indestructible basis of worth and of freedom for the individual. Without the work of the Holy Spirit the work of Jesus might have remained comparatively fruitless, and humanity gone backward instead of forward. The fact of the Holy Spirit, with the fact of Jesus, forms the impregnable foundation on which Christian faith must stand.

Our author gives expression to his faith in the Immortality of the Soul as intuitive. He says he believes because he cannot help it. 'The forces that drive me to that belief are greater than I. It is an intuition I cannot command, it commands me'. And this assuredly is the conviction of men everywhere. Here is the fundamental ground of our faith. The verdict of science is merely negative; so is the attitude of philosophy. Love denies death, it demands eternity. Reason and affection alike raise their unanswerable claim that men were not made to die. If this is a good world, made by a good God, our hunger for immortality must be satisfied.

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The goodness of God vouches for immortality. Then our union with God established by faith is our final guarantee of life after death. The sonship with God establishes it. Our author says 'Sometimes we are surprised that on a topic so dear to our hearts Jesus should have said so little. But it was enough for him that men should through faith become children of God. That involved immortality'. Christ's resurrection confirmed man's common faith. If any event of religious worth ever rose in sovereign reality above the mists of doubt, the resurrection of Jesus is one such. It ushered in a new era of moral conquest for men. But he recognizes that there are moments of doubt for all men, and then we must throw ourselves upon God. This is the solution of doubt for every man.

The final chapter is on the Church of Christ. He affirms that while God is a fact to be known and apprehended, the Church is an ideal to be revered and realized. The Church bears witness of the gospel of Christ. The one possession which gives glory to the Church is simply the possession of the Spirit of Jesus. It is the continued incarnation, in measure, of the Lord Jesus. The Church must uplift Jesus both in what he has made of our manhood, and what he has done and suffered to make our manhood such as it may become. In her ideal the Church presents the one effective organ for the redemption of humanity. And this leads to the closing words of the book, 'I believe in the church of Christ as the organ of a renewed humanity'.

One rises from the perusal of this work with a new assurance of faith, a new sphere of mental vision, and a new purpose to follow where the Master leads, until the morning dawns and the shadows flee away.

STEPHEN A. HUNTER, '76.

Pittsburgh, Pa.

Modern Problems. By Sir Oliver Lodge. New York: George H. Doran Company. 1914. \$2.00.

In a very brief preface the author states that "these essays on debatable subjects were written at different times—some of them under stress of strong feeling—and they deal with problems of permanent interest". The kind of problems that possess this "permanent interest" and provoke "strong feeling" is indicated by the suggestive dedication of the volume,—*"To George Cadbury, in recognition of his Public Spirit and Social Service"*.

A variety of subjects is discussed. Some of them, especially the two essays on Universal Arbitration, and The Irrationality of War, have assumed a timeliness unsuspected when they were written. Science is claimed to be the greatest single cosmopolitan interest and influence. It, with trade and commerce, is slowly but steadily bringing men to realize in a practical way the essential solidarity of mankind. International sympathies and closer relations thus created are bound to make war more and more impossible, irrational, detestable. The Position of Woman in the State is discussed in a broad way, woman's suffrage being only incidental. Yet on this phase of the problem the author has decided opinions.

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"The vote itself is a trivial affair, but its artificial withholding is a gratuitous insult; we need not be surprised that the arbitrary withholding of that small function is one that galls out of all proportion to its importance."

In general the subjects treated are philosophical, economic, and social. "Lectures and addresses on educational, psychical, and ordinary scientific subjects have been excluded." The discussions are interesting, stimulating, illuminating. The style and language are popular, rather than technical. The conclusions, where conclusions are reached, are those which the modern man is coming more and more to accept. A few illustrations will show the general character of the author's positions.

In the short essay on Free Will and Determinism he holds that both are true, but that either pressed to the extreme is false. We are free when we consider only ourselves and the world we know. But we are determined in so far as we are a part of a cosmos that is "suffused with law and order". Perfect freedom is perfect harmony with the entire cosmic system—a state which can only be approximated in this present existence. In a chapter on The Nature of Time we find some elemental philosophic conceptions. Our ideas of Space arise from our sense of Motion. Time comes from our sense of speed, or slow or quick Motion. Matter arises from our sense of force, or resisted Motion. All of these conceptions are primarily abstractions, but they are also fundamental realities. "Nevertheless, though we may maintain that the succession of events, the facts of growth and change, are not hallucinatory, that they are real enough, we cannot safely assert that they are so real as to be eternal. There are facts which suggest that there is a higher kind of existence—an existence already attained by our loftiest work, an existence appropriate to creations of genius—a kind of existence or subsistence or supersistence, which transcends present limitations, which has been raised or put ashore out of the current of the time-stream into a freer and diviner air, where the past, the present, and future are united in the transcendental co-existence of a more copious reality. The aim even of a human artist is to produce work which shall thus be transcendent and immortal. And the Creator need not be supposed subject to human limitations."

Some of the economic topics discussed are The Functions of Money, The Pursuit of Wealth, Public Wealth and Private Expenditure, Ruskin's Political Economy.

The prevailing interest throughout the book, however, is social. As one lays down the volume he cannot but think that this great scientist and philosopher is no hermit, imprisoned in his study or laboratory. He lives close to his fellows, knows their needs and longings, sympathizes with them in their struggles, and has come to realize how unequal the battle is which the worker for wages must make for recognition, consideration, and justice. Here is a man who values man as man, who feels that every man is entitled not only to air to breathe but also to earth on which to walk and work and live and die. These discussions of social problems are far from dogmatic. They do not pretend to present final solutions or even definite programs of social reforms. They simply suggest lines of thought that will lead to changed opinions and attitudes,

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if followed out to their logical conclusions. They set forth some principles that are of universal application, but that unfortunately have been narrowly conceived and restricted thus far. The author's sympathy is clearly indicated, and the direction he looks for the just solution of these social differences and difficulties is plain.

Conditions as they exist to-day in England, of course, constitute the concrete background of these discussions. We can feel the author's consciousness of their great congested cities and their depopulated country districts. There must be something wrong with a political or industrial system that tolerates or fails to remedy such conditions,—if it has not actually produced them. He holds that the conditions of land ownership and the laws of inheritance are out of all harmony with any system of social ethics a thinking Christian man can adopt.

Social conditions in America are not so different that we can feel ourselves entirely safe from these same dangers. There is a strong, stimulating social message in this volume for us here in America.

ROBERT S. CALDER, '97.

Grove City College.

Christianity and the Commonplace. By Len G. Broughton, D.D. New York: George H. Doran Company. 1914. \$1.25.

This book consists of certain discourses that were delivered in part at Bible Conferences during the year at Mundesley, Northfield, and Atlanta. The author in his introduction tells us that the reason this book was given to the public, was due to the desire of many who heard these separate discourses, to possess them in a permanent form. His purpose is to show that "the commonplace might be seen running through various departments of Christian life and experience".

Dr. Broughton has here affirmed what all thoughtful Christian men in this age know, that while a few men can do extraordinary things in the service of Christ and their fellowmen, most men can do only the ordinary; but they can do these well, if they are willing to do them. For the man who can do only the ordinary, to try to do the extraordinary, means a tragedy; but to refuse to do the commonplace, is the staying of the Kingdom of Jesus.

There are thirteen very readable discourses in this volume. The book takes its name from the first, and the last two chapters, which have as their subjects respectively, "Jesus and the Commonplace", "The Commonplace in Soul Winning", and "The Commonplace in Prayer". While thus this volume gets its name, yet all the other discourses center in such words or actions of Jesus, or actions of others because of the words of Jesus, that we behold the commonplace glorified. The several discourses have the following subjects: "He Lifted Him Up", "The Cup of Cold Water", "As They Went", "Compassion", "The Child", "Good Cheer", "The Things That Defile", "Temptation", "The Second Touch". In each of them we see the same hand, moved by the same spirit, developing the main theme of the volume.

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In the first chapter, "Jesus and the Commonplace", our author asks how we can account for the marvelous power of Jesus in speech. He says it is not because of the greatness of His mission; not because of the greatness of His theme; not because of the greatness of His personality; but because of His faithfulness to the commonplace. "What made men marvel, was not so much what Jesus said, as what he did in the commonplace rounds of human needs". To prove that the above is true, and that men can follow in the footsteps of Jesus, in administering unto their fellowmen in the commonplace of life, is the mission of this book.

In his treatment of each of the several chapters of this book, the author uses, generally, the same method. He gives us the historical setting, places before us the theme of the discourse, develops it, and then at the end, under different numberings, sums up the pertinent truths that the commonplace would impress upon us.

Dr. Broughton is often very epigrammatic, and condenses into a few phrases some truths that remain with the reader when other things are forgotten. "True compassion is love in action". "The heart that feels should have the hand that helps". "All our little, plus Jesus' much, equals all man's needs".

The discourses are well illustrated. The author draws from all sources the incidents that shed additional light on what he has been developing. Ancient fable, modern story, the daily paper, personal experiences, all are made the vehicle of fuller enlightenment and understanding. Illustration is an art, and Dr. Broughton has it in a great measure.

The several chapters are easily read, are interesting, aptly illustrated, enter into no debatable theological questions, and are presenters of intensely practical truths under the general thought of "Christianity and the Commonplace".

Dr. Broughton's book deserves a place on the table and in the reading of all who love the Lord, and desire in all things, in every place, at all times, to do His will.

GEORGE MacKINNEY RYALL, '98.

Saltsburg, Pa.

Spiritual Conquest Along the Rockies. By Rev. Wm. Niccolls Sloan, Ph.D. New York: George H. Doran Company. 1913. \$1.25.

Spiritual Conquest Along the Rockies is a book dedicated to the cause of Home Missions by the author, Rev. William Niccolls Sloan, Ph.D., of Helena, Montana.

Dr. Sloan is a graduate of Western Seminary with the class of '73. The book is a study of Home Mission problems from a new point of view. In two hundred and forty pages he discusses all human interests incident to a frontier land, giving special attention to the relation between its development in material and spiritual lines. While most of his illustrations are drawn from his own experience in Montana, the book deals with conditions to be met in all mountain states.

For ten years the author was pastor of the First Church in Helena. Later he became pastor-at-large for the Presbyteries of

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Helena and Yellowstone. The latter presbytery, with the exception of four churches, was largely the result of his missionary activity. He is thus enabled to write a book from the point of view of a worker on the field, rather than a theorist. So few books of this sort are written by men who have actually tested their theories. This adds materially to the practical value of Dr. Sloan's book.

No greater human interest attaches to any phase of American History than that which pertains to the migration of her people. Dr. Sloan deals with these movements in two chapters: *The First Call of the West, or The Lure of Gold*; *The Second Call of the West, or The Lure of the Farm*. He has long been a student of economic questions and has stored up a mass of local information that few men acquire. After the discussion of the material elements involved in these two classes of immigrants, he claims them as assets for the Kingdom of Christ and concludes his study as follows: "The unrealized responsibility of the Church is to redeem these forces of undreamed possibilities of righteousness and the extension of the Kingdom of God throughout the world".

In later chapters he treats of "Opportunities and Responsibilities", "Heroism in Home Missions", "Evangelizing Remote Places", "Are Western Towns Overchurched?", "Redemption of the Red Man", and "Rural Conditions in the West". He concludes the book with two chapters of personal experience, one of which is called "Recreation Hours", and the other "Leaves from my Diary and Note Book".

As a striking illustration of the area with which he is familiar, he points out that the states of the Northwest, Oregon, Washington, Idaho, Montana, and Wyoming, together with the territory of Alaska, are equal to the area of all the states lying east of the Mississippi, together with Minnesota, Iowa, and a large part of Missouri. From his study of the movements of population, he concludes that the most rapid increase of population in the coming years will be in the western states.

The busy missionary has little time to write a record even of his most interesting experiences. The book owes its existence to many inquiries from eastern people for such information as it contains. The treatment is accurate, historical, and up-to-date. It will prove interesting reading to everyone who seeks to promote Christian spirit and service in our national life. It should bring conviction to many a young man concerning his personal responsibility toward this vast region where, in this strategic time, heroic men and women are laying, deep and broad, the foundations of the Church of Jesus Christ. It contains facts that should challenge the attention of students who are seeking to invest their lives in the midst of conditions where they may hope to accomplish the largest results.

The book is published by the George H. Doran Company of New York. The well-known standard of the publishers is only another evidence of the value of the book.

R. M. DONALDSON, '88.

Denver, Colo.

The Bulletin of the Western Theological Seminary.

Sociological Progress in Mission Lands. By Edward Warren Capen, Ph.D. New York: George H. Doran Co. 1914. \$1.50.

Does the modern mind demand a sufficient reason for the Christian propaganda among the non-Christian peoples? There is no more convincing apologetic for missions to-day than the social revolution wrought by the Christian Gospel not merely among primitive peoples but more especially in the higher civilizations of the non-Christian world. The effects of Christian Missions upon social conditions in foreign lands constitute no by-product of the missionary enterprise. Although it be fully conceded that the Christianizing of individuals is the primary aim of the missionary, yet his ultimate aim must be to Christianize society. In all earnestness must the whole missionary force labour to revolutionize social conditions in order to make it possible to bring larger numbers of people within reach of the Kingdom of God. Such are some of the outstanding impressions with which one rises from the perusal of Dr. Capen's book.

By training in a home where devotion to the Kingdom of God was the rule of life, by experience in sociological research, and by extensive travel through the non-Christian world, our author has been well fitted to form clear views concerning the sociological results of Christian Missions. One of the features of the book is its clearness, its lucidity. This is due in part to careful selection and arrangement of material. One does not fail "to see the wood for the trees" in this book, a not uncommon experience in reading treatises on sociology.

Dr. Capen presents his subject in six chapters, in the first of which, an introduction, he defines the problem of missions to-day in these words: "The great nations of the East must be thoroughly Christianized, so that social environment will coöperate with the Spirit of God in transforming men and women into the likeness of God". Here also he enumerates the new influences which are overturning social conditions in mission lands, thus—western influence, a new education, a new industry, new ethical and social ideals, new political aspirations. At this point the question arises, what part has the Christian missionary enterprise played in introducing and using these factors of social change. To this the book gives no uncertain reply. The outline of thought may be seen in the following list of hindrances to social betterment—ignorance, physical suffering, economical inefficiency, a low standard of living, the status of woman, the low estimate set upon the individual, government corruption and inefficiency, low moral standards. Why does the author not add to the hindrances, the faulty ideas of God which are imbedded in heathen life and to the factors which make for progress that peculiar contribution of Christian missions, a noble and uplifting conception of the Divine Being? Surely there can be no question of the transforming power of a lofty notion of God's character upon both individuals and social conditions.

The second chapter portrays the conditions of ignorance, inefficiency, and poverty in heathen lands which weigh down the submerged nine-tenths of the people. Recognizing that no extended social progress on higher lines is possible without a sound economic basis, the writer shows how Christianity has struck at the tap

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root of this growth of evils by the splendid educational work that has been developed among heathen peoples. The educational statistics used in this book would be made even more imposing if some account were taken of the thousands of catechumen's classes which are aiding to scatter the ignorance of the heathen. The author presents some very interesting facts which show that missionaries have had a hand in introducing the new industry which is so rapidly transforming Africa and the East. But after all the fact remains that Christianity's contribution to this line of activity has been disappointingly small.

The next chapter is devoted to the notable improvement in the status of woman which is being brought about by missionary activity. The importance of this is palpable, when it is known that the oppressed women of the countries of heathendom are the last bulwark of the superstition and error that oppress them. Strong summaries of the wrongs of womanhood in heathen lands, of the means used to alleviate them and of the results already attained make this a valuable chapter.

The author feels the need of great care and fairness in handling the subject of chapter four, progress in ethical ideals. Here there are two opposing views: some see only the dark side; others refuse to see anything but the bright side of moral conditions as already influenced by Christianity in heathen lands. Dr. Capen inclines to see the bright side very clearly. His optimism is attractive. But there are very few Khamas among the Christian chiefs of Africa to deal so courageously with the drink evil. Although Christianity may have given the impulse toward the abolition of such cruelties of savage life as human sacrifice, cannibalism, infanticide, the poison ordeal, and slavery, yet the credit for this good work belongs chiefly to the civilized governments which rule over heathen lands, especially Great Britain, Germany, and France. The stronger native Christians have become truthful and honest, but for the rank and file their heathen antecedents are still too strong. Progress in morals will be the more satisfactory, the further native Christians are removed from heathen influences and inheritances. Dr. Capen proves that there have been undoubted ethical results even among non-Christians by instancing the fight against opium in China and the purity movements in Japan and India.

The individual counts for so little among eastern peoples that independence and initiative are discouraged. By showing the bearing of these facts, chapter five opens the door to the wider reaches of social reconstruction. This part of the book is of value for the sketch of caste in India, of feudalism in Japan, and of the conditions in China produced by that strange combination of democracy and absolutism which until recently characterized the political sense of the Chinese people. The progress made in social reconstruction in India, though slow, is encouraging. Japan and China have surprised the world by the rapidity with which they have moved out upon new lines. Yet there is little or no prospect that individualism will ever reach in these eastern lands, whose genius is collectivism and coöperation, the stage attained in the West. Since the ferment of western influence is so mightily at work in the East and since the nations affected, especially India, are in

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need of leaders, our author calls the Church to persuade western powers to let eastern nations work out their problems without undue influence and to provide native leaders by developing the work of missions, especially Christian education, with all earnestness and expedition.

As a final and convincing proof of the extensive social effects of Christian missions Dr. Capen arrays before our minds in the closing chapter the Christianizing tendencies in the non-Christian religions. While animism is being vanquished, the great intellectual religious systems are adopting for self defense some of Christianity's ideas and methods. For example, Hinduism in the Brama and Arya Samajes shows this desire to learn the secrets of the success of Christianity.

The conditions presented in this book constitute a crisis of crises. The author cautions the Church in her eagerness to meet the situation, not to go as a foreign body but to lay stress on the propagation of the gospel by native agents rather than foreign workers. The consensus of missionary opinion would support him in this, but in many fields, especially where primitive peoples are being reached, it is agreed that the native agents must labour under the careful supervision of the man from the West. Every missionary knows and fears the influence of those nominal Christians of our race who are living unworthy lives in sight of heathen and of native Christians and will give hearty support to Dr. Capen's final call to the Church at home to hasten and find a solution to the social problems of her own environment.

The contents of this book should be of special value to students and teachers of sociology as affording a fund of illustration from a wide field. A full index makes the contents available for reference, and a small but useful bibliography points to other works bearing on the social effects of Christian missions.

It is worth mentioning that this book is the outgrowth of a series of six lectures delivered by the author at Pittsburgh, before the Western Theological Seminary of the Presbyterian Church early in 1912.

CLINTON TYLER WOOD.

Wooster University.

"What Makes a Nation Great". By Frederick Lynch, D.D. Chicago: Fleming H. Revell Company. 1914. 75c.

This little book of 120 pages lays down the principles upon which a nation's greatness rests. These gather around one controlling thought—"the gospel of the brotherhood of man". There are ten brief chapters unified under this theme, but the arrangement in the book shows no progress of thought, no special organization of material, and no essential connection except as that may be found in the mind of the reader. It is largely theoretical and inspirational, not practical in the sense of outlining any workable method; but it would be worth any minister's time to read it, and if the patriotism from our pulpits could present more generally such essential principles, the standard of our citizenship would be much

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higher. There is nothing new or startling in these pages, but Dr. Lynch has handled his subject so as to make the reading attractive.

The author is convinced that the greatness of any nation rests in "soul rather than things"; in the care of her people educationally, socially, morally, not in vast territory, in the sky-touched building, in the extensive railroad, or in the abundant progress. It resides in the lofty quality of her manhood—the prophets, the poets, the statesmen, and the great leaders—"a manhood that fears nothing except baseness, dares face great issues and solve them, can think for itself, has a high sense of honor, is vigorous in its intellect and clean in its heart, has strength of limb and beauty of soul, creates art and enjoys what it has created, practices justice towards all men and nations, and puts the world of the spirit before the lust of material things". It lies in the eternal value of a nation to the world which is exhibited not in arms or conquests of war, but in the great truths which she has lived. The heritage of Greece and the vital bequests of Palestine are those spiritual ideals and that loftiness of character which transform the institutions, the literature, and "makes its very social structure new"—the truth of the brotherhood of men as "an attainable ideal, a possibility, a reality, an achievement, an object lesson to all other nations". Thus the power upon which a lasting kingdom is built must not be temporal but eternal, the unseen-good-will and justice. "For three thousand years now, we have been basing our civilization on force—and it has failed. We have had wars and strifes unending and if history has any one lesson it is that national security based on force is an eternal fallacy and that the true greatness of a nation has come from its exercise of righteousness—not of arms." Perhaps this central principle of the book is used most effectively in the treatment of the new patriotism of chapter five. This is not "a sentimental devotion to one's country, exemplified mostly in saluting the flag and singing national hymns, and in times of war the willingness to die for one's country, but, "it is a heroism of service", a "love of country which, while true to the highest in one's own nation, at the same time blesses every other". It is that sacrificial citizenship which counts a "dedication to humanity as higher than devotion to a city, state, or country alone". Such a patriotism will lead to that new order "based not on force, but on justice; not upon guns, but upon gospel; not upon battleship, but on statesmanship; not upon militarism, but upon good will; not upon war, but upon law; not on arming against each other, but on co-operation and brotherhood; not on violence and destruction, but on righteousness and friendly ministry". It understands the practice of that hospitality which writes the word "neighbor" across the nation's doorway by "helping those nations that cannot help themselves".

The whole book is saturated with the ideas of peace and brotherhood of which Dr. Lynch has been a champion. No one can read it without having his vision brighten, his relation to this land enlarged, and his privilege as an American citizen exalted. We would recommend it and hope that its circulation may reach the home of every minister.

GEORGE TAYLOR, JR., '10.

Wilksburg, Pa.

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The Ethics of Jesus and Social Progress. By Professor Charles S. Gardner, Louisville, Ky. New York: Geo. H. Doran Co. 1914. 356 pages. \$1.25 net.

This book is the best of its kind we ever read. Recognizing that there is more in the Gospel of Jesus than he treats, the author gives us a remarkable interpretation of the social Ethics of the Gospel. Manifesting a wonderful grasp of social thought in other fields than the Bible, he nevertheless finds them grain for this mill. He finds no conflict between what is true in social evolution and the right concept of the Kingdom of God. One is gathered from the history of human institutions and Social Philosophy, the other from an adequate understanding of the teachings of the Master. On reading and pondering the contents of the work, we wonder why and how there should be to-day any anti-Christian Social Philosophy.

It answers with firm boldness the two questions as to what the practical application of the Gospel to modern affairs would mean and to what extent society thus Christianized would differ from a like application of so-called scientific Sociology. The potency of the ethics of the Kingdom of God over that of the other is found in the motive power of its spiritual content.

Questions of criticism receive little attention. The author goes intelligently into the core of social theories and delves reasonably and sympathetically into the heart of the four Gospels. We feel that he speaks with authority and not as the scribes; for he has back of him the eternal Word.

In the "Fundamental Principles" and their application, we understand clearly what this Kingdom means and the price society must pay for its realization. That the Kingdom of God is a social concept intended for the affairs of men on earth as well as hereafter is clearly seen. In its being applied to the affairs of men, conflict is inevitable; for the world-concept is anti-social. This is the exact wording of his understanding of the Kingdom: "And certainly whatever else may be included in that meaning, it must signify a social order, a system of human relations, progressively realized, in which the will of God is the formative principle and all the functions of which are organized and operated for the purpose of helping all men to realize the spiritual possibilities of humanity".

The world-power must by its very nature be opposed to the realization of this. Its centre is self and is therefore anti-social as it is anti-Christian. In its long stretch toward that far off goal it must exercise itself in construction, destruction, and reconstruction. Could we contemplate fully what it means to the future of the world, we would be able to dwarf into insignificance "Paradise Regained".

He finds no place for the cataclysmic coming of the Kingdom. Manfully he recognizes that such teaching can be found in the Gospels. He then shows that as we find both conceptions, the sudden and the slow coming of the Kingdom in the New Testament, so we find that both go hand in hand in the slow development of history. The world power may dam up the slowly accumulating powers of good until the dam breaks and that suddenly. Such were the judgments on Israel, Jerusalem, the Roman Empire, the French Revolution, the Reformation, and the conflict of arms in this nation in the sixties.

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In the working out of this divine-human program, he finds no first place for fatalistic or economic determinism. The individual personality remains free, and develops more and more as it realizes in practice the principles of this kingly rule.

The inequalities of mankind give place for service to both high and low. The highest, noblest character is found in self-help and self-denial from and for this great ideal.

As one that sees the fact of the need of the New Life from both experience and observation, he does not belittle the necessity of conversion; but conversion is found impossible without entering into proper relations with our fellowmen, as well as with God.

His applications of these principles to the problems of wealth and poverty, the State and the Church might no doubt provoke sneers from those who refuse to pay the old price of surrender or those who worship the theories of scientific socialism and other bread and butter philosophies.

The Church with him must continue to be the power house of this great Cause. It cannot be an end in itself. As an organization, it must decrease as the Kingdom is realized.

The book brings to all clear observers of modern religious and social life, the full conviction, that while we strive and pray, and that rightly, for a great revival, we have need to know that a revival that does not touch men's relations with men in righteous dealings and living, will never usher in that Kingdom for which Christ died. What this book treats of is the revival we need. It is here. It is not confined to the Church; nor are all churchmen aware of it. This is the Gospel to preach and the truth to heed.

Books like these must first fill the shelves now occupied by Middle Age Theology before the pulpit and the pew will act. Preachers no doubt are included among those that must pay the price. So let Thy kingdom come and Thy will will be done on earth as it is in heaven.

DAVID P. MacQUARRIE, '05.

Perryville, Pa.

Socialism Promise or Menace? Hillquit-Ryan. New York: The Macmillan Company. 1914. \$1.25 net.

In this book, the chapters of which originally appeared in seven consecutive issues of "Everybody's Magazine", Socialism is defended by Morris Hillquit, a distinguished practicing lawyer of New York City, and attacked by John Augustine Ryan, D.D., Professor of Moral Theology and Economics at St. Paul Seminary.

We have here a joint debate between two men, each of whom, in scholarship and dialectical skill, is well qualified to discharge his task; the one to prove that Socialism offers genuine promise for the correction of the economic evils of the world, the other that it contains in its program and influence not a remedy for these evils but a menace of other and greater evils.

This discussion is timely. As the Encyclical from the Lambeth Conference, representing bishops of the Anglican communion throughout the world, well said: "No more important problem can

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well occupy the attention, whether of the clergy or the laity, than that which is connected with what is popularly called Socialism”.

It is a terrible indictment of the Capitalistic system under which we live that Mr. Hillquit makes; one the force of which Dr. Ryan seeks to minimize, but the substantial truth of which he does not venture to deny. For the admitted evils Dr. Ryan, like most other anti-Socialists, would prescribe as a remedy only those measures which the Reformists of society have tried for a thousand years, with such “up-to-date” additions as are to be found in the curtailment of Trusts, the minimum wage, legal insurance, and the extension of copartnership and coöperative schemes. The present system is, he argues, amendable, and when the changes he advocates have been wrought there will be, he thinks, “nothing left of the social question except that healthy measure of discontent which is a condition of all individual development and social progress”.

Dr. Ryan repeats, albeit without rancor, the familiar charges against Socialism, viz.: that its theories ignore the hard fact of the basic unchangeability of human nature; that it is impractical; that, if adopted, it would put individual liberty in jeopardy, destroy the incentive to initiative and enterprise, undermine the family, and, in general, cause Society to revert to the ethics of barbarism. To these charges Mr. Hillquit makes such replies as would be expected from one who is an ardent apostle of the movement attacked, as he is, and who knows its whole literature and history, as he evidently does.

As one reviews the arguments against Socialism in this book, and its apologies for the existing order of Society, a light, somewhat lurid, falls upon them from the great battle-fields of Europe, where millions of workers are being pounded into blood and mud at the behest of War Lords and Kings of Finance. Dr. Ryan says Socialism would disrupt the family: how many families have been disrupted by this war caused by commercial rivalry and the militarism which that rivalry has necessitated! He says it would make children the wards of the State: is it better to make them orphans by slaughtering their fathers and starving their mothers! He says it is immoral; what of a drunken soldiery and the ravishing of wives and maidens; that it conflicts with the sacred rights of property: what of Louvain and scores of other Belgian, French and German, and Austrian and Russian and Servian towns and villages now lying in smoking ruins! that it respects no law: what of broken treaties—“scraps of paper” signed by Kaisers with the name of God forever on their lips! that it would reduce mankind to a “dead level”, destroy enterprise, and, as Von Moltke said of peace, cause men to “fall into the most hideous materialism”:—well, listen to De Maupassant! “men, benefactors, scholars, wear out their lives, toiling, seeking what may help, what may solace their brethren. Eager in their useful work, they pile up discovery on discovery, enlarging the human mind, extending science, adding something each day to the stock of human knowledge, to the welfare, the comfort, the strength of their country.

“War is declared. In six months the generals have destroyed the efforts of twenty years’ patience and genius. And this is what is called preventing men from falling into the most hideous materialism”.

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As an official churchman, Dr. Ryan denounces Socialism particularly as the enemy of revealed religion. But we may well ask if this present war, blessed by priests and clergy, by king and czar and kaiser, has not done more to stagger faith in God and mute the voice of prayer than could be done by all the blatant utterances of "soap-boxers" and syndicalists put together?

Scornful critics are now asking why Socialists who have always denounced war are now voting war-credits to their governments and shouldering muskets at their command. Yes, dragooned into the ranks, or tricked into idealizing this conflict, into believing that it is a struggle for supremacy between pan-Slavism and pan-Teutonism, instead of being as it is the result of the hatred of despots for advancing democracy and of the greed of capitalistic governments for "a place in the sun" with new markets and greater "profits", the voices of the Socialists and other pacifists have indeed been smothered; but it will be strange, if, when the European tragedy is complete and count has been taken of all its horrors, it will be strange indeed if then those voices are not heard again and heard effectually, thundering the doom of the triple-headed Cerberus of autocracy, militarism, and capitalism.

J. H. BAUSMAN.

Rochester, Pa.

Dreams. An Explanation of the Mechanism of Dreaming. By Henri Bergson. New York: B. W. Heubsch, 1914. 60c.

This little book of 57 pages is just what we would expect from the pen of M. Bergson, and, while we may suspect some of his conclusions, yet we admire his investigation and feel the strength of his argument. After an introduction of eight pages by Mr. Slosson, in which there appears a resumé of the history of dreams, and also the new revival of interest through M. Bergson, the book enters immediately into its task. Disregarding all preliminaries, the dream is described as follows: "I perceive objects and there is nothing there. I see men; I seem to speak to them and I hear what they answer; there is no one there and I have not spoken. It is all as if real things and real persons were there, then on waking all has disappeared, both persons and things. How does this happen?" But do we really see nothing? Is there not certain sense material presented to our eyes, ears or touch? M. Bergson says there is and goes to show that the perception or the mechanism of a dream is the same in general as that of our normal perception. He tells us that in perceiving a real object what we actually see is very small in comparison to what our memory adds to it. When we read a newspaper were we to perceive each letter it would be an unending task to finish, but a single letter in a word, or a single word in a sentence, will suggest the whole word or whole sentence. Thus the sketch which we really see in perceiving an object is completed and filled out by our memory. Our perception is a sort of a shorthand system.

In our sleep, we are told, our senses continue to be active. Upon closing our eyes the so-called "play of colors" constitutes

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"the visual dust" or the principle material out of which we shape our dreams. To these so-called internal sensations must be added the external which are at the bottom of many of our dreams. For instance, a dark lantern flashed in the face of a sleeper will provoke dreams of fire. This faculty of perception, however, brings only confused impressions which as materials of dreams do not suffice to produce them because they are so vague and so indefinite. The black lines upon a white background may represent many things, a book, a newspaper, etc., and the selection is made by the memory. M. Bergson believes that everything, even to its minutest detail, which has ever been experienced in one's life has become stored up within a treasure-house called "memory", and just as those things in our waking moments which pertain only to our present interest claim our attention, so in the dream, only those things in this store-house of memories which relate to the perception created by this "play of colors", will be called forth. The dream comes with the union of these two. These memories are like the steam in a boiler, under more or less tension, waiting for the lid to be lifted. In those deep dreams out of which we awake without any distinct recollection of what we have experienced in sleep and yet with a feeling that we have experienced something important, we touch memories in our early youth or childhood which have been long forgotten.

The essential difference, then, between perceiving and dreaming does not lie in closing our senses for they continue to act, nor in the abolition of reasoning for "the mistake of the dreamer is often in reasoning too much". He should be a simple spectator. But it lies in the ridding ourselves of that labor which is constantly needed in the effort of choice which keeps us on a continual tension in our waking moments. When asleep I am disinterested in everything and I sleep to the extent in which I am disinterested. The dream is "the state into which you naturally fall when you let yourself go, when you no longer have the power to concentrate yourself upon a single point, when you have ceased to will". "In a dream the same faculties are exercised as during waking, but they are in a state of tension in the one case, and of relaxation in the other. The dream consists of the entire mental life minus the tension, the effort and the bodily movement. We perceive still, we remember still, we reason still. All this can abound in the dream; for abundance, in the domain of the mind, does not mean effort. What requires an effort is the precision of adjustment. To connect the sound of a barking dog with the memory of a crowd that murmurs and shouts requires no effort. But in order that this sound should be perceived as the barking of a dog, a positive effort must be made. It is this force that the dreamer lacks. It is by that, and by that alone, that he is distinguished from the waking man."

He then discusses briefly the chief characteristics of the dream. (1) The incoherence, (2) the abolition of the sense of duration which results because in the dream we lack a balance wheel, this attention to the external and social life which is "the great regulator of the succession of our internal states", and (3) the order in which the memories present themselves to the dreamer.

The book is intensely interesting and instructive, recommending itself to students of psychology. If M. Bergson's prophecy be

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true, the principal task of psychology in this century is "to explore the most secret depths of the unconscious, to labor in what I have just called the subsoil of consciousness", for in the words of Mr. Slosson in the introduction M. Bergson makes the study of dreams the exploration of "the unconscious substratum of our mentality, the storehouse of our memories, for these memories are by no means inert, but have, as it were, a life and purpose of their own, and strive to rise into consciousness whenever they get a chance, even into the semi-consciousness of a dream".

GEORGE TAYLOR, JR., '10.

Wilkinsburg, Pa.

The Bible: Its Origin, Its Significance, and Its Abiding Worth. By Arthur S. Peake, M. A., D.D. New York: The George H. Doran Company. 1914. 8 mo., pp. 503. \$2.00 net.

The comprehensive sub-title of this excellent work prepares the reader in a measure for the voluminous pages that follow. Notwithstanding its length and the somewhat technical style of parts of it, it is a book that ought to be in the hands of every intelligent student and teacher of the Bible. Prepared originally for theological students, it is yet sufficiently popular to appeal to the studious layman. Its importance in the eyes of the author may be gathered from its happy dedication to his wife in commemoration of twenty-one years of wedded life. Its value may be readily appreciated from the opening words of the preface: "This volume has been written in the hope that it may prove helpful in the present perplexity. The Bible has irretrievably lost the place once accorded to it by the consent of Christendom, and this is coming to be realized by an ever-increasing number". Those who still hold to the ultra-conservative view of the Bible, the Ussher Bible-chronology class of students will, of course, deny this; but they will do well to ponder this statement: "The retribution for extravagant claims is apt to be the repudiation of all claims whatsoever". It is the unwillingness of many religious teachers to give a progressive book such as this a hearing that drives many earnest thinkers and seekers after truth into skepticism. The author contends that the results of modern critical methods have not only not injured this greatest of all books, but has "shifted the emphasis from the secondary to the primary qualities of the Bible. It has transformed the conception of revelation by its adoption of the scientific method". Surely there should be no criticism of such a result nor of the method by which it is reached! The text of the entire work lies in the statement, "We have come to see that revelation was a process in history and in human experience". The character of inspiration is fixed by three processes, revelation, interpretation, and the making of the record, in each of which "the human and the divine interpenetrated". This inspiration has its limitations, yet the Bible in actual practice is little impaired by them.

The splendidly practical nature of this scholarly work is indicated by the opening chapter on "The Situation", in which, speaking of the widespread ignorance of the Bible, he utters these pro-

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phetic words: "It is unquestionable that neglect of the Bible is coincident with a lowered spiritual vitality. Members of the Church who take their profession with some seriousness, are too often tempted to imagine that their spiritual growth will take care of itself", while every minister of the Gospel will applaud the following, "The preacher is largely paralyzed when his people have given up the habit of Bible study". Other difficulties of our present-day Christianity are sketched and analyzed with a master-hand.

The third chapter, which deals with "New Light on the Bible", is especially illuminating to those who may not have kept abreast of modern discoveries. The Moabite Stone, Tel-el-Marna tablets, Code of Hammurabi, and Aramaic Papyri for the Old Testament, and the discovery of great Greek Manuscripts and of the non-literary papyri for the New Testament are of such immense value as to leave the Bible student who is unaware of them poor indeed; while so much progress has been made in the study of geography, history, anthropology, and especially of Biblical Theology, that older interpretations of the Bible deprived of these invaluable helps are, with some striking exceptions, simply relegated to the scrap-heap.

The story of the translations, thrilling in itself, is followed by a chapter on the Canon, a subject the importance of which is in inverse ratio to the attention bestowed upon it by the average Bible student. The value of the Apocrypha, seriously neglected because of bias against it from our dissenting forbears, is insisted upon to the great gain of Biblical information. Next the Lower Criticism is defined and illustrated in a way that must put every Bible student under obligation to the author. One sentence deserves quotation. "Details may be inaccurate, but the main truth stands clear; the inspiration is not in verbal niceties, but in the full and radiant revelation of God in the minds of those who spake as they were moved by the Holy Ghost". The legitimacy and necessity of the Higher Criticism is convincingly set forth, and the critic of the Higher Critics who condemns the whole proceeding without a knowledge of the facts is scotched, but unfortunately not killed, by one burning sentence: "The practice of giving a verdict when one has never been in court at all cannot be too strongly condemned". The views of the Higher Critics of the Old Testament are accepted, with some exceptions in details, and a full argument of the case is presented with such evident fairness and frankness that the most reluctant conservative must admit the author's sincerity—and success. It seems that one may be honest, though a Higher Critic! Yet if the author destroys some cherished views, he is equally successful in building up a better structure than he destroys, and this sentence from another, apropos of changed views of Bible authorship, is enlightening: "If it should turn out that a great painting which had been attributed to Raphael was not his work, but the work of an otherwise unknown artist, there would not be one great picture the less, but one great painter the more".

In the discussion of New Testament Criticism the writer simply states the commonly known and accepted views, which for the most part he accepts without grudging. The rise and decline of the Tübingen school is narrated, and the reasons therefor. The generally accepted conclusions regarding the Synoptic Problem,

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Johannine authorship, and other matters are clearly stated, and should be of interest even to the popular reader. Leaving the field of criticism he turns to the development of religion itself among the Hebrew people and here again aligns himself with advanced scholarship. Religion is a development culminating in the person of Jesus Christ. The accuracy of the record of this development is guaranteed by the fact that it came through human experience, divinely directed. The chapter on "The Old Testament and the New" is especially illuminating, and excellently expresses what most students have come to realize, perhaps unconsciously, how far the former apologetic for the Bible has been superseded by a new and better. The argument no longer rests upon the fulfilment of prophecy and the validity of miracles, but upon the inner spiritual content of Scripture and the continuous spiritual growth of the chosen people. Miracle and prophecy thus fall into line in their proper place as a part of the inspired process, but are no longer the foundations upon which the divinity of the Bible rests, and perchance falls in the opinion of many. This sets both the Old and New Testaments free from many difficulties which made them hard for the faithful to defend. "The Nature and Mechanism of Inspiration" is worth a whole review in itself, but space permits only the comment that the writer rules out absolutely all mechanical inspiration, and makes it a living thing that must command the approval of all thinking men, though probably far from acceptable to the wooden-headed. For the latter the chapter on "The Misuse of the Bible" is especially to be commended.

It is unnecessary to trespass longer upon the time of the reader, save to say that here is a book which not only destroys certain hoary misbeliefs, but reverently and securely rebuilds the Bible on new foundations which make it more than ever it has been in the past the supreme rule of faith and conduct. It is a book that can be opened and read at any point with profit and delight, not only for its splendid setting-forth of the facts, but also for its charming literary style which can scarcely be surpassed.

U. S. GREEVES, '95.

New Alexandria, Pa.

Lo Michael. By Grace L. H. Lutz. New York: J. B. Lippincott Co. 1914. \$1.25.

This sociological novel merits a careful reading by all students of present day social conditions. Unlike many novels of the day it is a book that will provoke serious thought. Of course the usual charming love story runs through the book, and this is handled in a very skilful manner and works up to a forceful and attractive climax. The real life of the slums is pictured to us and the story sets before us an honest and sincere attempt to lift into health and happiness some of the "hurt children" of the race.

The book opens with a dramatic scene on Madison Avenue, New York, where the street urchin "Mikky" flings himself in front of the beautiful three year old child of Banker Endicott and saves

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her from the bullet of an outraged depositor. The founding news-boy is carried into the home of the millionaire banker and is tenderly nursed back to health. As a reward for saving the child's life, the boy is sent away to be educated in a Florida College. During "Mikky's" convalescence the banker had opportunity to witness the loyalty and honor that exists among the common or lower ranks. "Mikky" was unwilling to go to college and leave "Buck" and "Sam" and the other boys behind; but Mr. Endicott persuaded him to go and secure an education that he might come back and be able to help his less fortunate friends. And although the banker had other plans for the boy's future, yet "Mikky" never forgot the purpose that led him to college.

The book is indicative of the various attitudes taken toward the problem of the education and improvement of the social and economic and moral environment of the masses. In the mother of Starr Endicott we see the cruel, and selfish hearted view. She is a type of those who think it a mistake to educate the masses of the vicious and unfortunate dependents of the race. She does not hesitate to remind Michael of his lowly and uncertain birth, and cruelly and insultingly seeks to bar the way to his rise in the social scale. She is of that class who would base social rank on wealth rather than on character and worth. The matron of the college entertains much the same view, for she looks upon "Mikky" as only a hardened and hopeless little sinner of the slums. In the President of the College we have another view. He sees in "Mikky" the angel in the clay. He is the man of vision and faith and hope in his attitude toward the masses who are hurt in the struggle of life. The banker represents another type. In his ambition for the boy who saved his daughter's life, he feels sometimes that it will not pay to help and sacrifice his life for the people of the slums, forgetting he had told "Mikky" that he was to get an education for that very purpose. He is of that class who know little of the real conditions under which so many of their fellow men suffer; who are not willing to come face to face with the situation. In the boy the banker saw the challenge of the poor against the rich, the weak against the strong, and it touched in him a responsive chord. He thought he could pay his debt by educating the boy and also do some benevolent work, and thus ease his conscience. When Michael spoke at the Mass Meeting in Madison Square Garden on "The Needs of the Tenement Dwellers", his plea to tear down the old tenements and give light and air and a chance to human beings, again met with response in the banker. The banker, like many others, was willing, when the matter was brought to his attention, to give his money, but not his time and service, to the work.

When the boy returned from College he wanted to find his companions and help them. He longed for knowledge and power and money to help the poor down-trodden inmates of the slums. The burden pressed upon his soul as he thought of what he had been saved from and what he had power to save others from. The "Angel Quarters", on the edge of the alley, and the "Old Orchard Farm" in Jersey, the latter the gift of Mr. Endicott, afforded him an opportunity to reach a few of the unfortunate ones and save them from ignorance and despair. He knew that where there is misery there is more sinning, and he wanted to help people to be

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decent by making a better environment for them. He succeeded with some and failed with others.

The weakness of the book lies in the fact that it puts the chief emphasis upon the social and not even incidentally on the spiritual. The writer seems to overlook the fact that the forces at work for the removal of the evils and improvement of social conditions, need the help of religion. Surely, we have learned that it is not enough simply to improve the man's environment, to give him a cleaner and a better house, to remove those conditions which blot hope out of his life. But we must make the man who lives in the house better. We must change him, regenerate him, and only the grace of God can do that. All efforts to improve the individual man or his conditions must fail if we leave out of the account the spiritual.

Men need more than a new house and a decent suit of clothes and a clean face. They need above all things also a new heart. Only the power of God in the Gospel of His Son can conquer the flood-tide of pauperism, vice, crime, and suffering in our day.

WILLIAM R. CRAIG, '06.

Butler, Pa.

Alumniana.

CALLS.

Rev. A. B. McCormick ('97), has accepted a call to the West Church, Binghamton, N. Y.

Rev. Hezekiah Magill ('67), has accepted a call to the Curby Memorial Church, St. Louis, Mo.

Rev. John D. McBride ('05), has accepted a call to Boswell, Pa.

Rev. J. E. McGiffin ('92), of New Galilee, Pa., has accepted a call to Leesburg, Pa.

Rev. T. E. Thompson ('03), has accepted a call to Kerr Church. His address is Haffey, Pa.

Rev. C. O. Anderson ('99), of Belleville, Pa., has accepted a call to Clintonville, Pa.

Rev. C. L. Bradshaw ('91), of West Sunbury, Pa., has accepted a call to Cochran, Pa.

Rev. W. H. Orr ('09), of Waynesboro, Pa., has accepted a call to Hollidaysburg, Pa.

Rev. J. H. Speer, D.D., ('96), who resigned work as Synodical Superintendent of Missouri in order to take Mrs. Speer to Southern California, has been called to the church at Orange, Cal.

INSTALLATIONS.

Rev. George Taylor, Jr. ('10), of Mercer, Pa., was installed pastor of the First Presbyterian Church of Wilkesburg, Pa., on April 17th. Drs. Kennedy, Breed, McEwan and Slemmons took part in the service.

Rev. A. J. MacInnis ('10), has recently been installed pastor of the Presbyterian Church of Leetonia, Ohio.

Rev. W. A. Reed ('00), of Libby, Mont., on May 26 was installed pastor at Cavalier, N. D.

Rev. E. P. Giboney ('99), of Great Falls, Mont., has been installed pastor of Madrona Church, Seattle, Wash.

Rev. E. B. Lawrence ('10), of Sandy Lake, Pa., was installed pastor at Carmichaels, Pa., on July 16th.

On June 17th. Rev. Murray C. Reiter ('03), of Canonsburg, Pa., was installed pastor of Bethel Presbyterian Church. His address is Bridgeville, R. F. D. No. 1, Pa.

Alumni

Rev. H. W. Hanna ('02), of Freeport, Pa., was installed pastor of the First Presbyterian Church of Kenton, Ohio, on June 25th.

Rev. S. M. F. Nesbitt ('98), of Dennison, Ohio, on October 15th. was installed pastor of the Central Church of New Castle, Pa.

Rev. H. J. Baumgartel ('13), of West Pittsburgh, Pa., was installed pastor at North Warren, Pa., on September 29th.

Rev. Samuel Blacker ('07), of Callensburg, Pa., has been installed pastor at Irwin, Pa.

Rev. M. B. Maharg ('14), was ordained and installed pastor at Brilliant, Ohio, on July 10th.

Rev. A. N. Park, Jr., ('14), was ordained and installed pastor at Mannington, W. Va., on May 21st.

Rev. J. A. Fraser ('14), was ordained and installed pastor of the Central Church, Allegheny, on May 28th.

Rev. Geo. W. Guthrie ('14), was ordained and installed pastor of the First Church of Emsworth, Pa., on May 7th.

On May 12th. Rev. Maxwell Cornelius ('14), was ordained in the Presbyterian Church at Endeavor, Pa. Mr. Cornelius is pastor of the Presbyterian Church at Parker's Landing, Pa.

Rev. E. J. Travers ('12), was ordained and installed pastor of Bethesda Church, Millport, Ohio, on June 4th.

Rev. W. R. VanBuskirk ('14), was ordained and installed pastor of the Second Church of Mercer, Pa., on October 14th.

GENERAL ITEMS.

The Presbyterian congregation of Ebensburg, Pa., Rev. B. F. Heany ('06), pastor, are erecting a new church edifice to cost twenty-eight or thirty thousand dollars.

At the last Commencement of Grove City College, the degree of Ph.D. was conferred upon the Rev. George Taylor, Jr. Early in the spring Dr. Taylor took charge of the work in the First Church of Wilkinsburg, to which he had been called from Mercer, Pa.

The annual report of the First Church of Butler, Pa., Rev. W. R. Craig ('06), pastor, indicates substantial growth along all lines. Seventy-two members were received during the year, making the total number of communicants on April first 662. The total contributions were \$12,254.31, an average of \$18.51 per member over against an average of \$16.33 per member last year. The average contribution per member to benevolences has increased from \$3.61 in 1909-10 to \$8.36 in 1913-14.

On July nineteenth the congregation of the Templeton Presbyterian Church, Rev. C. W. Cochran ('13), pastor, celebrated the

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burning of the mortgage on their church property. The building, which cost \$10,138, was dedicated May 23, 1909.

On Friday evening, September 25, the congregation of the Valley View Presbyterian Church, Pittsburgh, held a reception as a farewell to the Rev. D. M. Donaldson ('14), and a welcome to the Rev. B. H. Conley ('10). Mr. Donaldson had charge of the Valley View Church while he was a student at the Seminary. He is spending this year at Harvard University as a fellow of the Seminary. Mr. Conley comes to Valley View from Cheswick where he has been pastor since his graduation.

On Saturday, May thirtieth, the Magyar congregation of Leechburg, Pa., Rev. A. W. Kovacs, of our senior class, pastor, dedicated a new house of worship.

The address of Rev. F. A. Kerns ('88), is changed from Corsica, Pa., to Youngwood, Pa.

Rev. F. S. Crawford, D.D., ('79), has resigned from the First Church of Indiana, Pa.

Rev. E. E. Patterson ('96), has resigned his pastorate at Anson, Texas. His address is West Lafayette, Ohio.

Rev. A. C. Powell ('04), has resigned his pastorate at Georgetown, Ohio, and been elected President of the National Prohibition League of America. His address is Grove City, Pa.

Rev. U. D. Reiter ('08), of Webster Groves, Mo., has begun work as pastor of McCausland Avenue Church, St. Louis, Mo.

Rev. D. H. Johnston ('07), pastor of the Rosewood Avenue Church, Toledo, Ohio, was elected moderator of the Synod of Ohio on October 14th. at the centennial session of that Synod. He was also elected the fraternal delegate from the Synod to attend the Congregational Conference of Ohio at its meeting next May. During Mr. Johnston's present pastorate of a little more than five years 354 members have been received and the Rosewood Avenue Church has greatly increased in prestige and influence throughout the City of Toledo.

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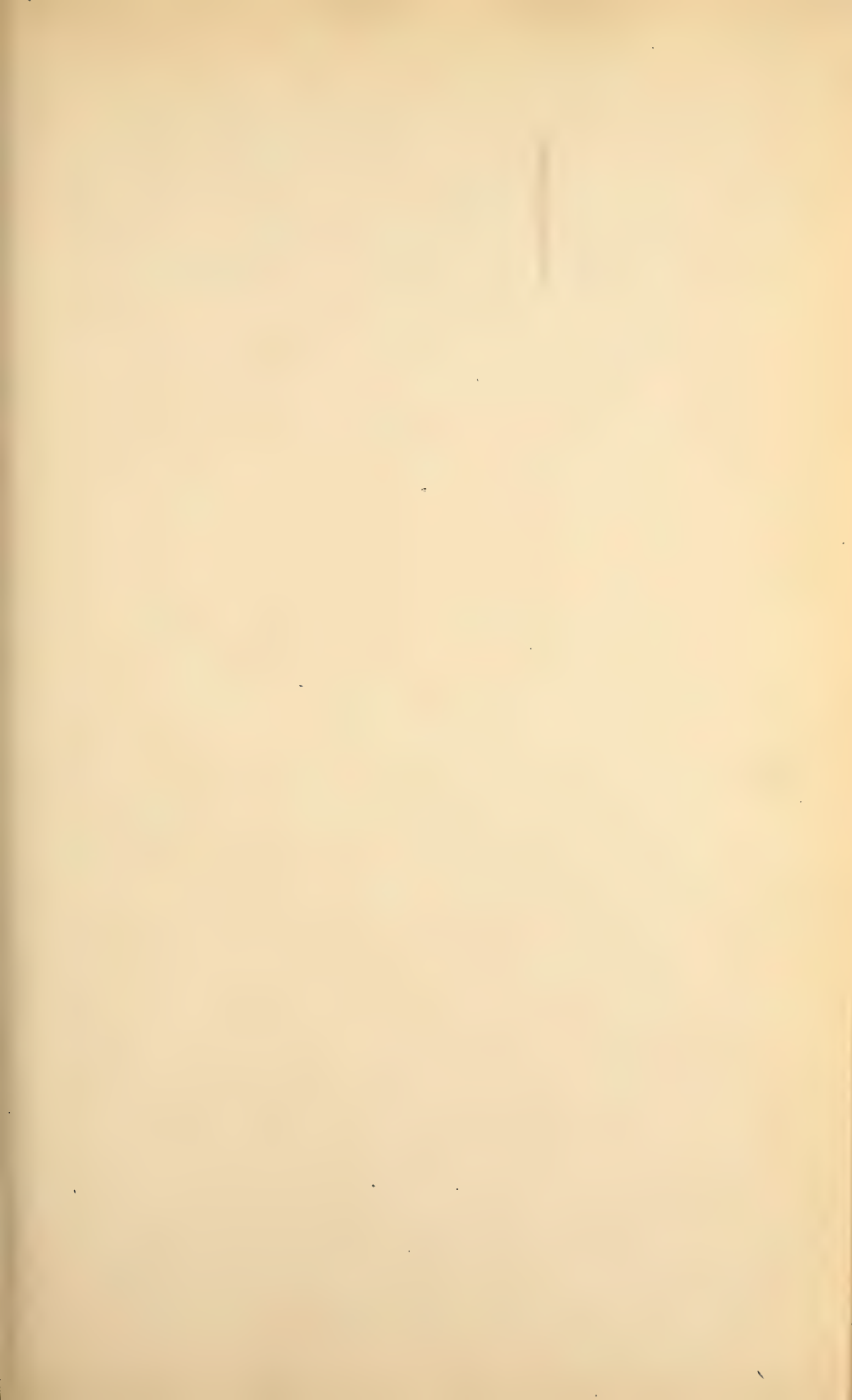
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*Died Dec. 20, 1914.



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No 2

Preaching and the New Civilization.*

The Rev. David R. Breed, D. D., LL.D.

All the great Continental wars have been followed by such changes in social customs, political principles, and even dominating ideals that the result in each case may be justly termed a "new civilization". It has not been so following every war. Some wars have served no special purpose and issued in no great or radical change of conditions. And yet many, greatly inferior to those which we call "continental", have contributed to the good of society and the welfare of mankind. The "Weeping Philosopher" of Ancient Greece oracularly declared, "War is the author of all things". At first blush his words are shocking—almost fiendish. Indeed they are entirely so, if only the intentions of some war-makers are considered; but, nevertheless, they express a profound and most significant truth. God, in his gracious providence, has evolved from the most sanguinary wars an immense measure of blessing for the world. Seldom has the warrior deserved any credit for it. Very seldom have the germs of blessing been contained in the

* **The Romance of Preaching.** By Charles Silvester Horne. Yale Lectures for 1913. Pp. 302. Fleming H. Revell Co. 1914. \$1.25.

Vital Elements of Preaching. By Arthur S. Hoyt. Indexed. Pp. 326. The Macmillan Co. 1914. \$1.50.

fire and the sword. And yet it would seem that by war and by war alone can those conditions be secured by reason of which enthroned iniquities may be brought low and struggling rights be exalted. A number of wars within the memory of living men have been followed by the most beneficent results. The Crimean war and the liberation of the serfs; our own Civil War and the emancipation of our slaves; the Franco-Prussian War and the Unification of Italy; the Spanish-American War and the deliverance of Cuba; the Boxer Rebellion and the New Chinese Republic; the Balkan war and the shrinkage of European Turkey—these are but mere hints of the broader illustrations. Even within such narrow bounds as these, manifest human progress has followed in the wake of war. But when, upon a much larger scale, continent has been arrayed against continent; when allied races, in vast numbers, have grappled with other allied races in a life and death struggle, involving many nations and affecting all—then have followed those great upheavals of ideas and overturnings of organized society which have resulted in a new civilization.

Again we must be content with a few references, though the subject is one which invites extended treatment.

Recall, first, the invasion of Babylonia by Cyrus and the consequent overthrow of that hoary Semitic monarchy. What a transformation was wrought in society! It was the end of Asiatic domination. Thenceforth Europe is to fill the horizon, Japhet is to “dwell in the tents of Shem” and the great Aryan race, to which Cyrus belonged, is to rule the world. The Persian was not only a new civilization, but an incomparably better one than the Babylonian.

Then recall the rise of the Macedonian power and the conquests of Alexander. Again we see a new civilization and the Greek incomparably better than the Persian.

Then comes Rome and once more the process is re-

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peated, the world is bettered and at last the way is prepared for the coming of the Redeemer.

Who can doubt that in somewhat the same way Almighty Providence is preparing for His second coming? There has been no great world empire since the fall of Rome, though some nations have aspired to it—perhaps some are aspiring to it now. But there have been great continental wars, followed by like changes, though not upon so stupendous a scale. In more modern times consider the Thirty Year's War, which placed the political power of Europe in Protestant hands. Consider the Napoleonic Wars which again transformed society so that the Europe of the nineteenth century was an unspeakably better Europe than that of the Georges and the Louises.

A new Civilization! It is not a new thing. It has transpired again and again and the world growing more beautiful and better.

Even so many thoughtful men are asking to-day, touching the final outcome of the present conflict in Europe, "Will it introduce momentous changes in thought and life, similar to those which have followed like conflicts in the past"? The writer supposed that the expression which forms the subject of this paper was original with him, as referring to an outcome which might be expected, until he discovered that others were using the very same words. Many are looking for a new civilization. Many are convinced that Europe will not be what it was following the conclusion of peace. Nay, the wide world will not be what it has been. Some forces and theories which have been constraining in the past will surely lose power. There will be new principles, new activities, new aspirations. Life will be modified and all that enters into life—relations, estimates, policies, programs—will be remodeled. It does seem as though it could not be otherwise.

We do not know what the changes may be. We

cannot prophesy. We can only utter a "perhaps". Perhaps there will be a larger liberty for God's ancient people, the Jews; perhaps the rehabilitation of their ancient commonwealth. Perhaps there will be a restoration of territorial rights to races that have been despoiled and divided. Perhaps the awful crime by which Poland was dismembered may be atoned for. Perhaps Hungary may once more be an independent nation. Perhaps Servia may unite her scattered sons in one glorious community.

Or even greater things than these may come to pass. Perhaps the whole world will learn a great temperance lesson. Perhaps the power of Mohammedanism may be broken and the Crescent retire forever from Europe. Perhaps, O! perhaps this may be the last great war! No, we cannot tell. We may not prophecy what shall surely happen. But something will happen. Almighty God has never permitted such a war without bringing great good out of the awful evil. The wrath of man shall praise him. His truth shall prevail as never before. He will at this time make some things, if not all things, new.

Such being the sober and serious conclusions of many thoughtful men it behooves the preacher of the gospel, above every one else, to study the signs of the times, to seek a vision of imminent events and to be ready to meet the issue. What is being done in this direction? We have before us two recent publications whose titles appear in the foot note appended to our subject. Their authors are Christian ministers. They are both supposed to deal with subjects which concern us here and now. They are both addressed primarily to young men about to enter upon the work of their sacred calling. They both attempt to tell us what to preach and how to preach. So far forth they are alike. But in other respects they are as unlike as two books on such a subject can well be. Both are admirable in many ways

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and admirably complement each other. Viewing the preacher's work with equal earnestness and enthusiasm, they yet view it from two entirely different points, neither of which is adequate to a full survey, but which, taken together, convey an unusually comprehensive exhibition of his duty and privilege.

This might have been expected when the differing circumstances of the two authors are considered. Dr. Horne is an Englishman, Dr. Hoyt an American. Dr. Horne is a man of affairs, Dr. Hoyt a man of books. Dr. Horne was for years engrossed in public affairs and for four years was a member of Parliament. Meanwhile at Whitefield's tabernacle in the heart of London he ministered to the poor and outcast. Dr. Hoyt has spent a large part of his life in the sequestered city of Auburn, remote from the great centers of life and action, in a professor's chair. Indeed it would be hard to bring together in the same review, two authors upon kindred subjects, both so signally competent but so dissimilarly situated.

So we have in these two books two very different conceptions of ministerial effectiveness. Dr. Hoyt's book is almost entirely given to the personal and private aims of the preacher—work for the individual. This will appear plainly enough in the table of contents, with such chapter headings as "The Secret of the Heart"; "The Human Touch"; "The Ministry of Comfort"; "The Children's Portion". Only in one chapter does he seem to promise a larger outlook under the caption "The Preacher and his Age", but the subject matter is generally of the same individualistic character.

Dr. Horne's book, on the contrary, is almost entirely given to the preacher's ministry to the public, and this, too, is shown in his chapter headings, such as, "The Royalty of the Pulpit: Athanasius and Chrysostom"; "The Rulers of Peoples: Savonarola, Calvin, and John Knox"; "The Founders of Freedom: John Robinson and

the Pilgrim Fathers". Dr. Horne says that a preacher should feel himself called to a city rather than to a congregation, thus indicating what he believes should be the "zone" of the preacher's influence. Dr. Hoyt is intensely practical, touching at all points the daily routine of ministerial labor. But he is not prophetic. If he gives a glance ahead it is with no vision of other changes than those which affect the dealings of man with brother man in personal intercourse. Dr. Horne is exactly the reverse. He has few suggestions for the everyday, commonplace life of the preacher. His is a more extensive view. He "dips into the future". His words are those of a seer. He delivered his lectures before the present war had begun and before its probable effects were forecast; yet he uses the very term which forms the subject of this paper. Early in his book (p. 40), referring to Sant's picture of "The Soul's Awakening", he indicates what Zechariah saw in the words: "A new civilization! A city where there was work for all and leisure for all. A city built without walls, unarmed, unfortified, with open gates, hospitable to all mankind, the symbol of peace and brotherhood". Dr. Hoyt admirably reviews Dr. Horne's book in the *Auburn Seminary Record*. We cannot repress the wish that Dr. Horne had lived to review Dr. Hoyt's. Dr. Hoyt has done Dr. Horne justice. An equal measure of justice should be done Dr. Hoyt. Both books are fine. Were we asked "Which shall I read that I may be the better fitted to meet the new civilization"? we should answer emphatically "Both", and in this answer we reach the burden of our paper.

The earnest men who have labored for the regeneration of mankind have been divided, in the main, into two camps, between which, until very recently, there has been scarcely any fellowship and often times not even a good understanding. The principles and plans of these two bodies of workers are so well understood as to require no extended definition. The one part is intensely

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individualistic; the other intensely socialistic. The working theory of the first is well expressed in the lines of a certain Gospel Song:

“Leave the poor old stranded wreck
“And pull for the shore”.

But the second—in the very words of one of its representatives—proposes “to save the wreck itself”. And the attitude of the first toward the second has been accurately and forcibly expressed by Dr. C. H. Parkhurst in a letter to the “Christian Herald”, December 2, 1914, as follows: “My attitude is a conservative one. The Gospel as I understand its purpose and as that purpose is illustrated in the Book of the Acts of the Apostles, has for its aim, its primary aim, to change men, not to improve conditions. The improved conditions will come as fast as the man himself is improved and my feeling is that the heavier and the heavier emphasis that is being thrown by the pulpit upon bettering the outward life of people is tending to degrade Christianity to an un-gospelized humanitarianism. This does not mean indifference to human economic conditions, but it means that those conditions should be steadily exhibited as being essentially and permanently bettered only as they come as the corollary of newness of heart”.

Many others on both sides have expressed themselves in like terms or in terms even more extreme. It has been most unfortunate, to say the least, that so very often the good men of the one camp have failed to estimate aright the motives and movements of the good men of the other camp and in some cases have so far dis-fellowshipped them as to cast them out of their respective synagogues. Perhaps (another “perhaps”) they will be drawn more closely together at the incoming of the New Civilization.

Beyond all question the regeneration of the individual through faith in Jesus Christ and by the

gracious working of the Holy Spirit is the first and fundamental thing in the betterment of society. Beyond all question the "purpose of the Gospel is to change men", and those who have labored upon this principle have by far the best results to show in the "improved conditions" of society.

But our eyes have been recently opened to the fact that whatever principles may have been adopted either on the one side or the other their adherents have all too little to show in "improved conditions", except within narrow bounds.

We have been plainly shown that while there are thousands of pure and holy individual Christians in the world, there are few combinations of these pure and holy men which can in any proper sense be called "Christian", except when they are associated in distinctively religious societies such as churches or mission boards. Politics is not Christian; Business is not Christian; War is not Christian. And, in large part the one is no more Christian than the other, for in the main all proceed on the same worldly principles of antagonism and strife. Of course there are many good Christian men in politics, many in business, many in war. In some respects, also, they embody Christian sentiments and display Christian elements; and Christian principles are sometimes advocated, but the Christianity of Christ is not dominant. Dr. D. J. Burrell well says:

"The so-called Christian nations are not converted. The evidence of the fact is forthcoming in the ratio of their patriotism to their piety. Patriotism is a Christian virtue; but when patriotism is exalted above piety it becomes a non-Christian vice. The patriotism which is exploited to-day is usually a synonym for national pride. One of the great powers which calls itself Christian has recently solicited and secured in twenty-four hours no less than a thousand million dollars toward the carrying on

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of the present war and the same Christian nation has not contributed one million in the last decade for the propagation of the Gospel among the unevangelized peoples of the earth! What does that mean? It means that the enthusiasm of piety is to the enthusiasm of patriotism as the proportion of one tenth of one per cent!"

This is all true, and being true it is symptomatic both of present conditions and of the agonizing cry for better. We must have a new civilization. We not only hope for it, but we demand it; and the preachers who have the right conception of their calling at this epochal juncture will have much to do in promoting it. We must have not only Christian men; but Christian institutions, corporations, states, nations. We must have not a new but a broader interpretation of the Gospel and a wider application. The individualistic and the socialistic are both inadequate. There must be some *tertium quid* in which the larger Gospel of both personal and social salvation shall be realized. One may still belong, with Dr. Parkhurst, in the "Conservative" camp. But without surrendering any of his conservatism he must be taught to add somewhat to his former individualism. He may still hold that the purpose of the Gospel "has for its primary aim to change men"; but he should be unwilling to add with Dr. Parkhurst "not to improve conditions". Just here many of us have fallen short. We have preached to the individual too exclusively as a mere individual. We have labored to bring him to Christ, to purify his private life and to set him to work to do the like for others. We have pursued this work into the family and and the home; but beyond that we have scarcely ventured. The result has been found in thousands of lives which in private, personal, and domestic relations have been so transformed as beautifully and forcibly to illustrate the power of the Gospel; but meanwhile "conditions" have not been so "improved" as to exhibit the same trans-

formation in public life. We have limited and restricted the Gospel. We have put its larger part—its fundamental part into our preaching but still it has been only a part. With respect to the other part, as has been justly said, Christianity has not yet had so much as a fair trial.

That other part is social, commercial, political. In this sense we must begin to preach a social revolution. Not such a revolution as some have advocated, in the reconstruction of the external elements of organized society, but in the reconstruction of the men who govern them, in their corporate capacity. The Christian man must be taught to carry his Christian principles into every relation of life. There cannot be one law for the fireside and another for the factory; one rule for the family and another for the state; one set of principles for the man as a private citizen and another set for the same man as the official of a company or a commonwealth.

Preachers must no longer tolerate the idea that a Christian man may be permitted to lose his Christian identity and his Christian responsibility when he becomes associated in any sort of government with other men. Christ must be made Lord of all. In a somewhat different sense from that of the Hebrew state, but in a very true sense, all government must be a "theocracy". The recognition of such principles will inaugurate indeed a new civilization.

It is said that the present war will set Europe back a whole generation and it is implied that the set-back will not only be material but moral also.

Not so! Let us not believe it. No, not for a moment. It will set Europe ahead a whole generation. It surely will if the overruling providence of God is as effective as it has ever been. The loss of life will never be repaired; but there will be a gain in Life in a bigger, broader sense—life worth living. The property destroyed will not be replaced in a century, but men will be

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taught to seek a more enduring substance. The hatreds engendered may not be allayed until a new generation appears, but over against them will appear such a revulsion against the wicked and foolish source of hatred as the world has never known. All the more so if the preachers learn to preach for the times—if the teachings of the Hornes and the Hoyts shall coalesce. History plainly shows that by just such means the Day of the Lord is hastened, that for nations as for individuals, “through many tribulations we must enter into the kingdom of God.” And so it will continue to the end of time. The new civilization will be succeeded by a newer one. He will overturn and overturn and overturn until the seventh angel shall sound and the great voices in heaven shall declare “The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever”.

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THE REV. JOSEPH M. DUFF, D. D.

*"For he must blaze a nation's ways with hatchet and
with brand
Till on his last won wilderness an empire's bulwarks
stand."*—KIPLING'S FORELOPER.

The pioneers of Western Pennsylvania are gone,—together with their log cabins, the squat watermills, the clattering loom, the limpid streams, the clearing, and the finest oak forest in the world. It is almost as difficult to trace their footprints as the deer-path or the trail of the moccasin. In all the region where they blazed a way through the wilderness, cleared the land, and planted the first homes, schools, and churches, practically their sole remnants are a blockhouse, a log college, a few scattered dilapidated cabins, and—their graves. And, often, their graves are neglected, matted over with briar and myrtle, in obscure corners of old churchyards; the tombs recumbent, and their inscriptions gnawed out by the weather, or patched over with yellow lichen. There are few public monuments, there is little commemorative literature, either of history, or sentiment or imagination, and even the stream of tradition is running low.

Pioneers, elsewhere, have been better served by their posterity,—the Dutchman, the Pilgrim, the Cavalier. How much fine oratory has flowed at New England dinners! But for the Ulster-Scot of Western Pennsylvania and his fellow-settler, the German from the Rhine Palatinate, refugees from old-world intolerance, no less than the Puritan and bold frontiersman, there has been no adequate observance, annual or otherwise, in recognition of their service to civilization and piety.

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Now, I have no means of atoning for, or repairing, this neglect; nor may I claim even the humble office of "Old Mortality", who, with mason's bag slung over the neck of his white pony, rode around among the old Scottish churchyards, freshening up the lettering on the gray tombs of the martyrs; but as one who has "the blood of the first settlers" in his veins I may do no less than pass on this little tale, come down orally, of the origin of a pioneer meeting-house I knew and in which I once worshipped.

It was an anniversary observance, and the church had been turned into a "museum" of pioneer antiquities. The pulpit was draped with a Revolutionary flag; a spinning wheel had been placed at the edge of the choir platform; while an old flint-lock hung over the fireplace in a chimney corner.

An added touch of realism was furnished by the spectacled clerk, seated under the pulpit, in powdered hair, and buff vest and knee breeches,—psalm book and pitch-pipe in hand; while, facing him in a front pew, bowed the reverent figure of a backwoodsman, in homespun, his long barreled rifle in the hollow of his arm.

Suitably, also, the sexton was antiquated, and limped up and down the broad aisle, with all the immemorial gravity of that office. The minister, though disappointingly youthful, displayed an ample knowledge of the folklore, gathered from the lips of the old men and women, and the rusty pages of the parish records, and the inscriptions on the mossy headstones of the pioneers' corner of the churchyard; and lately he had patched together fragments of a tradition, concerning the origin of the little old church itself, which he now gave out for the first time; and yet it was not so much a narrative as a spectacle, for we were taken on a "time journey", and set down at a station, some hundred and thirty years ago, among the settlers' cabins, and the dim forest lanes, so

that we had the actual sense of living amidst the scenes which he was describing. This is the tradition:

At sundown on Saturday, the 13th of July, 1782,—a year and a day now famous in the annals of Westmoreland—John McIlduff stood, leaning with his elbows on the top rail of the bars that he had just put up, while he surveyed meditatively his three-acre clearing; its yellow stubble dotted thickly with brown shocks of wheat and blackened stumps. Since the dew was off the swath, he had labored at binding into sheaves, his first harvest of the backwoods, and now having “caught up with his work”, he planned to take the coming Monday for the long-delayed trip to the county seat at Hannastown, to record the deed for his five hundred acres of forest land.

An Ulster-Scot, come over a few years before this, he had made the purchase on the other side of the mountains, tempted by the bargain, pressed on him by a faint-hearted settler, who had trailed back into civilization. And he and the young wife and the boy had loved the woods, from the day they took possession of the log cabin, perched on the brink of the oval, carved out of the hill at the head of the hollow, at the bottom of which the spring slipped out under a rock.

It was a cosy world—rimmed round with the green forest—with its picketed garden and a grain field and a pasture and the chickens and the horse and cow; and its stillness broken only by the birds and the axe, and the hum of the spinning wheel, and, now and then when the larder ran low, the crack of the rifle.

Every morning they arose with the sun, and, when the dark crept up the hollow they barred the stout oak door against it and lay down to dreamless sleep. They had only one dread,—the forest was Indian-haunted; but as the months passed without any report of the savage raider, there grew a sense of security, so that at prayers he liked to read from the prophet Micah, where the verse

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is,—“They shall sit every man under his vine and under his fig tree; and none shall make them afraid”.

They were up with the gray dawn of Monday. Soon the blue smoke curled up the chimney; the coffee simmered on its bunch of red coals raked out on the hearth, and the eggs and bacon sputtered in the skillet; while the head of the house, with frequent calls for assistance, was getting into his best clothes.

There were all the pleasant bustle and expectancy of a holiday. John's head was full of his trip as an important landowner, with all the incidental interest of the gossip of the settlement, and the latest news from the war; while Ann planned a day off from the house-round; a ramble in the woods, with the boy and the dog for good company.

After breakfast, he stooped the gray, fearless eyes down over her face, pulled up the boy for a kiss, felt in his inner pocket to make sure of the precious parchment, and taking down his rifle from the hooks on the wall, went out into the morning.

Crossing the dingle, he briskly climbed the hill and, as he reached its crest overlooking the broad valley, the sun came up to meet him. Far below a wisp of greyish fog, winding with the course of the stream, began to twist and writhe at the first touch of the sunlight, and in a moment had pulled itself into fragments, which went scurrying off through the tree-tops.

The leaves started to rustle. The twittering birds broke into song. A party of frisking gray squirrels, out to cut their morning capers, crashed along among the branches overhead. A bronze turkey cock, with scarlet wattle, was ruffling, strutting and gobbling, at the edge of the clearing, but at sight of him stalked off into the thicket. And when he crossed the deer-path leading down to the lick there were fresh marks of a herd, the antlered stag in the lead, his hoofs toeing in.

And all the undergrowth fringing the wood-road was

full of odor and color, for the forest flowers had pressed down to the trail for a place in the sun, and the berries, shining with dew, were ripening within grasp of his fingers, and belated Indian pinks and tall phlox in lavender, and black-eyed gallardias, huddled in bunches, or strung out in long files, on either side.

He crossed the stream on a fallen sycamore, and breasted the steep ascent leading up into the highlands, now known as Denmark Manor. Well on toward the top of this slope he approached the home of old Jacob Longacker, his nearest neighbor. The sun was burning in the little square windows of the east gable, flanking the chimney top, and the white, barred porch was gleaming. At the gate he hallooed, "Good-morning, neighbors".

The dog snoozing on the earth path set up a friendly barking; there was the flash of a red wamus among the garden shrubbery, and the old couple, their wrinkled faces beaming, came pattering down the walk, brushing mint odors off their bergamots.

"Good-morning, Mr. McIlduff", they chimed. "You're out early, you're on a journey, we see", eyeing him admiringly, so blithe and fine in his gallant dress. "You're through with harvest then, and how's the sweet wife?" They volleyed their questions.

He picked out the last one for an answer because he was a little tender over leaving her alone for the whole day.

"She's well. I'm going to the county seat, and she's going to take the day for a picnic in the woods with the boy and the dog".

"Maybe they'll come this way", cried the old lady gleefully, "I want to show her my garden, and my new linen reel".

"I'm just helping in the garden", broke in the old man, apologetically, "while the swath is drying".

The talk ran on flailing out the grain and scutching the flax and on the fine mill-site down where the creek

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curved back, almost looping; then it veered off sharply into the great world—the war, Washington and Lafayette; but when John chanced to mention the Indians, Jacob's face darkened and he flung a sudden warning look at him, shaking his head with a sidelong glance at his wife, as though he had some secret.

They went down to the spring for a ladle of water, and Jacob, under cover of courtesy, accompanied his neighbor out through the gate; but no sooner were they outside than in an anxious undertone he said, "There's something wrong in there", jerking his thumb toward the woods, on his left.

"Indians?" asked the other, startled.

"I fear."

"What signs?"

"Did you taste smoke in the fog as you came across the bottom lands? No? Well I got a whiff of it yesterday, and Saturday a blue cloud of it drifted down the east hollow yonder".

"Oh! if that's all", said the other, relieved, "it's only a fire in a clearing".

"But that's why I asked if you tasted it. No brush smoke but a tang of mortar and feathers; and the dog stood at the gate snuffing the wind, and then went slinking to the porch, and curled up, growling; and, in the afternoon a herd of scared deer broke across the pasture. I'm afeard", shaking his head, "leastwise you'd better keep a sharp lookout".

He went off, over the fence to his harvest, but turned, half way up the field, to wave his hand and to shout, "Be sure and stop and tell us the news".

The other, after a little hesitation, decided to proceed. He could at least do a little cautious scouting. Besides, old Jacob's alarm was very vague. Likely the solitude had got on his nerves. And then the woods were always Indian-haunted, at midsummer, to the imagination of the old pioneer. So, by the time he had reached

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the uplands without any sign, the matter that had made a moment's misgiving, had almost cleared out of his mind.

The sun now slanted his rays through the tree-tops and flung flickering bars of light across the path; and the air was dancing, in the middle distance, where the vapor off the damp mold rose into the heat, and a brooding noon stillness had succeeded the matutinal celebration of the wild life.

When he was already near the military road, cut through the forest from Ligonier to Pittsburgh, almost thirty years before, suddenly, at a curve where the path dipped, and the rank undergrowth, on either side, was matted into a thicket, there dashed in front of him a young Indian, rifle in one hand and tomahawk in the other. A puff of smoke and the crack of a rifle, on down the lane, and the savage checked in mid-leap, with a choked cry of fear and rage, crumpled up and tumbled to the ground—the blood spurting from his neck and spattering red his face and arms and the earth about him. With a desperate effort he rose first on one elbow and then staggered to his feet, but his knees twisting under him he fell flat,—his hands clawing at his throat. Trunk and limbs began to flop violently; convulsive jerks went through his frame from head to foot; then he stiffened out, and his eyes fixed in a stare at the strip of blue sky.

The settler came rushing up, his rifle smoking; snatched a clotted bunch of brown hair from the dead man's girdle; put it to his lips, and pressed it into the bosom of his hunting shirt; and then thrust his knife, and turned it three times in the heart that had already ceased to beat. A half dozen armed men sprang up from their ambush and came running, their faces working with a black wrath.

"The Senecas", was all they said to their eager questioner, but, as they pushed forward, along the path by which he had just come, he caught snatches of the ac-

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count of the raid, from the lips of one and another. "On Saturday, Guyasuta, with a band of one hundred and fifty,—thereabouts—Senecas, surprised the county seat,—burnt it—the court house and thirty houses, all but the blockhouse and stockade—ravaged the neighborhood—came in on a wedding party, south of the Forbes Road,—killed eleven—carried off in all fifteen—among them the bridal pair. The blockhouse held. The defenders and every able-bodied man of the settlement,—out, on the trail, for rescue and vengeance".

Then shortly, they came upon a broad trail out of the woods. Those skilled in woodcraft, scanning it carefully, said that the raiders numbered thirty, "some on horses and some afoot", and had with them ten captives, besides those carried behind the saddles.

They hurried on, thinking to overtake them in the valley, but when the crest of the hill was reached there was no sign, except John McIllduff's house in flames on the opposite ridge. They looked at him. Not a word did he say, but the cloud darkened on his face, as he brought his rifle off his shoulder to the length of his arm, and went on at a pace that quickly left the others far behind. Down the hill he rushed, in a fury of haste, past his neighbors' house; he glimpsed at it as he sped by.

But the others, following more cautiously, discovered that the savages had lifted heavy toll from the little farmstead. The house stood; but the dog lay across the stoop—his skull cleft to the brain. The old woman, all in a heap, was found in the garden. There was no sign of old Jacob until they caught a gleam of his coat against the stubble on the hillside. He was doubled up on the unbound sheaf, with a wisp of straw in his left hand, and when they turned him over there was a spot above his heart as large as a man's hand, where the wamus was stained a dark red.

McIllduff scooped water with the hollow of his hand, for his parched throat, as he dashed through the stream.

On the long ascent his pace slackened; his breath came rough and fast; there was a roaring in his ears; his eyes were bloodshot and sweated; but he desperately stumbled on, and just as he reached the clearing, slung like a saddle over the backbone of the hill, out of the bushes came a smothered cry—"John!"

With the last remnants of his strength he flung himself into the arms of his wife.

"'Twas the holiday saved us", she said, "the ramble in the woods".

"And the favor of God", he added, piously.

And while he lay stretched out on the ground, recovering and thrilled with the gladness of the preservation, she told how, in the morning, after she had watched him disappear behind the turn in the lane, she had cleared off the breakfast things, and, after that, sat on the porch for a while, and then, with the boy and the dog, had followed the by-path up the hollow from the foot of the garden, filling her basket with berries and her apron with wild flowers. Reaching the hilltop she had sat down to enjoy the far view up and down the long winding valley.

In the pellucid atmosphere the neighbor's house seemed almost within hail. She could see the good wife bent over her vegetables; and up in the clearing Jacob stooped and rose as he raked up the swath and bound the sheaf; and all about her, in the cool shade, the birds were flitting; and she sang some old home songs, without a quaver, she was so content.

Then a puff of gray smoke, and another, and the red wamus was flattened down into the stubble, and there was no sign at all of the good wife, but there came across on the wind the mortal howl of a dog, and a yell so savage that she felt all her blood curdle.

She seized the boy's hand and fled into the thicket at the edge of the clearing. Crouching on the roots of an oak, she pulled the short, thick branches of undergrowth down over them, as the frightened child pulls the coverlet

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over its head. Then she pressed the sprigs apart, making a slit, through which she might watch through the thin foliage. One hand over the mouth of the dog, and the other caressing the boy, she glued her eyes against the little window in her leaf-shelter, and fearing to draw her breath, waited.

They came by, silently, in single file.

The chief rode first—she knew him by his bonnet of feathers—on a great roan, his face set straight forward, and his black, beady eyes roving; and a white maiden at his cruppers—flung across. His band followed, their faces agleam with the remorseless passion of plunder and slaughter, and, more than one, with gory trophy at his belt, beside knife and hatchet.

Interspersed were the other captives, heads hanging on their breasts, faces white and drawn and pitiful to see, and with such horror stamped upon them that she, behind her little window, mere woman as she was and helpless, felt all her fear swept out of her on a great surge of wrath, so that she almost stood up and shouted. The dog caught the quiver of her excitement and growled through her fingers pressed tightly over his muzzle. The chief heard and pulled bridle and seemed as if he would order a search of the bushes, when the crack of a rifle, in the woods, and a death-screech, changed his mind.

At a swifter pace they moved on up the hill; and, at the top, faces full of anguish turned backward for some sign of help, and white arms were flung up in despair.

She threw herself on the ground in a passion of weeping. It was thus he found her.

Lurid smoke rose from behind the hill. The log-hut, containing all their goods, packed laboriously over the mountains, and all the heirlooms from across the sea, was burning down, but they were too engrossed in their gratitude to go and see. They sat on, enfolded in each other's arms, and with a comforting sense of an enfolding Providence.

He prayed devoutly without kneeling. He thanked God for his mercy, he promised him the tithe of all he had, and he vowed that he and his would serve him unto the latest generation.

A year later, when the great war was over, and security had hung up her banners all along the border, and the settlers, with time now for other thoughts, gathered to plan for a meeting-house, John McIlduff stood up and told of his vow, and ended with an offer of the deed of two acres, around the spot where he had prayed, for a church and a churchyard. The place being hallowed by the Providence and the vow, and otherwise suitable, they could do no less than take it, and so they voted; and in due time the meeting-house arose in the woods.

Here he worshipped through many years,—a pillar of the church; and his grave is next to the wall, and his wife's, Ann Wallace, beside it, and the boy, when 76 years old, was laid in the lengthening row.

To the strains of the postlude, I passed with the congregation out of doors, and rubbed my eyes, as I looked down on the modern town under the hill, all its roofs shining in the glare of the moonlight. A puffing engine was trailing a string of cars down the valley. Half way up the opposite hill, crouched a black tipple, its haunches in its hole, with the gray gob at its feet—entrails of the earth. The sight broke the spell.

The past faded off in vanishing views of forest lanes and in faint echoes of savage yells. The little church looked old, from moss-grown roof to the gray stones of its foundation; and the pioneer graves were matted and the tombs rusty: I could scarcely decipher, "John McIlduff, b. 1744".

But the clumps of ancient oaks were lusty and kept up a great rustling, and through their branches opened up patches of fresh blue sky; and the choir, practicing for the vesper service, was singing,—the strain came out through the open window—

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“But, Lord, Thy Church is praying yet,

A thousand years the same”;

and across the way—only now a gate swung where the bars had been, and the blackened stumps were gone—brown shocks dotted the yellow stubble, as in the sunshine of that other 13th of July; for kind earth keeps her dole for each generation. While, at the foot of a great oak—doubtless the settler lads and maidens had set the precedent—stood two scions of the old stock,—she with delicate oval face, in the half shadow of the broad rim of her hat, upturned to his, and he, with clear, gray, fearless eyes looking down into hers; and life and love are ever new in the heart of youth.

Carnegie, Pa.

St. Paul and the Mystery Religions.*

The Rev. A. P. Kelso, B. Sc. (Oxon)

I.

One of the traditions of the elders, fallen into disrepute of late, is the orientalism of the Bible. 'Oriental hyperbole', 'oriental superstition', 'oriental custom' were among the sonorous phrases thought sufficient to illuminate otherwise obscure sayings or to discover some hidden motive; the one thing needed to a thorough grasp of the Scriptures was an oriental soul.

It might seem that a glance at the map would have saved several writers their pains. Besides, it is obvious that the New Testament, at least, is one of the products—humanly speaking—of the Graeco-Roman world, whose civilization can no more be called oriental than the Mediterranean can be shifted into the Orient to meet the requirements of a theory.

It seems curious, then, that there should remain a group of English scholars, according to Goblet d'Alviella, who still persist in finding the origins of Christianity in the Orient. Fraser discovers the original of the story of Christ's crucifixion in a Sacean or Babylonian rite of clothing a criminal in royal robes before hanging or crucifixion. Jevons goes further and explains the whole Gospel narrative as an "explanation" of the treatment afforded the god of wheat and wine. William Simpson sees in it a realistic story rising out of a ceremonial entombment and subsequent resuscitation of a neophyte in *some* mystery religion; and John Robertson amends this

*By H. A. A. Kennedy, D.D., D.Sc., of New College, Edinburgh. New York: George H. Doran Company. 1913. \$1.50. Cf. Clemens on "Primitive Christianity and its non-Jewish Sources"; and Kirsopp Lake's "Earlier Epistles of St. Paul".

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by indicating *some* Jewish mystery play representing a father's sacrifice of his son, followed by a mock cannibal feast. * * * For once it seems as if English scholarship was not content to follow German vagaries. Beside this the attempt to trace Christianity to Buddhism or to explain the Gospel story as a variation of the Gilgamesh epic is commonplace and insignificant.

It is a temptation to dismiss the theory that Paul owed much to the Greek Mystery Religions as a similar venture, hardly to be taken seriously, written rather to startle than to instruct. Moreover, it is probable that some of the work in this field is marred by the same motive—a desire to disgrace the Christian Faith by parading its disreputable relatives. And yet there is a great difference in the value of the two lines of research. With respect to the Mystery Religions we may still be in the dark; but there is no doubt that we are on solid ground; these religions did exist. And further, there is the strong probability that the religions extant in the Graeco-Roman world did affect primitive Christianity. Christianity conquered them; but, like the revenge of the Canaanite on the Hebrew or of the Saxon on the Norman, the Mystery Religions may have reacted on their superior, especially on churches all too eager for converts. That this occurred later on must be granted; the Coptic and Armenian Churches stand as warnings. The only question is whether this influence started in the Apostolic Age. More specifically, was Paul affected by the Gentiles he converted? Did he absorb the theories and compromise with the morals of his converts?

Categorical answers are dangerous; and nothing is to be gained by ignoring the possibility that this was so.

Stuart Chamberlain, in his already famous "Foundations of the Nineteenth Century" has described Paul's generation as the peoples of the Chaos; and St. Luke described those at Pentecost as of "every nation under heaven". We must not forget, then, that the hetero-

genous mob which jostled one another on the streets of Antioch, Alexandria, and Rome, as well as of Jerusalem, was at once an opportunity and a source of danger to Christianity. When Paul at Antioch turned with some impatience from the Jews to the Gentiles, he took a step whose consequences are with us yet. He thrust Christianity into an arena, to fight with principalities and powers.

Consequently we must welcome, though very warily, anything that will make more real and concrete the rather shadowy Gentiles we meet in the pages of the New Testament. We have the Old Testament to explain much that would be otherwise inexplicable in the hopes and beliefs of the New; but is there not still an unsolved residuum?

In the past Paul has been treated as the classic example of the Christian soul. In this new method he tends to become rather a child of that Chaos clutching at the novel wares of religious hucksters; the fact that he was converted and led to break off his old allegiance is held to make it probable that he was not entirely true to the traditions of the new, but imported into it ideas and practises current at the time.

This change in attitude is disconcerting; but the only way to regain the old is to examine the facts. * * * What were those Mystery Religions current in Paul's day?

II.

There were, roughly, four Mystery Religions thought to be extant in Paul's day. The best known is the State or established Mystery of Eleusis; in addition there were three cults, somewhat analogous in status to non-conformist bodies in countries where religion is established,—the Mystery of Cybele-Attis, that of Isis-Serapion, and the Hermetic. The way had been prepared for these by the Orphic Mysteries; and apparently about contem-

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poraneous with Christianity appeared a new development in Mithraism.

The Greek polytheism of classical times had long since been bankrupt. Plato's *Republic* contains a plea for a religious reformation, for an expurgated mythology. And Aristotle's speculations must have contributed largely to create a dissatisfaction with the legends. And by the time we meet the Stoics the work is complete. It is tempting to find the source of the Mystery Religions in the ineradicable superstition of the common people, and to relegate the influence of the philosophers to the more sophisticated part of the population; but it seems as if the Mystery Religions are owed to the Stoics. For in spite of their destructive criticism they provided in the person of Posidonius a leader. Cumont describes him as a scholar of encyclopedic knowledge, a rhetorician of a rich and harmonious style, the builder of a "vast system whose summits was the adoration of that God who penetrates the universal organism and manifests himself with clearest purity and radiance in the brightness of the stars". Nevertheless, by some the origins of Orphism are held to lie further back in the mists of the past; and Posidonius becomes a later Kant, inspired by the starry heavens above and presumably little impressed by the moral order within. The movement is also considered a reformation of the Dionysian religion, and the precursor of the later Pythagorean astrology. Possibly Orphism broke into two branches; and the Eleusinian Mysteries, as well as Pythagoreanism, are due to it.

But the history of the movement is not clear; Schweitzer can dare even to assert that these Mysteries were not current in Paul's day, for there is no proof of their existence till the 2nd. or 3rd. century. However, he forgets that they existed before Paul's day; and that the widely spread cults of the 2nd. and 3rd. centuries must have had a long development.

Even in the Eleusinian Mysteries, where we would

expect to find the ceremonial emphasized most strongly, the feasts and processions did not exhaust the cult. There has been no general acceptance of Foucart's explanation that the initiate was supplied with magic formulae for escaping the dangers attendant on the soul as it journeyed to the world of the dead. The cult was much more for the purpose of enjoying mystical experiences, produced either by simple symbolism, such as the cutting down of a stalk of wheat; or more elaborate dramatic representations (and the Greek, we must remember, was a past master in dramatic art)—a symbolism that had much of its effect on the mind through practises current even to-day among the Catholics, fasting and continued meditation.

The non-conformist mysteries were, doubtless, less formal and more interesting from the standpoint of the worshipper.

The cult of Cybele was old; a performance of the mystery in the 4th. Century B. C. was held in the port of Athens. Under the name of Attis it was of even longer standing in Phrygia. It was a dramatic representation of the myth of "the beloved youth who, in penitence for his unfaithfulness to the Goddess, mutilated himself beneath the sacred pine-tree"—the felling of the pine-tree—the decoration of the tree with garlands and symbols—a period of mourning, with abstinence, on the part of the worshippers, while the tree lay in state in the temple—then a solemn burial, while the celebrants danced deliriously, gashing themselves with knives and sprinkling the altar with their blood—on the succeeding night, the resurrection, when the grave was opened, and the priest anointed the lips of the worshippers with oil, murmuring, "Be of good cheer, initiates, the god has been saved; thus for you also shall there be salvation from your troubles". Apparently there was a feast, when bread was served in a tympanum and wine drunk out of a cymbal. At any rate there followed a "sort of carnival".

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The cult of Isis was more dignified. The search for the dead body of Osiris and the triumphant words proclaiming his immortality, accompanied by an imposing Egyptian ritual, must have appealed to the more thoughtful. Besides there was a cleansing of the would-be initiate by the high-priest in a sacred laver that seems to be analogous to baptism, and shows that moral ideas were not entirely wanting.

The Hermetic cult was also a hybrid with Egyptian theology. It seems to have been a book-religion.

The Mithraic cult shows the closest analogies to Christianity; but the probabilities are that it was, if anything, later than Christianity. Cumont notes the facts that most Mithreums are found in coast-towns, and that there are no names compounded with Mithra—nothing analogous to Isadore, Serapion, etc. This shows conclusively that the cult belongs to a later development.

The most striking feature of Mithraism is its pronounced moral tone. "Mithra will redescend and raise up mankind. They will all come forth from their tombs, resume their former appearance, and recognize each other. The entire race will be reunited in one great assembly and the God of truth will separate the good from the bad. Then, as a last sacrifice, he will slay the divine bull, will mix its blood with the consecrated wine, and offer to the just this marvellous beverage, which will give them immortality".

We turn now to examine the strength of the case for the influence of these religions on Christianity.

III.

Kirsopp Lake attempts to bring out the peculiarities of the Gentile convert. Dr. Kennedy wishes to evade the discussion by saying that in discussing Paul we are not bound to consider the beliefs and superstitions of his converts; but the point does not seem well taken. If it can be shown that the Corinthian Christians, for instance,

were under the influence of the Mystery Religions, then we may be sure that Paul was at times dealing with difficulties that must have arisen and was thus influenced, one way or the other, by their attitude. The main difficulty lies in the fact that what we know of the Gentile Christians comes from Paul and we are engaged in the dangerous circle of hypotheses.

As a preliminary we find that the churches were broken into distinct schools, if not parties—Gentile and Jewish. This theory is based on Harnack's claim that the "God-fearers" were not the later proselytes-of-the-gate, but a "fringe" of Gentiles interested in but very loosely identified with the synagogues. The hypothesis is made to do loyal service by making easy a belief in the authenticity of II Thessalonians. The change in eschatological viewpoint and in tone between the second and first epistles is due, on this theory, to the fact that the one was addressed to the Jews and the other to the Gentiles at Thessalonica. But it gains the authenticity of the letter at the cost of Paul's consistency. Kirsopp Lake, however, is not impressed with Paul's consistency; and the 15th. chapter of I Corinthians is given as the standing example that Paul made concessions; the Jews were correct in believing in a general resurrection, a view inconsistent with the Greek belief of 'absent from the body, present with the Lord', while the Greeks were entirely correct in believing that the resurrection was spiritual. Result: a spiritual body—a contradiction in terms.

The three Epistles to the Corinthians (both Kennedy and Lake hold that II Cor. 10-13 is, at least, part of the previous, severe letter, mentioned earlier in II Cor.) are the source that yields most of our knowledge of Greek influence. The picture of this Church is of a company of enthusiasts with religious emotion run riot, accompanied with a loss of moral values. It is, indeed, very tempting to see in the services of the Corinthian Church, with bare-headed and dishevelled women, the phenomena of

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glossalalia and prophecy, and a carousal at the Lord's table, the converts from some Isis or Cybele guild. But even then it does not prove that Paul agreed with them; in fact, we would not possess the epistles to Corinth, if he had agreed with them.

It is impossible to give Lake's arguments in full; the outlines are:

1. Paul's visions resemble those of a celebrant in a seance of the Mystery Religions.

2. His views of baptism—deduced from his not attacking those of the early church, deduced, in turn, from his references—are Catholic and not Protestant, which latter view of "the primitive belief has received its death-blow from the modern study of the history of religions" (389),—that is, from the assumption that Paul accepted the view of the Mystery Religions.

3. Similarly Paul's doctrine of the Eucharist is Catholic. However, Professor Lake has disquieting news for the Catholic theologian; Paul's Catholicism is pre-Catholic, that is heathen.

4. The Pauline attitude to meats (in Corinthians, not Romans, where the point is the vegetarianism of ascetics) shows a similar belief in a spiritual or demonic possession of certain material objects.

5. In breaking away from Jewish legalism, for which Kirsopp Lake thinks something might be said, Paul shows himself a Greek with a "sick soul"—a Greek of the Graeco-Roman world and not, of course, of the classical period.

Sandwiched in between really keen and searching historical studies of the epistles, these remarks seem improper suggestions. They serve, however, to show where the winds of criticism are blowing. Much as Schweizer's parading of Paul's eschatology is supposed to mark the exit of Paul the Christian moralist, so this is expected to banish Paul the Protestant.

IV.

Kirsopp Lake is not the only one to claim Paul as a sacramentarian. The list that Clemen gives contains names like O. Pfeiderer, B. Holtzmann, Harnack, Gunkel, Wrede, Heitmüller, Wernle, Bousset, and Jülicher. It is refreshing then to find the spell broken by two notable books—Clemen's wide and careful treatment of early Christianity and its non-Jewish sources and Kennedy's book on Paul: in both the verdict is that the originality and uniqueness of Christianity is unimpaired.

With respect to the Pauline use of such terms as *mysterion*, *apocalypsis*, *gnosis*, *pneumatikos*, *pneuma*, *nous*, Kennedy believes that, whereas the Mystery Religions may have trained the Gentile audience to get a peculiar grasp of Paul's thought, yet the Old Testament is sufficient to explain Paul's vocabulary.

Of the main contention, that Christianity's insistence on the salvation of the individual was due to the desires of men saturated with the Mystery Religions, he makes short work; the desire is human, and in method the element of faith and the consequent spirituality of such salvation by the restoration and perfecting of the moral character of the individual was far from a prevailing note in the Mystery Religions. There is, it seems to me, a danger of doing injustice to the nobler sides of Greek thought, in order to make a point—the Stoic and even Epicurean efforts must not be forgotten.

With respect to baptism, Clemen reminds us of a point that is sufficient to upset Paul's imputed sacramentarianism: Why did Paul, if he was so imbued with the *ex opere operato* theory, refrain from baptizing men, as he was so careful to inform us?

With respect to the Lord's Supper the matter is far more complex. The symbolism is not so obvious and commonplace as in baptism; the externals are far more like those of the initiation of a *mystes* than a celebration of the passover. And yet there is a great difference,—the

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character of Christ, a historical, living manifestation, as compared with the mythical gods and goddesses, creatures of fancy, religious fancy though it is, of the Mystery Religions. Kennedy's reply is weak,—merely a citation of von Dobschütz' opinion that there is nothing like this sacrament in the Mystery Religions. The line that Clemen takes is more tenable: the evidence he cites is against the belief that the meal of initiation into the Mystery Religions was a partaking of the body of the god. The followers of Attis, Isis, and Dionysus probably did not in the least believe in a communion with their god as a union of the worshipper and God—rather it was a mark of the mystic's entrance into the guild—with the possible exception of Mithraism. And if, as the evidence points, Mithraism was later than Christianity, we see how Christianity transformed the Mystery Religions, not how the Mystery Religions transformed Christianity.

V.

In conclusion:—Dr. Kennedy's work, though the most compact and balanced of these three works, tends to ignore, somewhat timidly, the effect of the Mystery Religions. Surely there can be no disgrace entailed on Christianity for having laid the Greek genius under contribution for its methods. Harnack has tried to discredit the Nicene theology because of the Greek philosophy it utilized; dismissed it as a result of the "acute secularization" of the Church. But the Greek mind is not a contemptible creation of the Lord's. No more would we have the right to consider Christian worship as man-made, if Greek influence can be discovered in its ritual. That influence, however, has not yet been proved; at most it is an interesting and suggestive theory. And although we can heartily endorse Dr. Kennedy's belief in Paul's vigorous originality, yet we must not forget that many of the early Christians were Greeks,

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not Jews; and that while Christianity was a stumbling-block to Jews, it was foolishness to the Greeks. A clearer and fuller history of the Greek religions will only serve to set off the unique character of Christianity, will show it not as a compound of Judaism and Greek Mystery Religion, but a profounder faith that transcends the limitations of both the others.

Mt. Pleasant, Pa.

William Robertson Smith.*

The Rev. Walter J. Hogue.

Granted every possible cultivation and capacity, what is the highest possible reach and attainment of man intellectually? It would very nearly be a complete answer to that question to reply "William Robertson Smith".

Towards the making of a scholar every voice called him. Environment called him to the life of a scholar. There was the atmosphere of intellectual life and interests about him from the day he opened his eyes upon this world in the home of a Free Church minister in Aberdeenshire, Scotland. This atmosphere of scholarship envelops every child born of good parents in that land. It is a national inheritance, and church and school and college and university and companions give their prizes to the scholar. All the literature, all the heroes of the church and state speak of education as the crown of man's life, and respect the author of a worthy book as the doer of a deed that is excellent and should live in all men's memories. The Eugenic Society could discover a model child in William Robertson Smith. His father was a Free Church minister of strong and kindly character, of cultivated tastes, and of great mental gifts and attainments, who had left the promising career of a schoolmaster in order to devote his energies to the cause of the Free Church. His mother was an unusually gifted woman, the daughter of a noted schoolmaster of Aberdeen. She had not only the graces of womanhood, but

*"William Robertson Smith", by J. S. Black and G. W. Chrystal. London: Adam and Charles Black. 1912. Ninth Edition of *Encyclopælia Britannica*. "Life of Principal Rainy" by P. Carnegie Simpson. "Lectures and Essays" by W. R. Smith. "Kinship and Marriage in Arabia". "Religion of the Semites". "The Prophets of Israel". "The Old Testament in the Jewish Church", all by the same author.

also a keen love of order and thrift, combined with a poetical and mystical nature. William Robertson could not have chosen better parents or a more favorable national environment.

Furthermore, the place where he was nurtured into youth and manhood and the time of his coming into the world were fortunate for him if we consider his call to scholarship. He was born at the New Farm (then occupied as a manse) near a spot called Keig, in the Vale of Alford, Aberdeenshire, Scotland, on the eighth of November, 1846. Keig is situated in the valley of the beautiful little river Don. It is about twenty miles from the North sea, while Aberdeen is the only considerable town within a hundred miles. The natural surroundings of his boyhood home were majestic. The hills clothed with their deep fir woods towered high above the valley. The loneliness of his father's manse was broken only by the cry of the gulls from the sea, or by the bleating of sheep on the hillside.

But if the place of his upbringing left its traces upon him, so likewise was he a child of his time, though ushering in a new age as we shall see. As the memorable earthquake became a point of departure to the Prophet Amos, so all modern Scotch history recognizes 1843 as the pivotal time. It was the year of the disruption, when the Church of Scotland was rent in twain. The Evangelicals went out and established by their own sacrifices and genius the Free Church of Scotland. No profound emotion had swept over Scotland for the hundred years between the unfurling of the banner of Bonnie Prince Charlie and this tearing of the Church asunder. The former ended at Culloden Moor and in the silent tragedies of pent-up emotion at home or tragic loneliness in the Colonies. The latter, a religious era of emotion, quickened the whole national life and brought about the new national education and art. It would not be just for the impartial historian to fail to say that this evangelical

revival did not issue only in fruits of faith and deeds of love and sacrifice. The pride of spiritual freedom, the bigotry of a narrow view of God and the world, a rather dangerous tendency to call the world's attention to their great sacrifices (which other people not quite so thrifty as the Scotch might not have specially noticed), and, in the second generation at least, a habit of "pointing with pride" to what had been done by the fathers—all this, together with the very natural disparagement of the State Church, may tend to obscure the very real devotion of such men as Pirie Smith, who left the established church and his own secure post as schoolmaster in Aberdeen to accept the pastorate of a little country congregation that as yet had neither church nor manse.

Would that the limits of this paper permitted the description of the quiet, studious, and established life of a Scotch minister! The manse is one of the best houses in the community, whether that community be country or city. The minister can be sure of a serious hearing and also sure of a kindly, if keen, criticism. His tenure of the pastorate is secure, and he is never expected to call upon his people more than once in a year save in serious illness. Thus with a comfortable salary, a good education, a secure future, and with few distracting calls, it is not marvellous that the clergy of Scotland have been esteemed as among the most highly educated in the world, and that few ministers in the land are able to get through life without writing a book to declare the result of their studies to the world. In such a home then William Robertson Smith spent the first fourteen years of his life. From his father and mother he received all his early education. At the age of fifteen he was sent to the University of Aberdeen. Here he proved himself first in practically every department. His father's tutorial work had equipped him for all the tasks, and undoubtedly had forced a very early development of his mental powers, as his attainments in mathematics and philo-

sophy will show. He was deprived of formal honors by a very severe illness at the time of the examination. In natural philosophy and in mathematics he was especially interested, and his professors urged upon him a career as a teacher of these disciplines. Before he was twenty he had gained the Ferguson Mathematical Scholarship, open to the students of Scotland. But in spite of the rather decided hint that he was throwing away his talents, he determined to study for the ministry. This he did in the New College at Edinburgh, and, during the summer vacations, in Germany. His course in the New College was uneventful save as he was profoundly interested in the Hebrew course, then in charge of A. B. Davidson, who was a courageous, reverent, and inspiring teacher. This distinguished Semitic scholar first interested our hero in the study of Oriental languages and determined the direction of his life. While in the New College he was an assistant to Tait in Physics in the University, and at the same time was reading philosophy and German articles on the study of the Scripture. In the Theological Society of the New College Smith was very active, contributing to it some papers which already showed the tendency to depart from the evangelical doctrine as to the manner in which the Scriptures were inspired. When we consider that at this time he was sending papers to reviews of national prominence, carrying on a dispute with John Stuart Mill on abstruse mathematical subjects, selected as one of a very elect few who at this time formed the notable Edinburgh Evening Club, gaining all the prizes in all the branches of his curriculum, besides his linguistic attainments and his record of travel in Europe, we cannot but wonder at the youthful prodigy of scholarship.

Thus at twenty-four he was not only well known as a scholarly student, but was the intimate and confidant of scholars of national repute. At this time the professor of Hebrew at Aberdeen Free Church College died,

and at once many minds turned to Smith as the most worthy successor to that post. Despite his youth and the fact that he was not yet ordained to the ministry, he was chosen for that position, and in the autumn of 1870 began his work as professor. For five years he performed his duties to the satisfaction of all. The students of those years are nearly unanimous in praise of his careful preparation of his lectures to the more advanced students and his thoroughness and inspiration with the more elementary task of instruction in the Hebrew language. His pulpit ministrations were at that time, and in fact through all of his life, noted for a certain woodenness of style and delivery and doctrine; probably to be accounted for by the ineradicable memories of his father's method and manner and doctrine. In the pulpit he always gave the impression of a very orthodox and conservative minister.

Professor Smith had been engaged to write some articles for the ninth edition of the *Encyclopedia Britannica* and in December 1875 the third volume of this work appeared, in which Smith's now famous article entitled "Bible" is found. It was this article that caused the explosion now familiarly known as 'the Robertson Smith Case'. The authors of his life spend two hundred and seventy pages in tracing the rise, progress, and issue of the case. The author of the "Life of Principal Rainy" occupies almost the same amount of space in telling the story from the standpoint of Principal Rainy. Into the intricate history of the Libel and the Amended Libel and the Short Libel, and then after the formal Libel had been disposed of, what is known as the Second Case—into all this we cannot go, but will stand on a promontory above it and cast two or three glances at the antagonists.

And of course we will want to know why they are fighting in this furious manner. The warfare began over the article "Bible". In that article Smith had asserted the gradual development of the books composing the

Pentateuch, setting forth the variety of authors, the different ages in which they wrote, and the various viewpoints from which they regarded the history of their people and the laws that were to govern them. He pointed out the probability that Deuteronomy was of late date, that probably the Levitical Code was post-exilic, that the Psalms could not be assigned to certain men or to a certain age because of the titles prefixed to them, and in an impressive manner declared that the prophets of the eighth century very greatly determined the whole message of the Old Testament, preserving the religion of Israel from nature worship, and on the other hand, from blind worship of a god that required no moral character in his worshippers. But even further than this, he asserted that the prophets primarily spoke their message to their own age and the necessities of their contemporaries, and that the prophets are best understood from a historical knowledge of their age rather than by attempting to regard them as mere "predicters" of what was to come to pass in some future age. Being an article for general readers throughout the English speaking world, it was historical and literary rather than theological. However, Smith was known at that time and to his latest hour to be a sincere believer in the inspiration of the Scriptures.

These views at this date could hardly cause scandal in any well informed group of Christian believers. But it was otherwise in Scotland in 1875. German views and criticisms were not very well known, and the recent utterances of Bishop Colenso had scarcely been taken seriously in the Presbyterian circles north of the Tweed. It was vastly different when it was discovered that a professor in one of their own theological colleges had dared to give expression to views that seemed to deny everything that was sacred among them. To the evangelical Free Church members and ministers, to deny a theory of inspiration of the Bible was quite tantamount

to a denial of the inspiration of the Bible. If a man decided, after a mature and scholarly investigation of all the evidence, that Deuteronomy was written in the seventh century B. C. and not written by Moses, then the majority felt that such a man was discrediting the authenticity, credibility, and veracity of the Bible and absolutely rejecting it. We cannot severely criticise such people, for they had been taught in a narrow and cast-iron sort of way concerning the Bible. Its poetry and imagery and freedom, as well as its Oriental viewpoint, had all been sacrificed to the hard and fast prose of the Occident.

For two hundred years or more the theology and the religious life of Scotland had been shaped by these conceptions of the Word of God. Shall it appear strange to us that, as the dark and unlovely and sinister Dr. Begg put it, "they trembled for the Ark of God"; or, as the blatant and empty Rev. George MacAulay bawled, that "Smith was destroying all reverence and religion in the land"? No! we would have anticipated all this, and perhaps we admire Smith even more than we otherwise would for his invincible faith in the better nature and the saner judgment, and in the good-will of his fellow ministers and members of the Free Church. Through all this wordy battle of five weary and harassing years he kept his courage and, very largely, his temper. Through the days of debate in the Presbytery of Aberdeen, where he triumphed, to the Synod of Aberdeen, where he also was victorious, to the General Assembly, where it was a drawn battle, and sent back on the Amended Libel—back over the dusty road once more to have the same issue, and then to be tried again on the Short Libel and the same issue, and once more back to the old scene of the General Assembly, we waded with him through this solemn and miserable *Via Dolorosa* until, the Assembly being unable to convict him according to the law of the Church, Principal Rainy as its leader summoned up the reserve

power of the Church and ousted him from his chair in Aberdeen by the exercise of sheer force.

Even if we had more time at our disposal, we would not repeat the wearisome history of this famous heresy case, when the Highland hosts were marshalled and the heather set on fire by such men as Begg and Adam and MacAulay. No lover of Presbyterianism in the world will want the world too long to remember the Robertson Smith case.

The Assembly of 1881 cast Smith out of the chair. He was at once employed as assistant editor of the *Encyclopedia Britannica* and brought to this new position all his well known energy. His wide acquaintance with scholars, especially in Germany, brought to this great publication a genuine reinforcement, and generally the last volumes of the ninth edition are considered superior to the first volumes of that edition. During this time W. Robertson Smith lived in Edinburgh and associated mainly with scholars. His relations to the Free Church continued cordial, insofar as his attachment to a local congregation went. He was elected a ruling elder in the Free High Church over which Dr. Rainy had been pastor some years previously. He appeared in the Assembly only once and was hooted down. About this time he was elected to the position of Lord Almoner's Reader of Arabic in Cambridge University. This meant the severance of his relationship to his native country. Henceforth he was to reside in Cambridge, first as Reader of Arabic, then as Librarian of the University, and finally, upon the death of Professor Wright, he became his successor. In this position, however, he was not destined to do much creative work, for his physical force and nervous energy were exhausted. Two brothers and a sister had died of tuberculosis, and for the last three years of his life Smith passed through the furnace of suffering. After consultations with specialists it was found to be tuberculosis of the spine and operations failed to give relief. In

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exquisite and refined agony Smith spent his last days until March 31, 1894, he was granted his release. He was buried at the lonely spot of Keig, from the church where more than forty years before he had been the first child baptised in his father's kirk.

At last this feverish, restless heart was still. With Robertson Smith travel had been a mania. He was rushing off to Italy, to Germany and France, to Arabia, Egypt, and Algeria, or to Spain or Maderia. There were few points in England or Scotland which he had not visited. Not only so was his restlessness displayed, but in every possible department of knowledge he eagerly took a hand. There was nothing easier than to start a dispute with him. He was a tart and keen disputant, scoring his points with evident enjoyment. When we remember that he was of a swarthy complexion, dark hair, dark eyes, thick lips and scanty beard with only a sort of half prophetic mustache, and see that small hand wagging back and forth, we have our picture of this controversialist and scholar and semi-martyr.

What are the significant elements of this strenuous life, and what will be the abiding influence, we may ask of ourselves.

1. There is the immense inspiration of his life to scholarship. It is cheering to believe that in this age, when the sciences have become specialities, there are at least a few all-comprehending minds able to grasp the principles and to understand most of the details of these. In Smith we have a philosopher who was welcomed by experts in philosophy; we have a mathematician for whom the leading mathematicians of Europe had a profound respect. He was so eminent in natural philosophy that his candidature for a chair in Glasgow University against Sir William Thompson was a genuine contest. As a linguist, few men that have ever lived have had at the same time such a profound knowledge of the philosophy and structure of language and such a wide

range of knowledge in many tongues. As a teacher of Hebrew and Arabic he excelled. He was perfectly familiar with German and spoke and wrote French with a degree of exactness, and of course he was a good classical scholar. Besides all this we find him reading books on history and allied subjects. It is no small gain to the world to have had in it men who are so entirely devoted to knowledge.

2. Throughout life Smith was a sincere Christian man. None but such blatant bawlers as George MacAulay or such sad politico-ecclesiastics as Begg ever called in question the sincerity of his Christian confession or the purity of his life and motives. Although the founder in England of the study of Comparative Religion and the earnest advocate in his native land of free study of the Scriptures, he nevertheless never came to the place where he sacrificed his faith in Christianity or his belief that the Bible was the supreme book of the revelation of God. To thousands of ministers and scholars, and to hundreds of thousands of students, the attitude of Smith has been a great assistance in the reconciliation of science and knowledge with religious feelings and Christian faith in God and His world.

3. The "William Robertson Smith Case" gave a freedom to Protestant study and faith that is of incalculable worth. While the Roman Church has driven out nearly all of her ablest scholars and has made faith almost impossible within her communion for men of enlightenment, the Protestant Church has granted a liberty that has retained thousands of her best men for service and faith. The Smith case in Scotland and the Briggs trial in America have tended to decrease the number of men who delight in the gentle pastime of hunting heresy. The smell is not so sure, or the scent of the hunters not so keen, or the determination to follow up the trail is lacking. Protestants have had peace and for this we are more largely indebted than we realize to those five

wearing years when the Highland hosts mustered to the fray in the Free Church Assembly.

4. The books and writings of Smith are valuable to-day and are a precious legacy. "Lectures and Essays", articles in the ninth edition of the *Encyclopedia Britannica*, "Kinship and Marriage in Arabia", "The Old Testament in the Jewish Church", "The Prophets of Israel", "The Religion of the Semites" are practically all that are accessible to the student now. His many reviews of books and occasional contributions to magazines are not widely known. His books have a steady sale and are still authoritative in some respects. If many of the conclusions are denied by both the ultra-radical critics and the extremely orthodox, yet for the average student his books will be found very suggestive and in all probability will lead to independent reading and investigation in these departments. Personally I must give to these books a very large place in the formation of my opinion concerning the problems of the Old Testament and their solution, especially as he has shown the enormous debt of the world to the Prophets of Israel and how wonderfully they addressed themselves to the life of their age and the conditions of their own times. And then once again in his treatment of the Old Testament religion, comparing it with the practices of the surrounding nations.

Many things have been deliberately left unsaid in this short account of his life and influence. I think it necessary in a biography but impossible in such a paper as this to mention his love for art, to describe his very frequent journeys, to recall his gift for making friends and retaining them and the very large number of celebrities in the world of scholarship that were intimate with him, to enlarge upon the tender and beautiful relationship in the Smith family of which he came to be recognized as head. The main significance of his life was his marvellous intellect, his steadfast Christian faith, the pio-

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neering of his life for truth, the result of his fight in gaining liberty for all successors, and his forbearance under the harassing attack of those who considered him an arch-heretic. As one of the pioneers of the search for truth he stands out as one of the heroic figures of our modern age.

Washington, Pa.

Literature

The Book of Genesis. By Herbert E. Ryle, D.D. New York: G. P. Putnam's Sons. 1914. \$1.10.

"The Book of Genesis", the latest volume of the "Cambridge Bible for Schools and Colleges", is a worthy companion of the earlier commentaries of this series. In our opinion this is no small praise, for these commentaries include classics of exposition, such as A. B. Davidson's commentaries on Job and Ezekiel, as well as Kirkpatrick on the Psalter, and Skinner on Isaiah. Like his predecessors, Dr. Ryle combines simplicity with profundity and reverent criticism with simple faith. While the comments are based on the English text in the Revised Version, the student of the Hebrew will find the most important problems of literary and textual criticism treated in a satisfactory manner. Consequently this commentary will meet the needs both of intelligent laymen who wish to know the latest results of scholarly investigation, and of ministers who are able to use their Hebrew Bibles and desire to find the exact meaning of the original.

The outstanding problems of the interpretation of the Book of Genesis, however, are not those of detailed philological exegesis, but the more far-reaching questions of ethnology, history, and science, for the narrative of Genesis touches all these spheres of human knowledge. The author devotes an introduction of fifty-five pages to a discussion of these larger problems upon which the interest of general readers of the Bible as well as theologians have to great extent centered. A little over one-half of this space is given over to the presentation of the literary structure of Genesis, and the author frankly but reverently shows himself to be an adherent of the modern documentary hypothesis. Leaving the literary problem, we turn with greater interest to the author's discussion of "the historical value", "the religious teaching", and "the moral difficulties" of the opening book of the Old Testament. With reference to the contents of the first eleven chapters, Dr. Ryle says: "The Biblical Narrative, under the symbolism of primitive folk-lore, represents, as in a series of parables, fundamental religious ideas respecting the beginnings of things". Passing on to the second half of the book (chapters 12-50) and examining their historical value, he maintains the individuality and historicity of the patriarchs. His view may be summed up in his own words: "It is not too much to claim that the main personages who most vividly impressed themselves upon the popular recollection were actual historical characters". In the section on this topic the chief modern theories, which make tribes out of the patriarchal heroes of Israel or regard them as an astral motif, are presented and criticised. We entirely agree with our author when he maintains that "the supreme value of the book of Genesis has always consisted in its religious message" and that "except the Parables of the Gospels, probably no stories have been so universally used as materials for sacred lessons".

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Another valuable feature of this commentary consists of four appendices, treating subjects which every thoughtful reader of Genesis wishes to have elucidated. Among these are the Babylonian myths of creation, which have points of contact with the Biblical account; the Tel-el-Amarna Tablets, which throw so much light on the relations between Egypt and Palestine in the fourteenth and fifteenth centuries; a discussion of the identity of the *Habiri* mentioned on these tablets and the *Apürü* of the Egyptian inscriptions. Finally follows a sketch of the fortunes of Israel in Egypt based upon the latest archaeological material, and includes a discussion of the Hyksos and the chronological problems of this period.

As the interpretation of Genesis demands an acquaintance with so many and so widely divergent departments of human knowledge that not even the most erudite scholar can possibly be an authority in them all, our author has shown his wisdom in giving us excerpts in these appendices from the works of authorities on the various themes which he has treated. The usefulness and value of the book are greatly increased by six plates and two maps.

JAMES A. KELSO.

The Philosophy of Religion. By George Galloway, D. Phil., D.D.
New York: Charles Scribner's Sons. 1914. \$2.50.

The preparation of this important volume in the "International Theological Library" was originally assigned to the late Prof. Robert Flint, whose competency for the task had been abundantly shown in his philosophical works. His health, however, failed before he had even begun the work, and then it was committed to Dr. Galloway, who had also done promising work in this field in two earlier volumes. The task could not have fallen into abler hands, as the result shows. In ample acquaintance with the literature of the subject, in the logical distribution and arrangement of its parts, in clear and profound reasoning, in sound and satisfying conclusions, and in a luminous and forcible literary style, this volume is a notable achievement and one of the most valuable contributions of recent years to the philosophy of religion. While it calls for some philosophical knowledge and training on the part of the reader, yet its discussion of the great theme is so clear and inviting that it leads one on with increasing interest from the beginning to the end.

The work falls into three parts. Part I treats of the phenomenological nature and development of religion, in which there are chapters on the psychical basis of religion, the beginnings and growth of religion, characteristic aspects of developed religion, the essential nature and relations of religion, and religious development. Part II is epistemological and treats of religious knowledge and its validity in chapters on the psychology of religion, the nature of knowledge, religious knowledge and modes of religious knowledge, and the problem of truth. Part III is ontological and treats of the ultimate truth of religion in chapters on the speculative theory of religion, the speculative conception of the World-Ground, God in his relations and attributes, God as personal and ethical, the problem of evil, and the progress and destiny of man. It will be seen that this framework includes the main problems of both philosophy and theology and involves the profoundest and most vital questions of life.

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Philosophy is defined as "reflection on experience in order to apprehend its ultimate meaning", and religion as "Man's faith in a power beyond himself whereby he seeks to satisfy emotional needs and gain stability of life, and which he expresses in acts of worship and service". These definitions are good, though the definition of religion needs to be broadened by substituting for "emotional needs" the whole range of human wants in "intellectual, emotional, and volitional needs". The origin of religion is found in "the life-experience of the human individual which prompts the movement of the whole self towards a divine object conceived as ministering to the needs of the subject". Religion is thus rooted deeper than all our intellectual arguments in a fundamental and permanent need and constitution of the human soul. "The persistence of religion through all the changes of human society is a token that it is deep-rooted in the perennial needs of the soul". There is no danger that it will ever pass away while man endures.

The question as to whether we can really know God and whether there is any reality corresponding to our idea of him is ably handled. The Ritschlian and pragmatic view at this point makes the truth of religious ideas consist in their functional value for human purposes. "On this showing it becomes superfluous to inquire if there is any reality corresponding to the idea of God, for the significance of the idea is just its usefulness. The truth of the matter may be put in this way: God is not known, He is not understood; he is used—used a good deal, and with an admirable disregard of logical consistency, sometimes as meat purveyor, sometimes as moral support, sometimes as friend, sometimes as object of love". This plausible error is deeply infecting our modern thought, and Dr. Galloway shows how untenable and fatal it is. "One cannot see that this conception of Deity differs from a convenient fiction, which proves equally serviceable. A modern investigator imbued with the spirit of Hobbes might welcome this conclusion, but the normal religious man simply cannot accept it. For him the God who ceases to be independently real ceases at the same time to be useful: value cannot maintain itself apart from validity. How far we can justify the normal religious consciousness in its claim to truth is a question which has to be solved, but the attempt to solve it should proceed by a different method. We reach no satisfying solution by the simple reduction of truths to values". A theory of knowledge that resolves truth into value will end in rendering both truth and value insecure and unsatisfying. The doubt that infects the mind's sense of truth will equally infect its sense of value.

On the problem of authority in religion Dr. Galloway takes the position that such authority is complex and consists in both external grounds and internal ideals and convictions. "The principle of authority is neither purely subjective nor purely objective: it is subjectively realized, but depends on objective conditions. The witness of the spirit divorced from the historic life of religion furnishes no stable basis of religious truth. And then the consistency of religious doctrines with theoretical knowledge remains to be settled. In this connection the author has a very suggestive passage on the place of doubt in religion, showing that "it has frequently been a means of spiritual progress, for it has urged men to advance to more profound and adequate conceptions of spiritual truth".

In Part III, on the ontology of religion, the author grapples

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with the profoundest problems of metaphysics in connection with the World-Ground or the nature of Ultimate Reality. His general position on this subject is that of personal idealism as set forth by Lotze and James Ward, though with hesitation and modification at points. He seems to hesitate at the subjectivity of space, though accepting the spiritual nature of all reality. He finds that the human will, taken in its broadest sense, is the unifying principle of our life, and that a projection of the same principle gives us the unifying basis of the universe and leads us to the Supreme Will. "If Will can build the elements of reality into those more and more complex systems which mark the evolution of life, it is plausible to suppose that a Supreme Will conferred their initial unity on the interacting monads or centers of experience themselves". By the same line of logic he reaches the conclusion that value and good in us point to and reach their logical climax in the infinite Value and Goodness of God. The author is not at all afraid of the charge of anthropomorphism in connection with such an argument, for if one "were to say that all man's interpretation of reality after the analogy of his own experience is anthropomorphic, and therefore invalid, then he would be shut out from knowledge altogether".

The question of the personality of God is discussed and the position of Lotze is taken that imperfect personality is found under the limitations of a finite being and that perfect personality inheres only in God. The absence of personality would be a fatal limitation of God and its presence is an enormous expansion and enrichment of his being. "The truth of the religious experience itself is bound up with the conviction that God is personal; for religion cannot be true if there is no guarantee that its essential aspirations are futile. Nevertheless, to say that God is supra-personal is not in itself anti-religious. It certainly is not so if what is meant is, that God is personal in a deeper, richer, and more perfect way than man is. For God is a supramundane and transcendent Being: he is beyond the limitations under which a human personality develops, and from which it can never completely escape".

The concluding chapters on the problem of evil and on the progress and destiny of man, while containing nothing essentially new on these old questions, are fresh in their statements and satisfying in their arguments and conclusions. The volume concludes with the view that "we may say that God, through the religious experience, is educating souls and drawing them upward into a divine communion. This is the truth which is expressed in the great Christian doctrine of a God of Love, who is seeking to redeem men from the dominion of evil, and to lift them into the fulness of eternal life".

On the whole our Christian faith stands unmoved and all the more solidly rooted after it has been subjected to this profound and searching philosophical examination and testing of its foundations. The conclusion of the whole matter is that we live in a rational universe in and over which a Good God is immanent and sovereign, the Father of our spirits with whom we have to do. The careful and appreciative reader of this book will rise from it with his mind clarified, his thoughts widened, his views deepened, his faith strengthened, and his heart comforted.

JAMES H. SNOWDEN.

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The Christian Life in the Modern World. By Francis Greenwood Peabody. New York: The Macmillan Company. 1914. \$1.25.

The ruling idea in the author's mind in approaching this important subject may be discerned in his dedicatory lines, where, after alluding to the Christ-visions of Saint Gertrude of Eisleben, he declares:

"No mystic voices from the heavens above
Now satisfy the souls which Christ confess;
Their heavenly vision is in works of love,
A new age summons to new saintliness.
Before th' uncloistered shrine of human needs
And all unconscious of their worth or price,
They lay their fragrant gifts of gracious deeds
Upon the altar of self-sacrifice".

The first chapter is devoted to discussing "The Practicability of the Christian Life". He finds from Paul's letter to Titus concerning Cretan "liars, beasts, and gluttons" that from the Apostolic point of view the problem of the Christian life was "not to run away from a bad place, but to serve it and save it". He wonders whether the same advice can be given with the same confidence in the world as it now is—a world which he does not hesitate to characterize in such terms as these: "the licentiousness and commercialism of modern society", "the brutal competitions of modern industry", "the plottings of national politics and the collusions of international interests", the "present condition of conventional conformity and ecclesiastical limitation". He points to many questionings "in many thoughtful minds" on these points, and finds in aggregate result "a profound sense of perplexity, and even of alarm". He finds an "issue between Christian idealism and contemporary facts" that he is constrained to pronounce "irreparable and absolute", and that two groups of men, standing "at opposite poles of opinion and sympathy" are engaged in "forcing" this issue, viz., "the critics of Christianity who condemn it as incompatible with modern life", and "the apologists for Christianity who defend it as an alternative to modern life". Among the former he lists and briefly quotes Bradley (F. H.), Garrod, Rauschenbusch, Lowes, Dickinson, Eucken, and Nietzsche. Among the latter he places Figgis, Royce, Forsyth, and Lloyd. Prof. Peabody finds both these groups reaching a conclusion "which shakes the very pillars of Christian loyalty, and leaves of Christian ethics nothing more than a picturesque ruin".

More serious even than this intellectual reaction from Christianity, however, is the moral one, phrased as follows:

"What shall one say of a condition of society where the creeds of the Church are often devoutly repeated without perceptible effect on the practical conduct of domestic or social affairs, where divorce or gambling may be no bar to social recognition, and where the entertainments of the prosperous may exhibit a vulgarity not tolerated in the dancehalls of the slums"? Our author fears that Lawrence Oliphant correctly grouped Christian believers into "the wholly worldly and the worldly-holy", and sums up this moral reaction in these attention-arresting terms:

"It is folly to disguise from one's self the extent of this de-

fection, not only from the theology, but hardly less from the ethics of Christianity. The ominous fact confronts the modern world that a very large proportion, not only of frivolous and superficial people, but also of serious and cultivated minds, have simply dropped the motives of religion from among their habitual resources, and are supported in their experiences by sanctions and consolations derived from science or art, from work or play".

These are exceedingly searching words, and they challenge the same absorbed attention spiritually that the distinguished author's learning and acumen invite intellectually through his luminous style. There is thought-nutrition, as well as admiration-provoking quality, in such sentences as these: "A religion which runs counter to our civilization will be run over by our civilization"; "One comes to live on a leftover piety, as he may live on an inherited estate, without much thought of its origin or responsibility"; "A teaching fit for Galilee may well become inapplicable to modern Europe. 'Give to him that asketh thee' may be good ethics in the simplicity of Nazareth and bad economics in the complexity of London". (But is it bad *ethics* in London?)

Enough has thus been said, perhaps, to indicate the general trend, as well as essential view-point, of this notable contribution toward the solution of an admittedly great and serious modern problem. The reader whose vital interest has been stirred will go on with eagerness to follow the author as he discusses, in as many succeeding chapters, the relation of the Christian Life to "the modern family", "the modern business world", "the making of money", "the uses of money", "the modern State", and "the Christian Church", respectively. The reviewer is tempted to present specimens from all these rich deposits of disciplined and reverent thought, but two or three of the most important must here suffice. Regarding the institution of the family, we are reminded that it is "threatened on the one hand by those who abuse it, and on the other hand by those who abandon it; by degradation of its purpose, and by emancipation from its bonds; by undertaking it is a commercial speculation, and by breaking it as a temporary contract . . . 'The family of the private individual', Mr. H. G. Wells with entire frankness announces, 'must vanish. The socialist no more regards the institution of the family as a permanent thing than he regards a State or competitive industrialism as a permanent thing'". Prof. Peabody, in view of these facts, admits that "What is at stake is the very existence of a social institution which through the ages of human evolution has been the unit of civilization". With those last three words as a characterization, it is not difficult to forecast that depreciation of the family will find no support or sympathy from this writer. On the contrary, his conception of the possibilities of the home and his analysis of its mutually contributing elements of sanction and restraint is particularly beautiful and elevating. (The reviewer must confess surprise, however, at the setting given to the doctrine of the Virgin-birth in this connection, as if that interpretation of Jesus' origin tended toward ascetic depreciation of the marriage-state. Many will hold, rather, that instead of teaching that "To be immaculate one must be de-humanized", it teaches that all redemption from pure naturalism must be *via* Spiritual parenthood).

The discussion of Christian life and ideals in relation to the

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modern State, in this volume, will have peculiar pertinency and force at this time of unparalleled international strife. With hot righteous indignation our author demands to know, "What could be more brutally cynical than the plots of statesmen to occupy a territory or to ruin an ally, as though the world were a chess-board and the nations pawns in a great game? What essential difference is there between the negotiations of diplomatists to despoil a neighboring kingdom and the plans of burglars to rob a bank"? And in a footnote written after the present war had started, his keen insight into real causes as contrasted with feigned issues finds expression in words that might well be chiseled on the rock of Gibraltar:

"This chaos of the nations, it already appears, is not a consequence of rational decisions or immediate controversies, but the awful Nemesis which follows a long series of moral wrongs; the tragic corollary of captured provinces, broken treaties, territorial aggrandizement and *the duplicity of secret diplomacy* (italics the reviewer's). Each act of arrogance or oppression committed by any nation—and which of them is guiltless?—each tortuous negotiation and evaded obligation, now meets its delayed retribution".

When we come to the concluding chapter, we find it difficult to summarize. There is considerable protest against credal requirements, as tending to intellectualized discipleship"—although the author, in disclaiming any intention of depreciating creeds, reminds us that "Every thoughtful man has a creed", and delightfully adds, "and to denounce the creeds is simply to announce one's own creed"! The complaint is that these "venerable symbols" "invite an intellectual confession rather than a moral pledge". Perhaps justice to the author's position can best be briefly done by quoting the following sentences conclusive of this protest:

"No Church can hope to possess at the same time . . . the moral right to criticism and the moral obligation to conformity. The difficulty in an intellectualized Christianity is inherent and insurmountable, and it inevitably repels from interest in its discussions many modern minds. With grave reluctance and often with agony of spirit, they surrender their hereditary claim to discipleship as inconsistent with the habit of mind in which they are irretrievably trained, and conclude that Christian loyalty is not practicable for them . . . For such minds Christian teaching must either change its emphasis, or forfeit its supremacy".

What, then, is the medial and remedial way? First, the "demands" of the Christian Church "must be simplified". Prof. Peabody, however, fails to specify either an irreducible minimum or a least common denominator here. Apparently, he would reduce public confession to a simple "pledge of loyalty" (But loyalty to what, or whom?). Second, "To the simplification of the Christian teaching must be added its socialization". The greatest discovery of the present generation is "the social conscience", "the new acceptance of duty as beginning in social obligation and ending in social redemption". Though admitting that the definition of the "socialized Church" is still partly undetermined, the author leaves no room for doubting its mission and destiny in that direction. Warning against the "immediate and insidious peril of a practical materialism", he insists that the new propaganda must be made to spell, not secularization but, spiritualization. Most earnestly he

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protests against any interpretation of this movement "as an external, economic, or political transition, instead of a human, ethical, and spiritual adventure".

The uncertainty as to which of these opposing interpretations prevails is undoubtedly what makes many Christian leaders hesitant to follow where Prof. Peabody and his co-interpreters would lead.

The book is certainly well worth while for any careful student of contemporary thought and life. Theologians will be especially interested in the comments upon current eschatological interpretations of the Gospels.

ULYSSES S. BARTZ, '96.

Fremont, Ohio.

Live and Learn. By Washington Gladden, D.D. New York: The Macmillan Company. 1914. \$1.00.

This volume reflects the scholarship, wisdom, and experience of mature years. It reveals a mind well trained to methodical habits of observation, clear thought and accurate expression. The author has compressed a vast amount of suggestive and informing material into a very small compass. In a very brief preface he explains that the book had its origin in spoken discourses, that have not been altered or rearranged into the form of essays. "If they have any value, it is because they are the direct communication of a living man to living men and women, of whose presence he is conscious, and for whose response he is waiting".

There are eight brief chapters, the subjects of which are suggestive of the author's line of approach: I Learning to Think. II Learning to Speak. III Learning to See. IV Learning to Hear. V Learning to Give. VI Learning to Serve. VII Learning to Win. VIII Learning to Wait. Each chapter is an independent unit, yet throughout the book there is well marked organization and progress of thought. So perfect is the organization and harmony that not a single chapter could be omitted. Each has a distinct message to individuals living in the 20th Century. Too often in the haste and turmoil of modern life we become thoughtless, heedless, selfish, and impatient.

In the first chapter Dr. Gladden lays down the basal principles of honest and accurate thinking as follows: 1. In the art of thinking, as in every other, practice makes perfect; 2. Cultivate the powers of attention; 3. Be sure of your definitions; 4. Be sure of your facts; 5. Remember that a single fact is not sufficient foundation for a large generalization; 6. Certain moral conditions are required of those who would learn to think. In his chapter on "Learning to Speak", the author pleads for honesty. "Let all your discipline in speaking or writing be a discipline in truth telling. Don't talk against conviction or without conviction. Don't amuse yourself by trying to make a strong argument for a false position. Don't talk for effect. Don't talk for popularity. Speak the thing that you have found to be true, in your own experience, or the thing which with the best light you can get, you believe to be true".

The chapter on "Learning to See", which might logically come first, is an appeal to use the eyes to see the beauties of nature that

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tell of the glory of God. So throughout the book, the author carries us along in a masterly, scholarly fashion. One rises from its perusal with a sense of regret that the feast is ended.

"Live and Learn" is one of the most practical little books we have ever read. If one desires to get a view of the principles that underlie the well developed and useful life, he cannot do better than read this book by Dr. Gladden. He appeals to every thoughtful and ambitious man and woman to get full possession of self, to strive for the mastery in all things. It is a valuable book because of its wealth of counsel and commonsense. It is especially suited to young people, whose education is in progress. But as the author says, "If the book is worth anything, it may be worth nearly as much to parents, and perhaps to teachers, and possibly to preachers, as to the young folks at whom it is chiefly aimed". Mention ought to be made of the happy way in which the author expresses himself; he is a master of English. The literary style of the book is charming. Its message delights as well as informs and inspires. It is worthy of a place in every minister's library. We wish this book a wide circulation among those whose minds are open to and seeking for the truth.

MATTHEW F. SMITH, '11.

Hookstown, Pa.

Fifty-two Story Talks to Boys and Girls. By Rev. Howard J. Childley, B.D. George H. Doran Company. 1914. Pp. 126. Price 75 cents.

This book is exactly what the title indicates—"Story-Talks", and nothing more. Considered as intended to be nothing more they are admirable. The author certainly knows how to talk to children so as to interest and please them. Pedagogically his talks are valuable and may well be read and analyzed by those who would learn to teach by such methods. The stories also are fine illustrations. They illuminate the particular subject to which they are attached and clarify the author's meaning.

But we presume that they are intended to be something more than "Story-Talks". Since they were used in connection with divine service on the Lord's Day it is probable that they are set forth as examples of sermons to children, or at least as methods of religious instruction.

In this respect they are emphatically defective. They seem to follow a recent development of ethical instruction in the day school, whereby it is attempted to teach morals by the anecdotal method alone, without the addition of formal moral or religious principles. But this method is doomed to failure. The formal principle is fundamental. It must of course be explained and elaborated to the extent intelligible to the immature mind. To this anecdote and illustration must be sub-ordinated.

Moreover, in preaching to children the formal principle should always be stated in the language of Scripture and the attempt made to lodge it in the memory. Without this the anecdote will have nothing on which to hang, and its import will be soon forgotten. The story-talk may indeed exercise a vicious influence, by provoking mere interest without securing its best object.

DAVID R. BREED.

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Paul's Message for Today. By J. R. Miller, D.D. New York: George H. Doran Company. 1914. \$1.25.

Any fair estimate of the merits of this volume must take into account the purpose for which it is written, and this is not very clearly indicated by its title. If anyone were to read it with special reference to its literary style he would probably be disappointed. The style is not remarkable for either beauty or strength, nor is it very accurate. It is, however, clear, concise, and, owing to the remarkable use of short words and brief sentences, the reader is never in doubt as to the author's meaning. If anyone were to read it expecting to find in it such a continuous sketch of a great life as would excite intense and ever increasing interest, enabling the reader to see the great apostle as a unique hero, he would be disappointed. The book is not a complete biography. It comprises a record of incidents in Paul's life and of extracts from his epistles; abounds in suggestions and exhortations as to how a Christian should live in the present age.

The volume falls into two parts. The first part, comprising twenty chapters, is entitled, "Message of Paul's Life"; and the second part, comprising fourteen chapters, is entitled "Message of Paul's Letters". At the head of each chapter there is a Scriptural reference indicating the basis of the suggestions and exhortations contained in that chapter. In the first part of the book the reader has glimpses of Paul's conversion, his experiences in different places during his three missionary tours, his arrest at Jerusalem, his trial at Caesarea, his journey to Rome, and his experiences in Rome. The author uses the Scripture narratives as a text for suggestions and exhortations as to Christian living. It might be said that some of these suggestions and exhortations are so obvious and commonplace as to be unnecessary, and that others are scarcely warranted, but the average reader will find them of very great practical value and will also be interested in them on account of the special incidents and illustrations that are introduced from other sources. As one reads these exhortations and suggestions he seems to see a skillful Sabbath School teacher or Bible Class teacher talking in a pleasant way to an interested class. Each of these chapters would make a most interesting and helpful prayer-meeting lecture. Every chapter has helpful suggestions as to Christian faith and Christian duty.

In the second part of the volume each chapter contains a reference to some portion of a Pauline Epistle. Four chapters are devoted to extracts from the Epistle to the Romans, in which the author discusses the power of the Gospel, redemption in Christ, Christian living, and Christian self denial. Four chapters are devoted to extracts from the Epistle to the Corinthians, one to extracts from the Epistle to Galatians, and one to extracts from the Epistle to the Ephesians, etc.

Dr. Miller's position on all important questions concerning the integrity and authority of the Bible is so well known that it is not necessary to assure the reader on these points. It may be said that he would have done better to have used the American edition of the Revised Version instead of the King James Version.

The whole volume will make a valuable addition to any Christian library.

JOS. T. GIBSON, '72.

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Intimate Letters on Personal Problems. By Rev. J. R. Miller, D. D. Arranged and edited by Rev. John T. Faris, D.D. New York: George H. Doran Company, 1914. \$1.25.

A unique book, in that it is made up of the private and personal letters of a man who never intended that they should be published. It will come as a boon to many a minister who is anxious to be of real help to his people, and will bring comfort, strength, and encouragement to every one who is privileged to read it.

The book deals with the vital issues and problems of life in a splendid manner. The style is simple and fascinating. There is no plot or plan or general theme. The subjects treated were suggested by the needs of the various people to whom the letters were written. The compiler has deftly arranged the letters under the following heads:

"Getting Along with Others", "The Anxieties of the Toiler", "Beginning the Christian Life", "Doubts and Doubters", "Growing in Grace", "Prayer Problems", "Young People's Problems", "Questions about Marriage", "To Anxious Mothers", "The Hard Things of Life", "Comforts for the Bereaved".

Two things attract one's attention as he thumbs the pages of this book: the author, the man behind the message; and his skill in dealing with the most difficult problems of life. One has not gone far before he discovers that he is fellowshiping with a great spirit, a man with a heart big enough to take in everybody—none too humble, none too great to be admitted into the affections of this man. The boy in school, the girl disappointed in love, the business man with his problems, the anxious mother with her household cares, the aged and dying, the Christian with his doubts and fears, and the saint troubled about the mysterious providences of God, all alike find a place in the author's heart and a helpful message in his letters.

One wonders at the skill with which every case is handled. Each person is given individual attention. The diagnosis is made with care, and then the remedy is prescribed, and no matter how bitter, it is so coated with love and kindness that the patient cannot refuse to take it. Truly he had the instinct which told him when to write and just the words that were needed, not too few, not too many, never intrusive or officious, but always sympathetic and full of cheer.

The book calls attention to an art that is too little cultivated, not only by ministers but by all—the art of letter-writing. The author was a busy man, yet he found time to minister to a multitude of people through the mail. His method is set forth by the compiler. "Every Sunday evening after the day's work was done a record was made of all the people he had heard of during the day who might be benefitted by a cheerful letter; names of the sick were listed, those who had lately recovered from sickness, those about to undertake a journey, or those who had lately returned, those who had received bad news, those who had received good news, and as soon as possible a letter was sent with an appropriate message. He made it the rule of his life to send at least one such letter every day". Thus his parish was extended far beyond the membership of his church, to every part of America and even to foreign countries.

Someone has said that it is doubtful if any man ever lived who

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had so many real friends as Dr. Miller, but then no man of his day and generation ever ministered to so many people. Here is a striking illustration of what one man can do by taking thought for others and systematically using his time to minister to their wants. This book cannot help but leave the impression with many ministers that they have neglected to enter this door of opportunity, and that very often the best way to help those in sorrow or trouble is not by ringing the door-bell and spending a few minutes in conversation, but by sending a cheerful letter which can be read and re-read.

Dr. Miller's letters will be greatly prized not because of their number, but because of their character. They all breathe the spirit of Christ. Christ is set forth in every one of them as the only real help in trouble, and the only one who can give light on the great problems and questions of life. He is recommended because He has been tried and proved. The writer reveals the fact in almost every letter that he had found Christ sufficient. He had lifted the burden from his shoulders. He had taken the burden of sin away. He had inspired hope, He had brought cheer; and there is not a shadow of doubt in his mind that He can and will do the same for everyone who trusts Him.

That is a remarkable creed set forth in his letter on the subject, "Which Church Shall I Join"? He says: "After all my years of teaching and helping others, and all my experience as a Christian, my whole creed has been brought down into one little sentence: Christ and I are friends. No friend in all the world is so near to me as He. I trust Him. I love Him. I take everything to Him. I lay every burden on Him. I go to Him for wisdom and help, for the love I need in my own heart. He is everything to me as a friend. Then for myself my whole duty is summed up in being a friend of Christ".

Every letter abounds with good common sense, and cannot but be a help and inspiration to everyone who desires to minister to the real needs of men and women. The book should find a place on the shelf of every minister's library and in every Christian home.

P. W. SNYDER, '00.

Pittsburgh, Pa.

The Book of Answered Prayer. By Rev. John T. Faris, D.D. New York: George H. Doran Company. 1914. \$1.00.

In this book the writer has given a number of very striking instances of answer to prayer. These answers have been collected from various sources and touch upon many phases of human experience. We are assured that care has been exercised in the selection, and, so far as possible, only those are given where the witnesses were known to be reliable. The answers are grouped in chapters under the following heads: "For Daily Needs", "In the Home", "Travel Mercies", "The Prayer of Five Students", "God in Every Day Life", "Solving the Difficulties of the Pastor", "Soul Winning", "Revival Incidents", "In Mission Lands", and "What Prayer Costs".

A book of this character will doubtless appeal to many minds and the reading of it will tend to strengthen the faith of some in God, as the hearer and answerer of prayer. To other minds it may

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suggest questions that are difficult to answer. One thing very noticeable in the incidents recorded in the book is, that the prayer was answered, in practically every case, in just the way the petitioner desired. In fact this seems to have been the reason for relating the story. But the reader cannot help but remember that many an earnest prayer has been offered where the answer is long delayed and when it comes is very different from the original request.

Many of the petitions spoken of in this book are for vital things while others seem very trivial. Still the Bible gives us sufficient encouragement to believe that nothing in which the true child of God is interested is too trivial to lay before his Father in Heaven. Yet in this day when all Christendom is praying for peace on earth and the answer is delayed and men go on slaughtering one another, it comes to us with somewhat of a shock to read in this book that prayer was offered for sufficient snow to fall on a certain night to enable a sleighing party to take a ride on the following day, and the snow fell and lasted just long enough for the ride. We believe in prayer, and believe that God in his own good time and way will answer all true prayer; but those who relate incidents like this remind us of Dr. Hodge's words in his article on "Prayer and the Prayer-cure": "We heartily acknowledge their honesty and the sincerity of their convictions, but we do not have an atom of confidence in the validity of their conclusions".

R. H. ALLEN, '00.

N. S., Pittsburgh, Pa.

Death and the Life Beyond. By Rev. Frederic C. Spurr. New York: George H. Doran Company. 1914. \$1.00.

There are three constant and absorbing questions about the future, answers to which men wistfully seek from life and from literature. Why are my lovers and friends removed by death? Where are these loved and lost, and under what conditions do they live? Can I confidently expect to meet them again? Of course there are many speculative issues involved in these questions, opening a wide field for opinion and conjecture. Here many have required mathematical proof and scientific certitude and, failing this, have wandered away into a hopeless agnosticism. Jesus Christ alone has given authoritative and reasonable answers to these great human questions. He has not told all that men have been curious to know, but He has revealed enough to comfort and assure the bereaved, the dying, and all honest seekers after truth. The main outlines of His teaching are so plain and couched in such homely phrases that the unlearned and simple may readily grasp His meaning. But beside these outstanding outlines, there are shadowy suggestions and ambiguous phrases, the meanings of which have always challenged and rewarded the most painstaking and exact scholarship.

Amongst many to whom we are indebted for clear and careful discussion of these much mooted matters, is Frederick C. Spurr, who in his "Death and the Life Beyond" has made a real contribution to our literature of interpretation and consolation.

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His opening chapters on death go far to disarm fear and to controvert the common misconception of death as a monster. One wishes that he might have quoted Edward Rowland Sill's poem on "The Angel Death", which would have been very much in point. His discussion of what "eternally" really means when applied to future life and reprobation, is an excellent piece of exegetical work. The whole discussion is carried forward largely from a scientific viewpoint, and is, therefore, very modern in tone and well suited to meet the needs of skeptical people.

WM. H. HUDNUT.

Youngstown, Ohio.

The Gospel of Jesus and the Problems of Democracy. By Henry C. Vedder. New York: The Macmillan Company. 1914. \$1.50.

The author, in his preface, suggests that adverse comment has been made on his preceding work, "Socialism and the Ethics of Jesus", because it sets forth no practical way out of the dismal social conditions under which we labor. This book is designed to remedy that deficiency. It is possible that the reader may conclude that it has not been eminently successful.

The book begins with the social message of the Hebrew prophets. Samuel's warning had come true. The king and his landed aristocracy were oppressing the people. The prophets belonged very largely to the exploited class. It is "class consciousness" that puts the caloric into Isaiah 1:11-17 and into Amos 5:21-24 and into Micah 6:6-8. This exploited peasant class was as a rule loyal to Jehovah. The aristocracy was "literal" and inclined to make alliances with the heathen. The prophets as a consequence attack the aristocracy both for their injustice and their irreligion.

The Deliverer was to terminate both evils. The Saviour accepts this as his mission when he quotes Isaiah, in his address in the synagogue at Nazareth. The keynote of his teaching is brotherhood. Brotherhood is the Gospel on its practical side. It cannot be supposed to mean less than these four things: Equal rights for all, the supremacy of the common good, mutual dependence and service, and active goodwill to all. The Church neither lives nor preaches this Gospel. Instead of seeking the kingdom of God, it has sought its own extension, wealth, and power. The Gospel of Jesus is mainly preached, believed, and lived by those outside the churches. The Church needs to revise its list of the seven deadly sins. The new list would be: exploitation, profit, special privileges, graft, parasitism, waste, and inefficiency. Its ideal must be a saved soul in a saved body in a saved community.

To realize this we must solve democracy's problems. They are as follows: The problem of social justice, the woman problem, the problem of the child, the problem of the slum, the problem of vice, the problem of crime, the problem of disease, the problem of poverty, the problem of lawlessness.

The foregoing might seem to us to be a large programme. The author, however, straightway reduces all the rest to simple phases of or direct results of the problem of poverty. To eliminate poverty is to produce a new earth, and there is but one way to eliminate it, namely to destroy exploitation. This vicious system has but

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two pillars. The individual ownership of the soil is the one; the individual ownership of the tools of production is the other. The private ownership of land has developed out of a simpler and juster system. Some shrewd fellow saw that he could obtain a larger share of its product than under the old communal system.

The reader may demur here, believing that the change from communal to private ownership was because of the inefficiency of the former system. He may decline also to accept the author's affirmation that interest is inherently immoral. Just as he questions the conclusion he draws from the tenth commandment that woman was property in the Mosaic period.

In laying down the book, we believe, as before, that individualism is beginning to solve these problems and that socialism, wherever tried, has failed. We believe, however, that books such as this are very valuable in arousing us anew to note society's modern time iniquities. There is no question but the Gospel bids us to eliminate them and no spirit of self complacency may be permitted to blind us to our task.

FRANK W. HAYS, '90.

New Bethlehem, Pa.

Social Christianity in the Orient. By John E. Clough, D.D. New York: The Macmillan Co. 1914. \$1.50.

This is an autobiography by the Apostle of the Telegus. It is the "story of a man, a mission, and a movement". It is a soul-stirring book,—fitted to strengthen the faith and courage of Christian workers, and to create enthusiasm for missions. Those whose hearts were moved in their youth by tidings from the Lone Star Mission will enjoy this complete story of the South Indian Pentecost. Those who are not familiar with this miracle of missions will find in it inspiration and spiritual uplift.

Mr. Clough went to India in 1864, under the American Baptist Board. He settled at Ongole, among the Telegus. Guided by circumstances, he gave himself to the work of evangelizing the out-cast Maligas, as the leather-working, carrion-eating Pariahs were called. After some shrinking, he entered with whole heart and self abnegation into constant association with the low caste people, bearing their reproach, "despised and rejected" by the Brahmans and Sudras. Almost from the start the work was successful. Converts were received first by scores and then by hundreds, till at the end of seven years they numbered three thousand. Then came the great famine of 1876-8 in which two million people perished. Mr. Clough took a contract from the Indian Government to dig a canal. He was fitted for this by experience in youth as a surveyor in his western home. By furnishing employment to the famished he was able to save many alive, not only of his Christian people but of the heathen. His corps of preachers superintended the excavations and at the same time instructed the people. During the famine relief work, none were baptized, but after harvest had come again, there was a mass movement of the Maligas to Christianity. It was a sincere turning by faith to Jesus as the Saviour. Dr. Clough yielded to their entreaties to be baptized. From all the districts they had gathered with their preachers to Ongole. They were not a rabble

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of unknown people, but had been somewhat instructed by these preachers and were certified to by the elders. In one day at Ongole, two thousand, two hundred and twenty-two were baptized, and nine thousand in six weeks. In the year the number rose to fifteen thousand. The record now shows sixty thousand church members with two hundred thousand adherents in the Baptist-Telegu Missions.

The value of the book is enhanced by the light thrown on missionary methods. There is much discussion regarding the propriety of these "wholesale baptisms". Facts and arguments are brought forward to justify the method followed. Dr. Clough at first was in doubt and perplexity. The results convinced him that he did right and confirmed him in the belief that he was led by the Lord Jesus. The fears that the mass-conversions would be followed by mass-reversions proved groundless. The converts did not fall away. "They lived in the faith and died in the faith". "Jesus kept them all faithful to the end". It must be remembered that there was a good nucleus of believers before the famine. It had been preceded by a large general proclamation of the Gospel by Dr. Clough and his evangelists. Nor did the accessions suddenly cease, after the large ingathering immediately succeeding the famine. The numbers show continual increase. Other revival periods followed. In 1890, when there were neither famine relief nor other material benefits to be expected, more than five thousand were received in three months. One reason for the prosperity and development of the mission was that the Baptist Board rose to the opportunity and sent out twenty-five missionaries at that time and added reinforcements until one hundred Americans were in the field. The experience of the Mission favors the reception of those professing the faith, though coming in a mass-movement, and the following up their baptism with strenuous shepherding. The Church should never fail to take advantage, fully and immediately, of any mass-movements. Those in Northern India should be dealt with energetically and liberally, without stint of men or means to gather the multitude into the Church.

Other parts of Dr. Clough's successful method were (1) A simple message. He reiterated the story of Jesus and his love, "Jesus is the Saviour; he has suffered and died for you". His favorite text was "Come unto me all ye that labor and are heavy laden, etc." His instructions were free from obtruse dogmas, ecclesiastical formulas or controversy.

(2) Besides the plain rules of morals and worship, he emphasized three external marks of the Christian profession. These were the commandments: (1) Do not work on the Sabbath, (2) Do not eat carrion, (3) Do not worship idols.

(3) He reached the people in their local environment and tried to keep them in their family and tribal relationships, and to Christianize the group, influencing as far as possible the whole life of the village.

(4) He kept the preachers as closely as possible to the manners and ways of the Hindu Gurus. Many of his evangelists had been leaders in the Yoga movement—a mysticism that had lately influenced the community. He substituted the love of Jesus for the former devotion.

(5) He developed the Church along native lines. He made the

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village system of government by elders the basis of his church polity, grafting on it subsequently the usages of the Baptist deacon.

(6) Though his method was largely evangelistic, yet from the first he carried on education, in the station and in the villages. He utilized any Christian who could read, even though there was no other place than the shade of a tree. In the hot season, he gathered the evangelists and teachers for some weeks of instruction and inspiration. He early began his pleas for a High School and Theological Seminary. All these came about through his effort. He himself raised the money to endow Ongole College.

(7) Efforts for the social betterment and temporal welfare of the community occupied him. He held that this was a legitimate part of a missionary's work. He labored for it by striving to establish equality of legal status for all by standing up against the oppression of the higher castes, and demanding new bases for co-operative labor. He strove to Christianize the communal life, to raise the social status, to abolish degrading rites. He made philanthropy the handmaid of religion. He did not withhold himself from relieving the sick, starving, or oppressed from fear of implanting worldly motives. Before preaching to a crowd whom he saw were hungry, he would give them money to go and buy bread. He pleads that since Christ fed the hungry, missionaries, to exhibit truly the spirit of Christ, should be ready to do likewise, and empowered by the Church at home to do so. He was willing to be regarded as "a father to the poor" and to risk the undesirable consequences of the policy of helping.

Dr. Clough had great physical endurance. He led a strenuous life in the debilitating climate of Southern India. Finally two severe accidents crippled him, so that the last decade of his life was spent on a bed of pain. In the preparation of the book Mrs. Clough acted as his efficient collaborator.

SAMUEL G. WILSON, '79.

Indiana, Pa.

The Faith of Japan. By Tasuku Harada. New York: The Macmillan Co. 1914. \$1.25.

The presentation of the religion of an Oriental people by a missionary or a scholar from the West has become common enough. It is rare, however, to find an Oriental Christian interpreting the faith of his native land to an American audience. But in "The Faith of Japan" we find this unusual situation; the author, Dr. Tasuku Harada, is the president of the Doshisha University at Kyoto, Japan, and all the chapters except the last were originally delivered as lectures before the students of Hartford Theological Seminary on the Hartford-Lamson Foundation.

In regard to his aim in these lectures, let the author speak for himself: "Their governing purpose has been not so much a scholar's effort to make the elements of a people's faith clear to scholars as a Christian's endeavor to interpret the spirit of that faith unto fellow Christians of another race". What is meant by the term "Faith of Japan", is a natural question to ask, as more than one religion is held and its rites practised by the Japanese people. Dr. Harada's answer is explicit: "By the Faith of Japan I have in mind not

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Shinto, Confucianism, Buddhism, or Christianity, or any other religion, but that union of elements from each and all that have taken root in Japanese soil and moulded the thought and life of her people". Only the first of these four religions is indigenous to the soil of Nippon, two were imported from China, and the fourth from America and Europe. While it can scarcely be said that even the first three have coalesced, yet they have all made their contribution to the spiritual life of the Japanese people. The race to which our author belongs have a tendency to eclecticism, which is illustrated by the answer of one of his countrymen, Kunitake Kume, to the question: "In what religion, then, do I believe? I cannot answer that question directly. I turn to the Shinto priest in case of public festivals, while the Buddhist priest is my ministrant for funeral services. I regulate my conduct according to Confucian maxims and Christian morals. I care little for external forms, and doubt whether there are any essential differences, in the Kamis (Deity's) eyes, between any of the religions of the civilized world".

The body of the work is taken up with the discussion of six fundamental doctrines or ideas which dominate Japanese religious thought. Kami, the conception of Deity; Michi, the way of humanity; Satori, the law of enlightenment; Sukui, the doctrine of salvation; Chugi, the spirit of loyalty; Mirai, the idea of the future life. The contribution of each one of the four religions to the beliefs of the Japanese is presented in these chapters both from the historical and critical point of view. However, comparatively little is said of Christianity in these connections, but in the closing chapter under the title, "The Faith: Old and New", the author shows the power of Christianity to change ancient conceptions, and infuse a new leaven into society. For the reader interested in missions the last chapter is the most suggestive and attractive section of the book. In it we really have an oriental interpretation of Christianity, and it is exceedingly suggestive to read that the chief obstacle to the spread of Christianity in Japan is not the doctrine of the cross, but the absence of loyalty and filial piety in the Christian system. "Though the cross may be a stumbling block to Jews and foolishness to Greeks, it is not to the Japanese". (p. 135).

It has often been predicted that one of the by-products of Christian missionary activity in Asia will be a new interpretation of the Great Master and His Teachings. In the work before us we have an approach to the realization of this promise, and in this we believe lies the significance and value of this volume of lectures.

JAMES A. KELSO.

Alumiana

CALLS.

Rev. Herbert Hezlep ('98) has resigned the First Church of Grove City, Pa., to accept a call to Grand Junction, Col. Mr. Hezlep has made this change that he may take Mrs. Hezlep to the more congenial climate of Colorado.

Rev. C. R. Culbertson ('08), formerly of Toronto, Ohio, has accepted a call to Clarksburg and Ebenezer Churches, in the Presbytery of Kittanning, and has been in the new field for some time.

Rev. B. R. MacHattan ('99), who has been supplying the South Side Church, Pittsburgh, Pa., for some months, has recently received a unanimous call to that church.

Rev. D. P. Williams ('02), of Bakerstown, Pa., has accepted a call to Bridgewater, Pa.

Rev. Francis Reese ('11), of Williamsburg, Pa., has received a call to Monaca, Pa.

Rev. E. A. Bleck ('08), formerly of Lima, Ohio, has accepted a call to the Presbyterian Church of Harbor Springs, Mich., and has begun work in the new field.

Rev. Brooks Hitchings ('93), of Arkansas City, Kan., has accepted a call to Cortez, Col.

INSTALLATIONS.

Rev. E. E. Lashley ('95), formerly of Akron, Ohio, was installed pastor at Galion, Ohio, Nov. 24th.

Rev. Paul G. Miller ('07), formerly pastor of the Presbyterian Church of Turtle Creek, Pa., was installed pastor of the Chartiers Church, Presbytery of Pittsburgh, on Dec. 21st.

GENERAL ITEMS.

Following is a tabulated list of accessions, since the publication of the last Bulletin, in churches administered to by alumni of the Seminary:

Church	Accessions	Pastor	Date of Graduat'n
Cadiz, Ohio	17	R. P. Lippincott	'02
Holliday's Cove, W. Va.	8	Homer G. McMillen...	'10
Blackadore Ave., Pgh.	40	Francis W. Crowe....	'02p
Mt. Washington, Pgh.	14	C. S. McClelland.....	'80
Calvary, Wilkinsburg, Pa. ..	55	J. E. Garvin.....	'90p
South Side, Pittsburgh	46	B. R. MacHatton.....	'99
Park Ave., Pittsburgh	12	C. B. Wingerd.....	'10p-g
Sharon, Presb. of Pittsburgh	10	J. M. Mercer.....	'78
Mt. Pisgah, Presb. of Pgh....	11	R. L. Biddle	'95p
Kerr, Haffey, Pa.	5	T. E. Thompson.....	'03

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Rev. George Taylor, Jr., Ph.D. ('10), pastor of the First Presbyterian Church of Wilkinsburg, Pa., on Oct. 4, 1914, preached a special sermon on "The Mediation for Peace", which was published at the request of his congregation.

Rev. H. H. Bergen ('12), took up his work in the First Presbyterian Church of Dennison, Ohio, the first of November and was installed pastor Thursday, December third. Mr. Bergen was called to the church under very favorable circumstances, as it had been vacant only one month and he received a unanimous call in two weeks after the former pastor left. Mr. Bergen has a rare opportunity in the great railroad center of Dennison and the church under his direction is arranging for several weeks of special services following the Week of Prayer.

Rev. H. W. McCombs ('00), is just about to complete a new church at Fort Pierce, Fla., where he is pastor. He has recently published two brief pamphlets to meet the problems of his field. One deals with Pastor Russell's heresies and is entitled "Millennial Dawn"; the second has for its theme "Baptism", with the sub-title "Is Immersion the Only Correct Form?".

On December eighteenth Rev. W. A. Jones, D.D. ('89) and Mrs. Jones celebrated the twenty-fifth anniversary of their wedding in the Knoxville Presbyterian Church, of which Dr. Jones is pastor. The members of the congregation presented them with a chest of silverware.

On Sunday afternoon, December thirteenth, a bronze tablet in memory of the late Dr. George W. Chalfant ('61) and Mrs. Chalfant, was unveiled in the Park Avenue Presbyterian Church, Pittsburgh. Dr. Chalfant organized the Park Avenue Church and was its first pastor. Addresses were made by the pastor of the church, Rev. C. B. Wingerd ('10p-g), and a number of neighboring ministers.

Following are the subjects of a very interesting series of lectures recently delivered by Rev. C. R. Zanhiser, D.D. ('99p), before the Men's Bible Class of the Concord Church of Carrick, Pa.: "Society and Sin", "The Commerce in Vice", "The Poverty Problem", "Privilege in Politics".

Rev. Edgar W. Day ('82) has resigned the pastorate of the Presbyterian Church of Warwood, W. Va.

Rev. H. W. Lowry, D.D. ('81), has resigned the First Church of Akron, Ohio. His present address is 507 E-117th. St., Cleveland, Ohio.

The address of Rev. S. M. F. Nesbitt ('98) is changed from Dennison, Ohio, to 205 N-Mercer St., New Castle, Pa.

The address of Rev. S. V. Bedickian ('96) is changed from Honesdale, Pa., to Dyberry, Pa.

Rev. R. R. Reed ('10), chaplain at State College, Pa., has become student pastor at the University of Illinois.

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Rev. L. C. Hensel ('14) pastor of the Presbyterian Church of Kinsman, Ohio, reports a series of successful Sunday evening meetings, conducted by laymen, at which the following subjects were discussed by members of the church: "Why I Am a Christian"; "Attitude of Christian Men Toward the Present War"; "Attitude of Christian Men Toward Non-Christian World"; "How Christian Men Help Kinsman"; "Why I Am a Church Man".

FACULTY NOTES.

Dr. Breed received the degree of LL.D. from his *alma mater*, Hamilton College, at the last Commencement.

Professor Sleeth was recently elected honorary associate member of the School of Expression, Boston, Mass. Professor Sleeth is delivering a course of lectures on Elocution and Bible Reading at the Union Theological Seminary, Richmond, Va.

The alumni of the Seminary will regret to hear that Dr. Farmer was compelled to give up his work for the remainder of the year. He is suffering from laryngitis and the physicians have ordered a complete rest. At the November meeting of the Board of Directors he was granted six months' leave of absence, and his work has been distributed among the members of the Faculty.

Dr. Culley was married on the evening of November twentieth to Miss Mary Helen Craig, daughter of Mr. and Mrs. George B. Craig, of Wilkinsburg. The ceremony was performed in the Adams room of the Rittenhouse by Dr. Kelso, assisted by Dr. Arthur Staples, pastor of the South Avenue M. E. Church, Wilkinsburg.

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1914-1915

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Calendar for 1915

THURSDAY, FEBRUARY 11th.

Day of Prayer for Colleges.

WEDNESDAY, APRIL 28th.

Written examinations at 8:30 A. M.; continued Thursday, April 29th, Friday, April 30th, and Saturday, May 1st.

SUNDAY, MAY 2d.

Baccalaureate sermon at 11:00 A. M. in the Shadyside Presbyterian Church.

Seniors' communion service at 3:00 P. M. in the Chapel.

MONDAY, MAY 3d.

Oral examinations at 2:00 P. M.; continued Tuesday, May 4th, and Wednesday, May 5th.

THURSDAY, MAY 6th.

Annual meeting of the Board of Directors in the Chapel at 10:00 A. M.

THURSDAY, MAY 6th.

Commencement exercises. Conferring of diplomas and address to the graduating class, 3:00 P. M.

Meeting of Alumni Association and annual dinner, 5:00 P. M.

FRIDAY, MAY 7th.

Annual meeting of the Board of Trustees at 3:00 P. M.

Session of 1915-16

TUESDAY, SEPTEMBER 21st.

Reception of new students in the President's Office at 3:00 P. M.

Matriculation of students and distribution of rooms in the President's Office at 4:00 P. M.

WEDNESDAY, SEPTEMBER 22d.

Opening address in the Chapel at 10:30 A. M.

TUESDAY, NOVEMBER 16th.

Semi-annual meeting of the Board of Directors at 2:00 P. M.

WEDNESDAY, NOVEMBER 17th.

Semi-annual meeting of the Board of Trustees at 3:00 P. M. in the parlor of the First Presbyterian Church, Pittsburgh.

WEDNESDAY, NOVEMBER 24th. (Noon).—TUESDAY, NOVEMBER 30th. (8:30 A. M.)

Thanksgiving recess.

THURSDAY, DECEMBER 23d. (Noon).—TUESDAY, JANUARY 3d. (8:30 A. M.)

Christmas recess.

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Annual Meeting, Friday before second Tuesday in May, 3:00 P. M.
Semi-Annual Meeting, Wednesday following third Tuesday in
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Class of 1917

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The Rev. Jesse C. Bruce, D.D.	J. B. Finley
The Rev. Joseph M. Duff, D.D.	John F. Miller
The Rev. John A. Marquis, D.D.	
The Rev. James D. Moffat, D.D.	
The Rev. William P. Shrom, D.D.	
The Rev. William H. Spence, D.D.	

Class of 1918

The Rev. Maitland Alexander, D.D.	T. D. McCloskey
The Rev. Edward P. Cowan, D.D.	Samuel Ewart
The Rev. Daniel H. Evans, D.D., LL.D.	James Laughlin, Jr.
The Rev. Joseph T. Gibson, D.D.	
The Rev. J. Millen Robinson, D.D.	
The Rev. John M. Mealy, D.D.	
The Rev. Samuel Semple	

STANDING COMMITTEES

Executive

W. L. McEwan, D.D.,	R. W. Harbison,
James I. Kay,	W. E. Slemmons, D.D.
J. T. Gibson, D.D.	
J. A. Kelso, D.D., <i>ex officio</i> .	

Curriculum

W. H. Spence, D.D.,	J. M. Mealy, D.D.,
C. C. Hays, D.D.,	T. D. Davis, M.D.,
Wilson A. Shaw.	

Annual Meeting, Thursday before second Tuesday in May, in the Chapel at 10:00 A. M. **Semi-annual meeting,** third Tuesday in November at 2:00 P. M.

Faculty

THE REV. JAMES A. KELSO, PH.D., D.D.

President and Professor of Hebrew and Old Testament Literature.
The Nathaniel W. Conkling Foundation.

THE REV. DAVID GREGG, D.D., LL.D.

President Emeritus and Lecturer Extraordinary.

THE REV. MATTHEW BROWN RIDDLE, D.D., LL.D.

Professor of New Testament Criticism.

THE REV. ROBERT CHRISTIE, D.D., LL.D.

Professor of Apologetics.

THE REV. DAVID RIDDLE BREED, D.D., LL.D.

Reunion Professor of Sacred Rhetoric and Elocution.

THE REV. DAVID S. SCHAFF, D.D.

Professor of Ecclesiastical History and History of Doctrine.

THE REV. WILLIAM R. FARMER, D.D.

Memorial Professor of New Testament Literature and Exegesis.

THE REV. JAMES H. SNOWDEN, D.D., LL.D.

Professor of Systematic Theology.

THE REV. DAVID E. CULLEY, PH.D.

Assistant Professor of Hebrew and Acting Librarian.

***THE REV. WILLIAM H. JEFFERS, D.D., LL. D.**

Lecturer on Ecclesiastical History.

PROF. GEORGE M. SLEETH,

Instructor in Elocution.

MR. CHARLES N. BOYD,

Instructor in Music.

*Died December 20. 1914.

COMMITTEES OF THE FACULTY

Conference

DR. BREED AND DR. CHRISTIE

Elliott Lectureship

DR. SCHAFF AND DR. FARMER

Bulletin

DR. SNOWDEN AND DR. CULLEY

Curriculum

DR. FARMER AND DR. SNOWDEN

Library

DR. CULLEY AND DR. SCHAFF

Foreign Students

DR. CULLEY AND DR. BREED

Associate Librarian

MISS AGNES M. ARMSTRONG

Secretary to the President

MISS MARGARET M. READ

LECTURES

PROFESSOR EDGAR J. BANKS, PH.D.

"The Long-lost Hittites"

REV. J. F. DICKIE, D.D.

"The Church and State in Germany"

REV. A. A. FULTON, D.D.,

"China"

PASTOR D. N. FURNAJIEFF

"The Present War in the Light of the Balkan War"

REV. JOHN M. GASTON

"The Freedmen"

REV. W. W. JOHNSTON

"Mission Work in China"

MR. D. F. MCCLELLAND

"Student Volunteer Movement"

REV. A. F. MCGARRAH

"The Every Member Canvass"

PROFESSOR CHARLES SCANLON

"The World Progress of Prohibition"

REV. WILLIAM A. SUNDAY, D.D.

"Sermon Preparation"

MR. GEORGE W. TROTTER

"City Missions"

REV. GEORGE S. WATSON

"Mountaineers of Kentucky"

REV. S. G. WILSON, D.D.

"Mohammedanism"

REV. C. F. WISHART, D.D.

"The Sons of Martha and the Sons of Mary"

REV. S. HALL YOUNG, D.D.

"The White Man's Alaska"

REV. S. M. ZWEMER, D.D.

"The Menace of Mohammedanism"

AWARDS: MAY, 1914

The Degree of Bachelor of Divinity

was conferred upon

Louis Chowning Allen

James A. Fraser (of the graduating class)

Erwin Gordon Pfeiffer

William Henry Schuster

The Diploma of the Seminary

was awarded to

Maxwell Cornelius

D. George MacLennan

Dwight M. Donaldson

Mark Brown Maharg

George Morgan Duff

Albert Newton Park, Jr.

James A. Fraser

Walter Brown Purnell

James Wallace Fraser

George Hopkins Shea

Leroy Cleveland Hensel

Albert Samuel Sheppard

Edwin Carl Howe

William Riley Van Buskirk

Julius Kish

Hess Ferral Willard

Nodie Bryson Wilson

A Special Certificate

was awarded to

William Horatio Crapper

George Wesley Guthrie

Alfred Henry Reasoner

The Seminary Fellowships

were awarded to

Dwight M. Donaldson

Leroy C. Hensel

The Hebrew Prize

was awarded to

John Greer Bingham

honorable mention

Arthur Reno Porter

Merit Scholarships

were awarded to

Charles V. Reeder

Leo L. Tait

J. Greer Bingham

STUDENTS

FELLOWS

Dwight M. Donaldson.....	Cambridge, Mass.
A.B., Washington and Jefferson College, 1907. Western Theological Seminary, 1914.	
Frank Eakin.....	Glasgow, Scotland
A.B., Grove City College, 1910. Western Theological Seminary, 1913.	
George Arthur Frantz.....	Glasgow, Scotland
A.B., Grove City College, 1910. Western Theological Seminary, 1913.	
Leroy Cleveland Hensel.....	Kinsman, Ohio
A.B., Otterbein University, 1909. Western Theological Seminary, 1914.	

GRADUATE STUDENTS

John H. Ansberg.....	3337 East St., N. S., Pittsburgh
Rochester College, 1909. Rochester Theological Seminary, 1912.	
Erich Alexis Bleck, Lima, Ohio.....	102
Gymnasium Bromberg, Germany, 1898. Western Theological Seminary, 1908.	
Harry Robinson Browne.....	Shields, Pa.
A.B., Royal University, Dublin, 1896. Assembly's Theological College, Belfast, 1899.	
William F. Fleming.....	Tarentum
A. B., Grove City College, 1900. Western Theological Seminary, 1903.	
Thomas Robinson, Portland, Oregon.....	115
A.M., Princeton University, 1904. Princeton Theological Seminary, 1906.	
August Ruecker.....	1000 East Ohio St., N. S., Pittsburgh
A.M., University of Cincinnati, 1910. B.D., Hartford Theological Seminary, 1907.	
Theodore Rudolph Schmale.....	516 Liberty St., N. S., Pittsburgh
Elmhurst College, 1903. Eden Theological Seminary, 1906. Western Theological Seminary, 1908.	
Joseph A. Stewart.....	Sixth Avenue, Pittsburgh
Philadelphia Divinity School, 1914.	
William Oswald Yates, Uhrichsville, Ohio.....	117
A.B., New Windsor College, 1906. Princeton Theological Seminary, 1909.	

SENIOR CLASS

*Gray Alter.....	Aspinwall, Pa.
University of Pittsburgh.	
*Paul Wasile Ambrosimoff, Tulchea, Roumania.....	200 Lombard St., Pittsburgh
Cook Academy, 1912. Crozer Theological Seminary.	

*Pursuing selected studies.

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Andrew J. Heltman, — — — — — Beaver Falls,
 A.M., Denner Univ., 1902
 B. Sch., Colorado Seminary, 1897

John Ambrose Oldland, — — — — — 211
 Ph. B., Grove City College, 1908
 Western Theological Seminary

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*Earle Henry Biddle, Wellsburg, W. Va.....	4823 Blair St., Pittsburgh
A.B., Bethany College, 1913.	
*John Henry Cable.....	220 Dunseith St., Pittsburgh
A.B., Bethany College, 1911.	
*William Reed Cowieson, Buckie, Banffshire, Scotland,	
2110 Federal St. Ext., N. S., Pittsburgh	
University of Pittsburgh.	
*John Louis Ernst.....	450 40th St., Pittsburgh
Elmhurst College, 1905.	
Eden Theological Seminary, 1908.	
Walter Payne Harriman, South Ryegate, Vt.....	206
A.B., Cedarville College, 1912.	
*Thomas Burton Imhoff, Meyersdale, Pa.....	5036 Lytle St., Pittsburgh
A.B., Bethany College, 1910.	
Jesse Fulton Kiskaddon, Kittanning, Pa.....	202
A.B., Washington and Jefferson College, 1910.	
*Ross Burns Litten.....	712 Tarleton Ave., N. S., Pittsburgh
A.B., Allegheny College, 1912.	
William Henry McCracken, Newry, Ireland.....	109
A.B., Huron College, 1912.	
Charles Vincent Reeder, Delaware, Ohio.....	203
A.B., Ohio Wesleyan University, 1912.	
William Proudfit Russell, Imperial, Pa.....	202
A.B., Washington and Jefferson College, 1912.	
Charles Irwin Steffey, Livermore, Pa.....	2113 Federal St. Ext., N. S.,
	Pittsburgh
A.B., Grove City College, 1912.	
Leo Leslie Tait, Fredonia, Pa.....	103
A.B., Grove City College, 1911.	
David Ryan Thompson, Grove City, Pa.	
1312 Liverpool St., N. S., Pittsburgh	
Ph.B., Grove City College, 1907.	
Ralph Eugene Thurston, Ashley, Ohio.....	205
A.B., Ohio Wesleyan University, 1912.	
Gusty Philip West, Rochester, Pa.....	204
A.B., Ursinus College, 1912.	

*Pursuing selected studies.

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MIDDLE CLASS

Alexander Stuart Baillie, Blantyre, Lanarkshire, Scotland,	
12 Stanhope St., Pittsburgh	
Hiram College.	
William Clyde Barnes, Jackson Center, Pa.....	108
A.B., Grove City College, 1913.	
John Melson Betts.....	Pittsburgh
A.B., Wesleyan College, 1902.	
John Greer Bingham, Slippery Rock, Pa.....	114
A.B., Grove City College, 1905.	
J. Alfred Doerr, Keisters, R. D. No. 55, Pa.....	113
A.B., Grove City College, 1913.	
James McIntyre Fisher, Baltimore, Md.	
1830 Taggart St., N. S., Pittsburgh	
A.B., Western Maryland College, 1913.	
Ralph V. Gilbert.....	1714 Buena Vista St., N. S., Pittsburgh
A.B., Grove City College, 1913.	
Edward Clair Good, Dayton, Pa.....	108
A.B., Grove City College, 1913.	
John Allison King.....	1104 Sheffield St., N. S., Pittsburgh
Ph.B., Grove City College, 1913.	
Peter Wilson Macaulay, Glace Bay, Nova Scotia.....	314
A.B., Franklin College (Ohio), 1913.	
Thomas Ruby Meily, Mechanicsburg, Pa.....	315
A.B., New Windsor College, 1913.	
John Owen Miller, Fairchance, Pa.	
1205 Fayette St., N. S., Pittsburgh	
A.B., Princeton University, 1906.	
David Chisholm Morton, Perth, Scotland.	
1215 Liverpool St., N. S., Pittsburgh	
A.B., Washington and Jefferson College, 1913.	
*Harry Nelson Newell.....	West Elizabeth, Pa.
Slippery Rock State Normal School, 1896.	
John Angus Shaw, Grand River, Nova Scotia.....	304
A.B., Franklin College (Ohio), 1913.	
Henry M. Strub.....	16 School St., Spring Garden, N. S., Pittsburgh
Elmhurst College, 1905.	
Eden Theological Seminary, 1908.	
John Robert Thomson, Pulaski, Pa.....	302
Ph.B., Westminster College (Pa.), 1913.	
Frederick Stark Williams, Elm Grove, W. Va.....	317
Ph.B., Westminster College (Pa.), 1913.	

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JUNIOR CLASS

Robert Stockton Axtell, Homestead, Pa.....	318
A.B., University of Wooster, 1914.	
Archie Randal Bartholomew, Grove City, Pa.....	104
A.M., Grove City College, 1912.	
John Keifer Boston, Wooster, Ohio.....	217
A.B., University of Wooster, 1914.	
Ross Elmer Conrad, Millersburg, R. D. No. 7, Ohio.....	303
A.B., University of Wooster, 1914.	
Glenn Martin Crawford, New Alexandria, Pa.....	309
Ph.B., Grove City College, 1914.	
H. Russell Crummy.....	Valencia, Pa.
Grove City College.	
Michele Francesco De Marco, Celico, Cosenza, Italy,	
41 Boundary St., Pittsburgh	
A.B., University of Wooster, 1914.	
Joseph LeRoy Dodds, Butler, Pa.....	104
A.B., Grove City College, 1912.	
Alexander Gibson, Amisk, Alberta, Canada.....	117
Geneva College.	
D. Vincent Gray, Prosperity, Pa.....	209
A.B., University of Wooster, 1914.	
Alvyn Ross Hickman.....	827 Western Ave., N. S., Pittsburgh
A.B., Valparaiso University, 1913.	
Roman Kaczmarsky, Burczyce stare, Galicia, Austria.....	218
Gymnasium Sw. Elizabety.	
LeRoy Lawther, Vandergrift, Pa.....	211
A.B., Grove City College, 1912.	
Frank Bowman Lewellyn, Morgantown, W. Va.....	215
A.B., West Virginia University, 1912.	
Daryl Cedric Marshall, Dayton, Pa.....	316
A.B., Grove City College, 1914.	
Joseph Nadenicek, Nosislav, Moravia, Austria.....	116
Grove City College.	
Henry Harrison Nicholson, Lisbon, R. D. No. 3, Ohio.....	215
A.B., Washington and Jefferson College, 1914.	
Nathan LeRoy Ramsey, Renfrew, Pa.....	318
A.B., Allegheny College, 1914.	
John L. Robison, New Castle, R. D. No. 8, Pa.....	308
A.B., Grove City College, 1914.	





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David Lester Say, Parkers Landing, R. D. No. 67, Pa..... 306
A.B., Grove City College, 1914.

Clyde Randolph Wheeler.....1115 Fayette St., N. S., Pittsburgh
University of Pittsburgh.

SPECIAL STUDENTS

Arthur Edward French, Dublin, Ireland.....Petersburg, Ohio

James Alexander Grant, Toronto, Canada..... 210

Alois Husák, Siroké Pole, Moravia, Bohemia.....Coraopolis, Pa.

Andrew Kovacs, Finke, Hungary.....Leechburg, Pa.
Grove City College.

Thomas Howard McCormick.....640 Chauncey St., Pittsburgh
Pittsburgh Bible Institute.

James Mayne, Belfast, Ireland..... 210
University of Pittsburgh.

Charles David Patterson.....409 Jules Verne St., N. S., Pittsburgh
B.D., Virginia Theological Seminary, 1903.

Henry P. Payne.....7306 Kelly St., Pittsburgh

Paul Sappie, Pittsburgh, Pa..... 208
University of Pittsburgh.

NOTE—All students who come to the Seminary without a college degree, or who fail to pass the entrance requirements (see p. 26) are classified as special.

STUDENT ORGANIZATIONS

Senior Class

President, RALPH E. THURSTON

Secretary, WALTER P. HARRIMAN

Treasurer, CHARLES V. REEDER

Middle Class

President, J. GREER BINGHAM

Vice President, J. ALFRED DOERR

Secretary-Treasurer, JOHN O. MILLER

Junior Class

President, J. LeROY DODDS

Vice President, ARCHIE R. BARTHOLOMEW

Secretary, D. LESTER SAY

Treasurer, LeROY LAWTHER

Y. M. C. A.

President, WILLIAM P. RUSSELL

Vice President, RALPH E. THURSTON

Secretary, J. GREER BINGHAM

Treasurer, P. W. MACAULAY

Y. M. C. A. COMMITTEES

Executive

William P. Russell

Ralph E. Thurston

J. Greer Bingham

P. W. Macaulay

William H. McCracken

Walter P. Harriman

Charles V. Reeder

Gusty P. West

J. Fulton Kiskaddon

Dr. Kelso, *ex-officio*

Devotional

William H. McCracken

J. Greer Bingham

D. Vincent Gray

Dr. Christie

Home Missions

Walter P. Harriman

Leo L. Tait

John O. Miller

Dr. Culley

John A. Shaw

Frank B. Lewellyn

N. L. Ramsey

The Bulletin of the Western Theological Seminary

Foreign Missions

Charles V. Reeder	Gray Alter
David C. Morton	Frederick S. Williams
Henry H. Nicholson	

Social

Gusty P. West	P. W. Macaulay
John K. Boston	D. Lester Say
Dr. Farmer	Mrs. Snowden

Athletic

J. Fulton Kiskaddon	Edwin C. Good
John L. Robison	

SUMMARY OF STUDENTS

Fellows	4
Graduates	9
Seniors	18
Middlers	18
Juniors	21
Special	9
Total	79

REPRESENTATION

Seminaries

Assembly's Theological College.....	1
Crozer Theological Seminary.....	1
Eden Theological Seminary.....	3
Hartford Theological Seminary.....	1
Philadelphia Divinity School.....	1
Princeton Theological Seminary.....	2
Rochester Theological Seminary	1
Virginia Theological Seminary.....	1
Western Theological Seminary.....	6

Colleges and Universities

Allegheny College	1
Bethany College	2
Bromberg, Gymnasium	1
Cedarville College	1
Cincinnati, University of	1
Cook Academy	1
Elmhurst College	3
Franklin College (Ohio)	2
Geneva College	1
Grove City College	21
Hiram College	1
Huron College	1
New Windsor College	2
Ohio Wesleyan University	2
Otterbein University	1
Pittsburgh Bible Institute	1
Pittsburgh, University of	4
Princeton University	3

The Bulletin of the Western Theological Seminary

Rochester College	1
Royal University, Dublin.....	1
Sw. Elizabety Gymnasium	1
Slippery Rock Normal School	1
Ursinus College	1
Valparaiso University	1
Washington and Jefferson College.....	6
Wesleyan College	1
Western Maryland College	1
Westminster College (Pa.)	1
West Virginia University	1
Wooster, College of	5

States and Countries

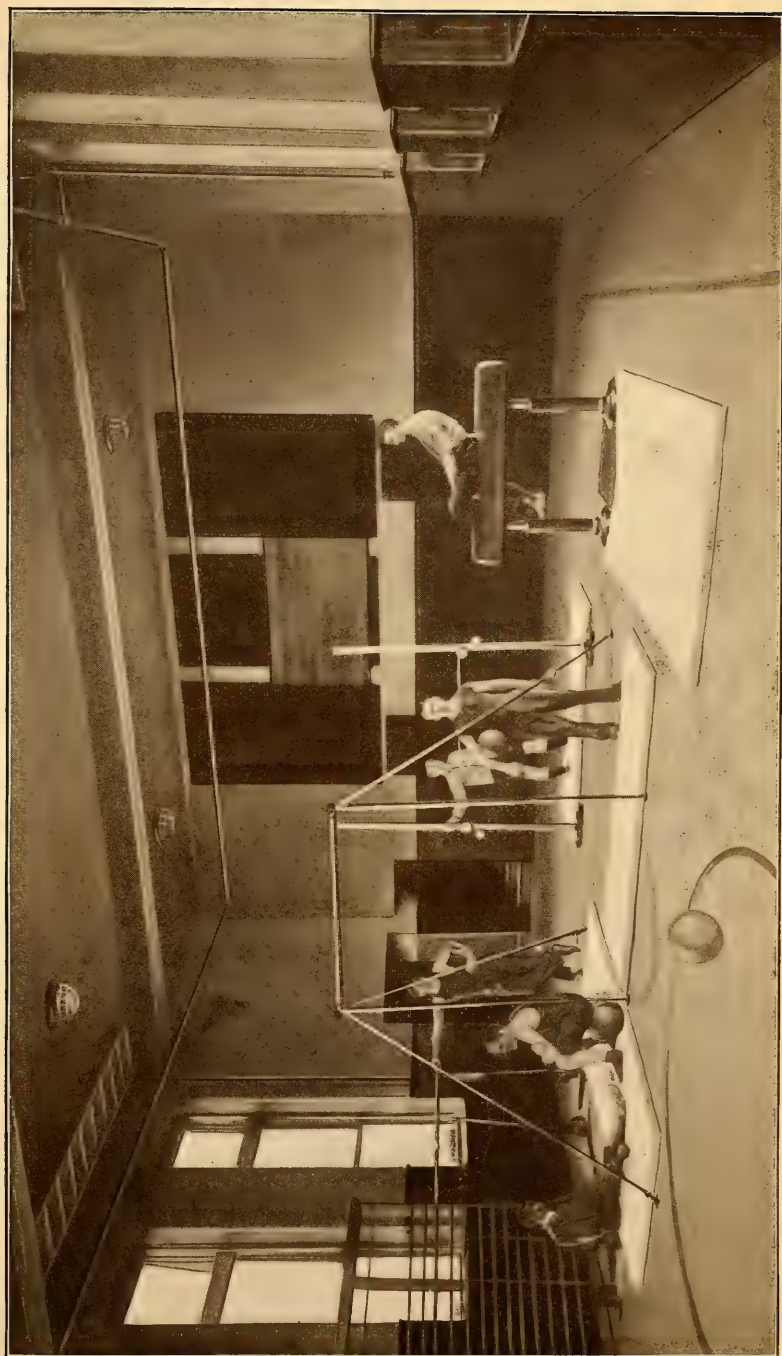
Austria	2
Bohemia	1
Canada	2
Hungary	1
Ireland	3
Italy	1
Maryland	2
Nova Scotia	2
Ohio	8
Oregon	1
Pennsylvania	46
Roumania	1
Scotland	3
Vermont	1
West Virginia	4

Historical Sketch

The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to-wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States." The Assembly took active measures for carrying into execution the resolution which had been adopted, by electing a Board of Directors consisting of twenty-one ministers and nine ruling elders, and by instructing this Board to report to the next General Assembly a suitable location and such "alterations" in the plan of the Princeton Seminary, as, in their judgment, might be necessary to accommodate it to the local situation of the "Western Seminary."

The General Assembly of 1827, by a bare majority of two votes, selected Allegheny as the location for the new institution. The first session was formally commenced on November 16, 1827, with a class of four young men who were instructed by the Rev. E. P. Swift and the Rev. Joseph Stockton.

During the eighty-seven years of her existence, two thousand two hundred and fifty-seven students have attended the classes of the Western Theological Seminary; and of this number, over seventeen hundred have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred and twenty-five in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.



GYMNASIUM



Location

The choice of location, as the history of the institution has shown, was wisely made. The Seminary in course of time ceased, indeed, to be *western* in the strict sense of the term; but it became *central* to one of the most important and influential sections of the Presbyterian Church, equally accessible to the West and East. The buildings are situated near the summit of Ridge Avenue, Pittsburgh (North Side), mainly on West Park, one of the most attractive portions of the city. Within a block of the Seminary property some of the finest residences of Greater Pittsburgh are to be found, and at the close of the catalogue prospective students will find a map showing the beautiful environs of the institution. They are twenty minutes' walk from the center of business in Pittsburgh, with a ready access to all portions of the city, and yet as quiet and free from disturbance as if in a remote suburb. In the midst of this community of more than 1,000,000 people and center of strong Presbyterian Churches and church life, the students have unlimited opportunities of gaining familiarity with the work of evangelization. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element in their preparation for the ministry.

Buildings

The first Seminary building was erected in the year 1831; it was situated on what is now known as Monument Hill. It consisted of a central edifice, sixty feet in length by fifty in breadth, of four stories, having at each front a portico adorned with Corinthian columns, and a cupola in the center; and also two wings, of three stories each, fifty feet by twenty-five. It contained a chapel of forty-five feet by twenty-five, with a gallery of like dimensions for the Library; suites of rooms for professors, and accommodations for eighty students. It was continuously occupied until 1854, when it was completely destroyed by fire, the exact date being January 23.

The second Seminary building, usually designated "Seminary Hall," was erected in 1855, and formally dedicated January 10, 1856. This structure was considerably smaller than the original building, but contained a chapel, class rooms, and suites of rooms for twenty students. It was partially destroyed by fire in 1887, and was immediately revamped. The demolition of Seminary Hall was commenced November 1, 1914, and the foundations of a new group of buildings have already been laid. It is expected that the new structure will be ready for occupancy October 1, 1915. These buildings are to be arranged in the form of a quadrangle, and are of the collegiate Gothic style of architecture.

The first dormitory was made possible by the munificent generosity of Mrs. Hetty E. Beatty. It was erected in the year 1859 and was known as "Beatty Hall." This structure had become wholly inadequate to the needs of the institution by 1877, and the Rev. C. C. Beatty furnished the funds for a new dormitory, which was known as "Memorial Hall," as Dr. Beatty wished to make the edifice commemorate the re-union of the Old and New School branches of the Presbyterian Church.

The Library building was erected in 1872 at an expenditure of \$25,000; it is a substantially constructed fire-proof structure, with room for 100,000 volumes. Its present arrangements are described in detail in another section of the catalogue.

For the past ten years the authorities of the Seminary, as well as the alumni, have felt that the material equipment of the institution did not meet the requirements of our age. In 1909 plans were made for the erection of a new dormitory on the combined site of Memorial Hall and the professor's house which stood next to it. The corner stone of this building was laid May 4, 1911, and the dedication took place May 9, 1912. The historic designation, "Memorial Hall," was retained. The total cost was \$135,000; this fund was contributed by many friends and alumni of the Seminary.

Competent judges consider it one of the handsomest public buildings in the City of Pittsburgh. It is laid out in the shape of a Y, which is unusual for a building but brings direct sunlight to every room. Another noticeable feature of this dormitory is that there is not a single inside room of any kind whatsoever. The architecture is of the type known as Tudor Gothic; the materials are re-enforced concrete and fireproofing with the exterior of tapestry brick trimmed with grey terra cotta. The center is surmounted with a beautiful tower in the Oxford manner. It contains suites of rooms for ninety students, together with a handsomely furnished social hall, a well equipped gymnasium, and a commodious dining room. A full description of these public rooms will be found on other pages of this catalogue.

Adjoining Seminary Hall there are four residences for professors. Two are situated on the east and two on the west side of the Seminary building and all face the Park.

Social Hall

The new dormitory contains a large social hall, which occupies an entire floor in one wing. This room is very handsomely finished in white quartered oak, with a large open fireplace at one end. The oak furnishing, which is upholstered in leather, is very elegant and was chosen to match the woodwork. The prevailing color in the decorations is dark green and the rugs are Hartford Saxony in Oriental patterns. The rugs were especially woven for the room. This handsome room, which is the center of the social life of the Seminary, was erected and furnished by Mr. Sylvester S. Marvin, of the Board of Trustees, and his two sons, Walter R. Marvin and Earle R. Marvin, as a memorial to Mrs. Matilda Rumsey Marvin. This room has changed the social atmosphere of the Seminary. It is open to the students every day except Sunday until ten in the evening. It is here that the weekly devotional meeting of the student body is held, and during the past year the students have held a musicale and social once a month.

The Dining Hall

A commodious and handsomely equipped Dining Hall was included in the new Memorial Hall. It is located in the top story of the left wing with the kitchen adjoining in the rear wing. Architecturally this room may be described as Gothic, and when the artistic scheme of decoration is completed will be a replica of the Dining Hall of an Oxford college. The actual operation of the culinary department began Dec. 1, 1913; the management is in the hands of a student manager and the Executive Committee of the Student Association. For the year '14-'15 the manager is Mr. Macaulay of the class of 1916. It is the aim of the Trustees of the Seminary to furnish good wholesome food at cost; but incidentally the assembly of the student body three times a day has strengthened, to a marked degree, the social and spiritual life of the institution.

Admission

The Seminary, while under Presbyterian control, is open to students of all denominations. As its special aim is the training of men for the Christian ministry, applicants for admission are requested to present satisfactory testimonials that they possess good natural talents, that they are prudent and discreet in their deportment, and that they are in full communion with some evangelical church; also that they have the requisite literary preparation for the studies of the theological course.

College students intending to enter the Seminary are strongly recommended to select such courses as will prepare them for the studies of a theological curriculum. They should pay special attention to Latin, Greek, German, English Literature and Rhetoric, Logic, Ethics, Psychology, the History of Philosophy, and General History. If possible, students are advised to take elementary courses in Hebrew and make some study of New Testament Greek. In the latter subject a mastery of the New Testament vocabulary and a study of Burton's "Moods and Tenses of the

New Testament Greek" and Moulton's "Prolegomena" will be found especially helpful.

Candidates presenting diplomas for degrees other than that of Bachelor of Arts upon matriculation will be received into the Junior class of the Seminary, and required to pursue a propædæutic course in New Testament Greek, continuing through two years of the Seminary curriculum. Such students will be required to take an extra elective study in their Senior year.

An examination in the elements of Greek grammar and easy Greek prose is held at the opening of each Seminary year for all first year students, and all those who pass this examination with Grade A are admitted at once to course 15 (see course of study p. 44), while those making Grade B or C are required to pursue course 14.

If an applicant for admission to the regular course is not a college graduate, he is required either to furnish a certificate covering the work which he has actually done, or to pass examinations in each of the following subjects:

(1) Latin: Grammar; Translation of passages taken from: Livy, Bk. I.; Horace, Odes, Bk. I.; Tacitus, Annals, I-VI.

(2) Greek: Grammar; Translation of passages taken from: Xenophon's Memorabilia; Plato's Apology; Lysias, Selected Orations; Thucydides, Bk. I.

(3) English: Rhetoric, Genung or A. S. Hill; Pan-coast, History of English Literature; two of the dramas of Shakespeare; Browning's "A Death in the Desert" and "Saul"; Tennyson's "In Memoriam"; Essays of Emerson and Carlyle; Burke and Webster, two orations of each.

(4) General History: A standard text-book, such as Fisher, Meyer, or Swinton; some work on religious history, such as Breed's "The Preparation of the World for Christ."

(5) Philosophy: Logic, Jevon's or Baker's Argumentation; Psychology, James' Briefer Course; History of

Philosophy, Weber's, Falkenburg's, or Cushman's standard works.

Students who wish to take these examinations must make special arrangements with the President.

Any young man with the proper ecclesiastical credentials may be admitted as a special student and permitted to take the course for which he has the necessary equipment. This provision is made for the preparation of lay evangelists or other lay workers.

Students from Other Theological Seminaries

Students coming from other theological seminaries are required to present certificates of good standing and regular dismission before they can be received.

Graduate Students

Those who desire to be enrolled for post-graduate study will be admitted to matriculation on presenting their diplomas or certificates of graduation from other theological seminaries.

Resident licentiates and ministers have the privilege of attending lectures in all departments.

Seminary Year

The Seminary year, consisting of one term, is divided into two semesters. The first semester closes with the Christmas Holidays and the second commences immediately after the opening of the New Year. The Seminary Year begins with the third Tuesday of September and closes the Thursday before the second Tuesday in May. It is expected that every student will be present at the opening of the session when the rooms will be allotted. The more important days are indicated in the Calendar.

Examinations

Examinations, written or oral, are required in every department, and are held twice a year or at the end of each

semester. The oral examinations, which occupy the first three days of the last week of the session, are open to the public. Students who do not pass satisfactory examinations may be re-examined at the beginning of the next term, but failing then to give satisfaction, will be regarded as partial or will be required to enter the class corresponding to the one to which they belonged the previous year.

Diplomas

In order to obtain the diploma of this institution, a student must be a graduate of some college or else sustain a satisfactory examination in the subjects mentioned on page 27; and he must have completed a course of three years' study, either in this institution, or partly in this and partly in some other regular Theological Seminary.

The Seminary diploma will be granted only to those students who can pass a satisfactory examination in all departments of the Seminary curriculum and have satisfied all requirements as to attendance. Only in exceptional cases will examinations be conducted in languages other than English.

The same regulations as those governing regular students are in force with respect to the attainments and attendance of special students.

Men who have taken the full course at another Seminary, including the departments of Hebrew and Greek Exegesis, Dogmatic Theology, Church History, and Pastoral Theology, and have received a diploma, will be entitled to a diploma from this Seminary on condition: (1) that they take the equivalent of a full year's work in a single year or two years; (2) that they be subject to the usual rules governing our class-room work, such as regular attendance and recitations; (3) that they pass the examinations with the classes which they attend; (4) it is a further condition that such students attend exercises at least in three departments, one of which shall be either Greek or Hebrew Exegesis.

In default of any of these conditions, a certificate reciting the facts in the case, and signed by the Faculty, will be given.

Religious Exercises

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect himself with one of the congregations in Pittsburgh, and thus to be under pastoral care and to perform his duties as a church member.

Abundant opportunities for Christian work are afforded by the various churches, missions, and benevolent societies of this large community. This kind of labor has been found no less useful for practical training than the work of supplying pulpits. Daily prayers at 11:20 a. m., which all the students are required to attend, are conducted by the Faculty. A meeting for prayer and conference, conducted by the professors, is held every Wednesday morning, at which addresses are made by the professors and invited speakers.

Senior Preaching Service

(See Study Courses 47, 48, 56.)

Public worship is observed every Monday evening in the Seminary Chapel, from October to April, under the direction of the professor of homiletics. This service is intended to be in all respects what a regular church service should be. It is attended by the members of the faculty, the entire student body, and friends of the Seminary generally. It is conducted by members of the senior class in rotation. The preacher is prepared for his duties by preliminary criticism of his sermon and by pulpit drill on the preceding Saturday, and no comment whatever is offered at the service itself. The Cecilia choir is in attendance to lead the singing and furnish a suitable anthem. The service is designed to minister to the spiritual life of the Seminary and also to furnish a model of Presbyterian form and order.

The exercises are all reviewed by the professor in charge at his next subsequent meeting with the Senior class. Members of the faculty are also expected to offer to the officiating student any suggestions they may deem desirable.

Students' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, which is represented on each one of the committees. Students are *ipso facto* and members of the Faculty *ex officio* members of the Seminary Y. M. C. A. Meetings are held weekly, the exercises being alternately missionary and devotional. It is the successor of the Student's Missionary Society and its special object is to stimulate the missionary zeal of its members; but the name and form of the organization have been changed for the purpose of a larger and more helpful co-operation with similar societies.

Christian Work

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preaching, as it is both a stimulus to devotional life and forms an important element in a training for the pastorate. Regular work in several different lines has been carried on under the direction of committees of the Y. M. C. A., including the regular services in the Presbyterian Hospital, at the Old Ladies' Home and the Old Couples' Home, Wilkesburg, and at two Missions in the downtown district of Pittsburgh. Several students have had charge of mission churches in various parts of the city while others have been assistants in Sunday School work or have conducted Teachers' Training classes. Those who are interested in settlement work have unusual opportunities of familiarizing themselves with this form of social activity at the Wood's Run Industrial Home or the Kingsley House.

The Bureau of Preaching Supply

A bureau of preaching supply has been organized by the Faculty for the purpose of apportioning supply work, as request comes in from the vacant churches. *No attempt is made to secure places for students either by advertising or by application to Presbyterial Committees.* The allotment of places is in alphabetical order. The members of the Senior Class and regularly enrolled graduate students have the preference over the Middle Class, and the Middle Class in turn over the Junior.

Rules Governing the Distribution of Calls for Preaching

1. All allotment of preaching will be made directly from the President's Office by the President of the Seminary or a member of the Faculty.
2. Calls for preaching will be assigned in alphabetical order, the members of the senior class having the preference, followed in turn by the middle and junior classes.
3. In case a church names a student in its request the call will be offered to the person mentioned; if he decline, it will be assigned according to Rule 2, and the church will be notified.
4. If a student who has accepted an assignment finds it impossible to fill the engagement, he is to notify the office, when a new arrangement will be made and the student thus throwing up an appointment will lose his turn as provided for under Rule 2; but two students who have received appointments from the office may exchange with each other.
5. All students supplying churches regularly are expected to report this fact and their names will not be included in the alphabetic roll according to the provisions of Rule 2.
6. When a church asks the Faculty to name a candidate from the senior or post-graduate classes, Rule 2 in regard to alphabetic order will not apply, but the person sent will lose his turn. In other words, a student will not be treated both as a candidate and as an occasional supply.
7. Graduate students, complying with Rule 4 governing scholarship aid, will be put in the roll of the senior class.
8. If there are not sufficient calls for all the senior class any week, the assignments the following week will commence at the point in the roll where they left off the previous week, but no middler will be sent any given week until all the seniors are



THE LIBRARY



assigned. The middle class will be treated in the same manner as the seniors, i. e., every member of the class will have an opportunity to go, before the head of the roll is assigned a second time. No junior will be sent out until all the members of the two upper classes are assigned, but like the members of the senior and middle classes each member will have an equal chance.

9. These rules in regard to preaching are regulations of the Faculty and as such are binding on all matriculants of the Seminary. A student who disregards them or interferes with their enforcement will make himself liable to discipline, and forfeit his right to receive scholarship aid.
10. A student receiving an invitation directly is at liberty to fill the engagement, but must notify the office, and will lose his turn according to Rule 2.

Library

The Library of the Seminary contains about thirty-five thousand volumes. Additions are constantly being made to all departments, and the aim is to make the collection very complete along its special lines. To this end the output of the publishing houses of religious literature, both in Europe and America, is reviewed from month to month and all the books on theological and related subjects, giving promise of worth, soon find a place on the shelves.

Of late years the Library has been made much more complete in its historical departments, affording unusual opportunities for historical research and exegesis. The mediæval writers of Europe are well represented in excellent editions, and the collection of authorities on the Papacy is quite large. These collections, both for secular and church history, afford great assistance in research and original work. The department of sermons is supplied with the best examples of preaching—ancient and modern—while every effort is made to obtain literature which bears upon the complete furnishing of the preacher and evangelist. To this end the alcove of Missions is supplied with the best works of missionary biography, travel, and education. The department of hymnology has been enlarged and embraces

much that relates to the history and study of music. Constant additions of the best writers on the oriental languages and Old Testament history are being made, and the Library grows richer in the works of the best scholars of Europe and America. The department of New Testament Exegesis is well developed and being increased, not only by the best commentaries and exegetical works, but also by those which through history, essay, and sociological study illuminate and portray the times, peoples, and customs of the Gospel Age. The Library possesses a choice selection of works upon theology, philosophy, and ethics, and additions are being made of volumes which discuss the fundamental principles. While it is not thought desirable to include every author, as many works are unauthoritative and ephemeral, the leading writers are given a place without regard to their creed. Increasing attention has been given to those writers who deal with the great social problems and the practical application of Christianity to the questions of ethical and social life.

The Library has the following journals on file.

- | | |
|---|---------------------------------------|
| Advocate of Peace. | Die Christliche Welt. |
| American Catholic Quarterly Review. | East and West. |
| American Economist. | Evangel. |
| American Journal of Semitic Languages. | Expositor. |
| American Journal of Archaeology. | Expository Times. |
| American Journal of Sociology. | Glory of Israel. |
| American Journal of Theology. | Gordon's Bible Studies. |
| American Iron & Steel Institute. | Gospel Trumpet. |
| Archiv für Reformationsgeschichte. | Harvard Theological Review. |
| Archiv für religionswissenschaft Art and archaeology. | Herald and Presbyter. |
| Assembly Herald. | Hibbert Journal. |
| Bible Champion. | Homiletic Review. |
| Biblical World. | Independent. |
| Bibliotheca Sacra. | International Kirchliche Zeitschrift. |
| Book Buyer. | Jewish Quarterly Review. |
| Book Review Digest. | Journal Asiatique. |
| British Weekly. | Journal of Biblical Literature. |
| Christian Endeavor World. | Journal of Hellenic Studies. |
| Constructive Quarterly. | Journal of the Royal Asiatic Society. |
| Contemporary Review. | Krestanske Listy. |
| Continent. | London Quarterly Review. |
| | Lutheran Quarterly. |
| | Men at Work. |
| | Mercer Dispatch. |

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Mittheilungen und Nachrichten
des Deutschen Palästina-Vereins.
Missionary Herald.
Missionary Review of the World.
Nation, The.
National Geographical Magazine.
Neue Kirchliche Zeitschrift.
New Church Review.
Nineteenth Century and After.
North American Review.
Outlook.
Palestine Exploration Fund.
Pittsburgh Christian Advocate.
Prayer and Work for Israel.
Presbyterian.
Presbyterian Banner.
Presbyterian Examiner.
Princeton Review.
Publishers' Weekly.
Quarterly Register of Reformed Churches.
Quarterly Review.
Reformed Church Review.
Religious Education.
Revue Biblique.
Revue des Etudes Juives.
Revue D'Assyriologie.
Revue de L'Histoire des Religions.

Revue Semitique.
Royal Asiatic Society's Journal.
Sailors' Magazine.
Society of Biblical Archaeology.
Survey, The.
Theologische Literaturzeitung.
Theologisches Literaturblatt.
Theologische Studien und Kritiken.
Theologisch Tijdschrift.
United Presbyterian.
Wiener Zeitschrift für die Kunde des Morgenlandes.
Wisconsin Presbyterian.
Wooster Voice.
World Carrier.
Zeitschrift der Deutschen Morgenländischen Gesellschaft.
Zeitschrift des Deutschen Palästina-Vereins.
Zeitschrift für Alttestamentliche Wissenschaft.
Zeitschrift für Assyriologie und Verwandte Gebiete.
Zeitschrift für Kirchengeschichte.
Zeitschrift für Neutestamentliche Wissenschaft.
Zeitschrift für Wissenschaftliche Theologie.

The professors give instruction in the bibliography of their several departments. The Librarian is present to assist the students in the use and selection of books and to develop the full resources of the Library, and is glad to be consulted upon all questions which are connected with the various departments.

The Seminary Library is essentially theological, though it includes much not to be strictly defined by that term; for general literature the students have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary.

The Library is open on week days to all ministers and others, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 12 and 1:00 to 4:30 daily except Saturday; Saturday from 8 to 1:00;

also four evenings of the week for reference and study from 7 to 10. A printed copy of the rules may be obtained from the Librarian.

Physical Training

Beginning in the autumn of 1909, the Seminary obtained access to the gymnasium of the Allegheny Preparatory School and regular classes were held twice each week under the direction of Mr. H. M. Butler, the physical director of the school. The members of these classes have been enthusiastic over the physical benefits they have received from this systematic gymnasium work and some of the recent graduates have reported that the experience and knowledge gained in the gymnasium have been of direct benefit in their work.

In 1912-13, the Seminary opened its own gymnasium in the new dormitory. This gymnasium is thoroughly equipped with the most modern apparatus. Its floor and walls are properly spaced and marked for basket ball and hand ball courts. It is open to the students five hours daily.

Expenses

A fee of ten dollars a year is required to be paid to the contingent fund for the heating and care of the library and lecture rooms. Students residing in the dormitories and in rented rooms pay an additional twenty dollars for natural gas and service.

All unmarried students residing in the Dormitory are expected to take their meals in the Seminary dining hall. The price for boarding is four dollars per week.

Prospective students may gain a reasonable idea of their necessary expenses from the following table:

Contingent fee	\$ 30
Boarding for 32 weeks.....	128
Books	25
Gymnasium fee	2
Sundries	15
Total	\$ 200

Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Education. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

Scholarship Aid

1. All students needing financial assistance may receive a maximum of \$100 per annum from the scholarship fund of the Seminary.

2. The distribution is made in three equal installments, on the first Tuesdays of October, December, and February.

3. A student whose grade falls below "C," or 75 per cent., or who has five absences from class exercises without satisfactory excuse, shall forfeit his right to aid from this source. The following are not considered valid grounds for excuse from recitations: (1) Work on Presbytery parts. (2) Preaching or evangelistic engagements unless special permission has been received from the Faculty. Application must be made in writing for such permission. (3) Private business, unless imperative.

4. A student who so desires, may borrow his scholarship aid, with the privilege of repayment after graduation; this loan to be without interest.

5. A special student must take twelve (12) hours of recitation work per week in order to obtain scholarship aid and have the privilege of a room in the Seminary dormitory. Work in Elocution and Music is regarded as supplementary to these twelve hours.

6. Post-graduate students are not eligible to scholarship aid, and in order to have the privilege of occupying a room in the dormitory, the student must take twelve hours of recitation and lecture work per week.

7. Students marrying during their course of study at the Seminary will not be eligible to scholarship aid. This

rule does not apply to those who enter the Seminary married.

Loan Fund

The Rev. James H. Lyon, a member of the class of 1864, has founded a loan fund by a gift of \$200. Needy students can borrow small sums from this fund at a low rate of interest.

Donations and Bequests

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania."

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Chapel	\$ 75,000
Museum	25,000
Library Fund	30,000
Two Fellowships, \$10,000 each.....	20,000

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds. During the past three years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. The most recent gift was one of \$100,000 to endow the President's Chair. This donation was made by the Rev. Nathaniel W. Conkling, D.D., a member of the class of 1861. In May, 1912, the new dormitory building, costing \$135,000, was dedicated. During this period the Seminary has also received the endowment of a missionary lectureship from the late Mr. L. H. Severance, of Cleveland, and, through the efforts of Dr. Breed, an endowment of \$15,000 for the instructorship in music. The whirlwind campaign of October 24-November 3, 1913, resulted in subscriptions amounting to \$135,000. This money will be used in the erection of a new Administration Building, to take the place of Seminary Hall.

Reports to Presbyteries

Presbyteries, having students under their care, receive annual reports from the Faculty concerning the attainments of the students in scholarship, and their attendance upon the exercises of the Seminary.

List of Scholarships

1. The Thomas Patterson Scholarship, founded in 1829, by Thomas Patterson, of Upper St. Clair, Allegheny County, Pa.
2. The McNeely Scholarship, founded by Miss Nancy McNeely, of Steubenville, Ohio.
3. The Dornan Scholarship, founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.
5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith, of Fairfield County, O.
7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D.D., of New York City.
8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa." Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.

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22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D.D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melanchthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father Rev. Nathaniel W. Conkling, D.D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Swift Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.
38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D.D., of Carlisle, Pa.
43. The Moorhead Scholarship, founded by Mrs. Annie C. Moorhead, of Pittsburgh, Pa.
44. The Craighead Scholarship, founded by Rev. Richard Craighead, of Meadville, Pa.
45. The George H. Starr Scholarship, founded by Mr. George H. Starr, of Sewickley, Pa.
46. The William R. Murphy Scholarship, founded by William R. Murphy, of Pittsburgh, Pa.
47. The Mary A. McClurg Scholarship, founded by Miss Mary A. McClurg.
48. The Catherine R. Negley Scholarship, founded by Catherine R. Negley.

49. The Jane C. Dinsmore Scholarship, founded by Jane C. Dinsmore.
50. The Samuel Collins Scholarship, founded by Samuel Collins.
51. The A. G. McCandless Scholarship, founded by A. G. McCandless, of Pittsburgh, Pa.
- 52-53. The W. G. and Charlotte T. Taylor Scholarships, founded by Rev. W. G. Taylor, D.D.
54. The William A. Robinson Scholarship, founded by John F. Robinson in memory of his father.
55. The Alexander C. Robinson Scholarship, founded by John F. Robinson in memory of his brother.
56. The David Robinson Scholarship, founded by John F. Robinson in memory of his brother.
- 57-58. The Robert and Charles Gardner Scholarships, founded by Mrs. Jane Hogg Gardner in memory of her sons.
59. The Joseph Patterson, Jane Patterson, and Rebecca Leech Patterson Scholarship, founded by Mrs. Joseph Patterson, of Philadelphia, Pa.
60. The Jane and Mary Patterson Scholarship, founded by Mrs. Joseph Patterson.
61. The Joseph Patterson Scholarship, founded by Mrs. Joseph Patterson.
62. The William Woodard Eells Scholarship, founded by his daughter, Anna Sophia Eells.
- *63. The Andrew Reed Scholarship, founded by his daughter, Anna M. Reed.

COURSES OF STUDY

A thoroughgoing revision of the curriculum was made at the beginning of the academic year 1910-11. The growth of the elective system in colleges has resulted in a wide variation in the equipment of the students entering the Seminary, and the broadening of the scope of practical Christian activity has necessitated a specialized training for ministerial candidates. In recognition of these conditions, the curriculum has been modified in the following particulars:

The elective system has been introduced with such restrictions as seemed necessary in view of the general aim of the Seminary.

The elective courses are confined largely to the senior year, except that students who have already completed cer-

*Special Prize Scholarship (vide. p. 56).

tain courses of the Seminary will not be required to take them again, but may select from the list of electives such courses as will fill in the entire quota of hours.

Students who come to the Seminary with inadequate preparation will be required to take certain elementary courses, e. g., Greek, Hebrew, Philosophy. In some cases this may entail a four years' course in the Seminary, but students are urged to do all preliminary work in colleges.

Fifteen hours of recitation and lecture work are required of Juniors and Middlers, fourteen of Seniors. Elocution and music will not be counted either in the fifteen or fourteen hours. Students desiring to take more than the required number of hours must make special application to the Faculty, and no student who falls below the grade of "A" in his regular work will be allowed to take additional courses.

In the senior year the only required courses are those in Practical Theology, N. T. Theology, and O. T. Theology. The election of the studies must be on the group system, one subject being regarded as major and another as minor; for example, a student electing N. T. as a major must take four hours in this department and in addition must take one course in a closely related subject, such as O. T. Theology or Exegesis. He must also write a thesis of not less than 4,000 words on some topic in the department from which he has selected his major.

Hebrew Language and Old Testament Literature

DR. KELSO, DR. CULLEY

I. Linguistic Courses

The Hebrew language is studied from the philological standpoint, in order to lay the foundations for the exegetical study of the Old Testament. With this end in view, courses are offered which will make the students thoroughly familiar with the chief exegetical and critical problems of the Hebrew Old Testament.

1. **Introductory Hebrew Grammar.** Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen.

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12-30. Four hours weekly throughout the year. Juniors. Required. Assistant Prof. Culley.

2a. **First Samuel, I-XX.** Rapid sight reading and exegesis. One hour weekly throughout the year. All classes. Elective. Assistant Prof. Culley.

2b. **The Minor Prophets.** Rapid sight reading and exegesis. One hour weekly throughout the year. Seniors and Graduates. Elective. Assistant Prof. Culley.

3. **Deuteronomy, I-XII. Hebrew Syntax.** Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly throughout the year. Middlers. Required. Assistant Prof. Culley.

II. Critical and Exegetical Courses

A. Hebrew

4. **The Psalter.** An exegetical course on the Psalter, with special reference to the critical and theological problems of the Psalter. One hour weekly, throughout the year. Seniors (1914-15). Elective. Prof. Kelso.

5. **Isaiah, I-XII, and selections from XL-LXVI.** An exegetical course paying special attention to the nature of prophecy, and critical questions. One hour weekly throughout the year. Seniors (1915-16). Elective. Prof. Kelso.

6. **Proverbs and Job.** The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year. Seniors and Graduates (1915-16). Elective. Prof. Kelso.

Biblia Hebraica, ed. Kittel, and the Oxford Lexicon of the Old Testament, are the text-books.

7. **Biblical Aramaic.** Grammar and study of Daniel 2:4b-7:28; Ezra 4:8; 6:18; 7:12-26; Jeremiah 10-11. Reading of selected Aramaic Papyri from Elephantine. One hour weekly throughout the year (in alternate years). Seniors and Graduates (1914-15). Elective. Prof. Kelso.

B. English

8a. **The History of the Hebrews.** An outline course from the earliest times to the Assyrian Period in which the Biblical material is studied with the aid of a syllabus and reference books. One hour weekly throughout the year. Juniors and Middlers (1915-16). Required. Prof. Kelso.

8b. **The History of the Hebrews.** A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. One hour weekly throughout the year. Juniors and Middlers (1914-16). Required. Prof. Kelso.

9. **Hexateuchal Criticism.** A thorough study is made of the modern view of the origin and composition of the Hexateuch. One hour weekly, second semester. Middlers. Required. Prof. Kelso.

10. **Hebrew Wisdom and Wisdom Literature.** In this course a critical study is made of the books of Job, Proverbs, Ecclesiastes, and the Song of Solomon. One hour weekly, second semester. Seniors and Graduates (1915-16). Elective. Prof. Kelso.

11a. Old Testament Prophecy and Prophets. In this course the general principles of prophecy are treated, and a careful study is made of Amos, Hosea, Isaiah, and Micah, special attention being given to the social teachings of these prophets. One hour weekly throughout the year. Seniors and Graduates (1914-15). Elective. Prof. Kelso.

11b. Old Testament Prophecy and Prophets. A continuation of Course 11a. A study of the prophets of the Babylonian and Persian periods. One hour weekly throughout the year. Seniors and Graduates (1915-16). Elective. Prof. Kelso.

12. The Canon and Text of the Old Testament. This subject is presented in lectures, with collateral reading on the part of the students. One hour weekly, second semester. Middlers. Required. Prof. Kelso.

67. Biblical Apocalyptic. A careful study of the Apocalyptic element in the Old Testament with special reference to the Book of Daniel. After a brief investigation of the main features of the extra-canonical apocalypses, the Book of Revelation will be examined in detail. One hour weekly throughout the year. Seniors and Graduates (1915-16). Elective. Prof. Kelso.

All these courses are based on the English Version as revised by modern criticism and interpreted by scientific exegesis.

New Testament Literature and Exegesis

DR. FARMER, DR. CULLEY

A. Linguistic

13. Elementary Course in New Testament Greek. The essentials of Greek Grammar and the reading of the entire Gospel of John. Harper's "Introductory New Testament Greek Method" is used as a text-book. Required of all students entering the Seminary with insufficient preparation in Greek. Four hours weekly throughout the year. Prof. Culley.

14. New Testament Greek. Some portion of the Synoptic narrative is read, with a view to making the students familiar with the forms and usages of the New Testament Greek. In addition to the Gospel text, Burton's "Moods and Tenses of New Testament Greek" is used as a text-book, and constant reference is made to the grammars of Robertson, Jannaris, and Moulton, and the treatises of Deissman and Dalman. Two hours weekly throughout the year. Juniors. Assistant Prof. Culley.

(Students who enter the Seminary with sufficient preparation in Greek to make this Course unnecessary will be required to take in its place Course 15.)

15a. Septuagint Greek. Selected portions of the Septuagint are studied, with the purpose of enabling the student to make use of this version in his Old Testament study, and to appreciate the value of the Septuagint as one of the sources of the New Testament Greek.

15b. The Teaching of the Twelve Apostles. A study of the linguistic phenomena and the religious and ethical teaching of the Didache, to which is added, if the time permits, a study of some of

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the more important of the apocryphal fragments and the Greek papyri. Courses 15a and 15b are offered to Juniors who are sufficiently advanced in Greek to render Course 14 unnecessary. One hour weekly throughout the year. Prof. Farmer.

B. Historical (English)

66. The Maccabean and Roman Periods. The main course of pre-Christian history from the beginning of the Maccabean period is presented in a series of lectures at the beginning of the Junior year, by way of introduction to the study of the life of Christ. In addition to the lectures, the students are required to read Rigg's "Maccabean and Roman Periods." Juniors. Required. First semester. Prof. Farmer.

16. The Life of Christ. In this course a thorough study is made of the life of our Lord, using as text-books the Gospel narrative as arranged in the Harmony of Stevens and Burton. Two hours weekly throughout the year. Juniors. Required. Prof. Farmer.

17. The Apostolic Age. The aim in this course is to prepare the students for the exegetical study of the Pauline Epistles, by giving them a clear and correct idea of the development of the Christian Church under the guidance of the Apostles, as it is recorded in the Book of Acts. The genesis of the Pauline and other Epistles is here considered with the history of which it forms a part. One hour weekly throughout the year. Middlers. Required. Prof. Farmer.

C. Exegetical

18. Hermeneutics. This subject is presented, in a brief course of lectures, in the first semester of the Middle year. The various types of exegesis which have appeared in the history of the Church are discussed, and the principles which lie at the foundation of sound exegesis are presented. Required. Prof. Farmer.

20a. Greek Exegesis. In this course the Epistle to the Romans and the Epistle to the Hebrews are studied in alternate years with this twofold aim, first of training the student in correct methods of exegesis, and second of giving him a firm grasp of the theological content of the epistle under consideration. Two hours weekly throughout the Middle year. Required. Prof. Farmer. The epistle for 1914-15 is Romans.

D. Critical (Greek)

19a. The Synoptic Problem. A first-hand study of the phenomena presented by the Synoptic Gospels, with a view to forming an intelligent judgment of the relations between them. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

19b. The Fourth Gospel. A critical and exegetical study of the Fourth Gospel, for the purpose, first, of forming a judgment on the question of its authorship and its value as history, and, second, of enabling the student to apprehend in some measure its doctrinal content. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

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These two courses are given in alternate years, the course given in 1915-16 being 19b.

21. **Introduction to the Epistles.** A critical study of the Pauline Epistles on the basis of the Greek text, with special reference to questions of Introduction. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

22. **Textual Criticism.** The history and the leading principles of textual criticism are presented in a brief course of lectures in the second semester of the Middle year. Required. Prof. Farmer.

23. **Introduction to the Gospels.** At the beginning of the first semester in the Junior year this subject is presented in lectures, in preparation for Course 15a. Required. Prof. Farmer.

24. **The Canon of the New Testament.** This course deals historically with the establishment of the present canon of the New Testament, with the purpose of formulating the principle of the canon and determining the test of canonicity. Lectures in the second semester of the Senior year. Required. Prof. Farmer.

Biblical Theology

25. **Biblical Theology of the Old Testament.** A comprehensive historical study of the religious institutions, rites, and teachings of the Old Testament. The Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly throughout the year. Required of Seniors and open to Graduates. Prof. Kelso.

26. **Biblical Theology of the New Testament.** A careful study is made of the N. T. literature with the purpose of securing a first-hand knowledge of its theological teaching. While the work consists primarily of original research in the sources, sufficient collateral reading is required to insure an acquaintance with the literature of the subject. Two hours weekly throughout the year. Seniors. Required. Prof. Farmer.

English Bible

The study of the English Bible is made prominent throughout the entire course.

27. **Old Testament.** Three courses are offered, in which the Revised Version, American Standard Edition, is used as a text-book: Old Testament History. The Prophets—Isaiah, Jeremiah, Ezekiel and the Minor Prophets. The Poetical Books—Job, Proverbs, Ecclesiastes, and the Song of Solomon.

28. **New Testament.** Every book of the New Testament is carefully read and analyzed with a view to fixing its outlines and teachings in the mind of the student.

29. **Homiletics.** The English Bible is carefully and comprehensively studied for several weeks in the department of Homiletics, for homiletical purposes; the object being to determine the distinctive contents of its separate parts and their relation to each other, thus securing their proper and consistent construction in preaching.

Church History

DR. SCHAFF

30. The Anti-Nicene and Nicene Periods, 100 to 600 A. D. This course includes the constitution, worship, moral code, and literature of the Church, and its gradual extension in the face of the opposition of Judaism and Paganism from without, and heresy from within; union of Church and State; Monasticism; the Episcopate; Ecumenical Councils; the Pelagian Controversy. Two hours weekly throughout the year. Juniors. Required. Prof. Schaff.

31. Mediaeval Church History, 600 to 1517 A. D.

(i) Conversion of the Barbarians; Mohammedanism; the Papacy and Empire; the Great Schism; social and clerical manners; Church Government and Worship.

(ii) Hildebrand and the Supremacy of the Papacy; the Crusades; Monasticism; the Inquisition; Scholasticism; the Sacramental system; the Universities; the Cathedrals.

(iii) Boniface VIII and the decline of the Papacy; the Reformation Councils; Mysticism; the Reformers before the Reformation; Renaissance. i-iii, three hours weekly, first semester.

(iv) Symbolics: Protestantism and Roman Catholicism: Fifteen lectures. Middlers. Required. Prof. Schaff.

32. The Reformation, 1517 to 1648. A comprehensive study of this important movement from its inception to the Peace of Westphalia. Two hours weekly, first semester. Seniors. Elective. Prof. Schaff.

33. Modern Church History, 1648 to 1900. The issue of the Counter-Reformation; the development of modern rationalism and infidelity, and progress of such movements as Wesleyanism and beginnings of the social application of Christianity; Modern Missions; Tractarian Movement; the Modern Popes; the Vatican Council; Tendencies to Church Union. Two hours weekly, second semester. Seniors and Graduates. Elective. Prof. Schaff.

34. American Church History. The religious motives active in the discovery and colonization of the New World and the religious development to the present time in the United States. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaff.

36. History of Presbyterianism.

The instruction in this department is given by text-book in the period of ancient Christianity and by lectures in the mediaeval and modern periods, from 600 to 1900.

In all courses readings in the original and secondary authorities are required, and the use of maps is made prominent.

Systematic Theology and Apologetics

DR. SNOWDEN, DR. CHRISTIE

37. Theology Proper. Sources of Theology; the Rule of Faith; God knowable; the method applied to the study of Systematic Theology; nature and attributes of God; the Trinity; the deity of Christ; the Holy Spirit, His person and relation to the Father and the Son; the decrees of God. Two hours weekly, first semester; three hours, second semester. Juniors. Required. Prof. Snowden.

38. Apologetics.

(a) A study of the philosophical basis of Theism, using Flint's "Theism" as a text-book. One hour weekly throughout the year. Juniors. Required. Prof. Christie.

(b) This course is a continuation of Apologetics, course 38a; antitheistic theories are discussed in lectures and the class is required to read Flint's "Antitheistic Theories." One hour weekly, first semester. Middlers. Required. Prof. Christie.

39. Anthropology, Christology, and the Doctrines of Grace. Theories of the origin of man; the primitive state of man; the fall; the covenant of grace; the person of Christ; the satisfaction of Christ; theories of the atonement; the nature and extent of the atonement; intercession of Christ; kingly office; the humiliation and exaltation of Christ; effectual calling, regeneration, faith, justification, repentance, adoption and sanctification; the law; the doctrine of the last things; the state of the soul after death; the resurrection; the second advent and its concomitants. Three hours weekly throughout the year. Middlers. Required. Prof. Snowden.

40. History of Christian Doctrine. Textbook and lectures. One hour weekly throughout the year. Seniors. Elective. Prof. Christie.

41. Philosophy of Religion. A thorough discussion of the problems of Theism and antitheistic theories; and a study of the theology of Ritschl. Graduates. Prof. Snowden.

41a. The Psychology and Philosophy of Religion. A study of the religious nature and activities of the soul in the light of recent psychology; and a course in modern theories of the ultimate basis and nature of religion. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

Department of Practical Theology

DR. BREED, PROF. SLEETH, MR. BOYD

Including Homiletics, Pastoral Theology, Elocution, Church Music, the Sacraments, and Church Government.

A. Homiletics

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are advanced from the simpler exercises to the more abstruse as they are prepared for this by their advance in exegesis and theology.

42. Hymnology. The place of Sacred Poetry in history. Ancient Hymns. Greek and Latin Hymns. German Hymns. Psalmody. English Hymnology in its three periods. Proper Use of Hymns and Psalms in Public Worship. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes." One hour weekly, first semester. Juniors. Required. Prof. Breed. (See "Church Music.")

43. Public Prayer. The Nature of Prayer—Private and Public. Elements. Subjects. Materials. Prayer-Books. Errors in Public Prayer. Prayers of the Scriptures. The Lord's Prayer. Lectures. Two hours per week for five weeks, second semester. Juniors. Required. Prof. Breed.

44. Public Reading of Scripture. Place of Scripture Reading in Public Worship, Scriptural illustrations. Rules for selection and arrangement. Four comprehensive rules of Elocution. Lectures. Six exercises, second semester. Juniors. Required. Prof. Breed. (See also "Elocution.")

45. Preparatory Homiletics. General survey of the Scriptures for homiletical purposes. The Scriptures as a whole. Relation of the different parts to each other. Nature of the various Covenants. The Law. The Mission of Christ. The extension of the Gospel to the Gentiles. Definition of Scripture terms commonly used in preaching. Textual Analysis for homiletical purposes. Lectures. Thirteen exercises, second semester. Juniors. Required. Prof. Breed. See 29.

46. Homiletics Proper. Sermon Construction, Argument, Illustration, etc. Lectures on the Narrative Sermon, the Expository Sermon, Sermons to Children, and Sermons in Courses. Text-book: Breed's "Preparing to Preach." Lectures. Weekly exercises in sermonizing with criticism. Two hours weekly throughout the year. Middlers. Required. Prof. Breed.

47. Sacred Rhetoric. The Art of Securing Attention. The Art of Extemporaneous Discourse. Pulpit Manners. Style. The Philosophy of Preaching. Special Lectures on the Evangelistic Sermon; Special Sermon; Illustrated Sermon; and Doctrinal Sermon. Weekly preaching in the Chapel before the faculty, students, and others. One hour weekly throughout the year. Seniors. Required. Prof. Breed.

48. Pulpit Delivery and Drill. Members of the class meet the professor in groups and are drilled individually. One hour weekly throughout the year. Elective. Prof. Breed.

49. Evangelism. Personal and private work. Organization of workers. Methods. Five exercises, second semester. Seniors and Graduates. Elective. Prof. Breed.

B. Elocution

50. Vocal Technique. Training of the voice. Practice of the Art of Breathing. Mechanism of Speech. One hour weekly throughout the year. Juniors. Required. Prof. Sleeth.

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly throughout the year. Middlers. Elective. Prof. Sleeth.

52. Speaking, with special reference to enunciation, phrasing, and modulation. One hour weekly throughout the year. Seniors. Elective. Prof. Sleeth.

C. Church Music

The object of the course is primarily to instruct the student in the practical use of desirable Church Music; after that, to acquaint him, as far as is possible in a limited time, with good music in general.

53. Hymn Tunes. History, Use, Practice. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes." One hour weekly, first semester. Juniors. Required. Prof. Breed and Mr. Boyd.

54. Practical Church Music. Choirs, Organs, Sunday-School Music, Special Musical Services, Congregational Music. Thorough

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examination of tunes in the "Hymnal." One hour weekly. Juniors, second semester; Middlers, entire year. Required. Mr. Boyd.

55. **Musical Appreciation. Illustrations and Lectures.** One hour weekly, first and second semesters. Seniors. Elective. Mr. Boyd.

56. In alternate years, classes in vocal sight reading and choir drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. Open to students of all classes. Elective. Mr. Boyd.

D. The Cecilia Choir

The Cecilia Choir is a mixed chorus of sixteen voices. It was organized by Mr. Boyd to illustrate the work of the Musical Department of the Seminary. It is in attendance every Monday evening at the Senior Preaching Service to lead in the singing and furnish model exercises in the use of anthems in worship. Students of sufficient attainment are admitted to membership and all may attend its rehearsals.

E. Poimenics

57. **Pastoral Theology. Scriptural Warrant. Nature of the Office. Functions and Duties. Revivals. The Sunday-School. Benevolences. Reforms. Catechetics, etc.** One hour weekly throughout the year. Seniors. Prof. Breed.

58. **Pedagogics. History, Nature, and Methods. Fifteen exercises, first semester. Lectures and books of reference. Seniors and Graduates. Elective. Prof. Breed.**

F. The Sacraments

59. **Relation of the Sacramental System to Doctrine and Polity. Various Forms. Sacraments of the Old Testament. Sacraments of the New Testament. Method of Administration. Sacramental Services and Addresses.** One hour weekly, first semester. Middlers. Required. Prof. Breed.

G. Church Government

60. **Relation of Government to Doctrine. Various Forms. Presbyterian Law. Presbyterian Discipline. Text-book: Moore's Digest. Lectures. One hour weekly, second semester. Middlers. Required. Prof. Breed.**

Certain books of special reference are used in the department of Practical Theology, to which students are referred. Valuable new books are constantly being added to the library, and special additions, in large numbers, have been made on subjects related to this department, particularly Pedagogics, Bible-class Work, Sociology, and Personal Evangelism.

Christian Ethics and Sociology

DR. SNOWDEN, DR. FARMER

61a. **Christian Ethics. The Theory of Morals considered constructively from the point of view of Christian Faith. Two hours**



WEST PARK FROM SEMINARY HALL



THE TENNIS COURT

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weekly throughout the year. Seniors and Graduates. Elective. Dr. Snowden.

61b. The Social Teaching of the New Testament. This course is based upon the belief that the teaching of the New Testament, rightly interpreted and applied, affords ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure of society in the time of Christ, the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Graeco-Roman world, as set forth in the Acts and the Epistles. One hour weekly, throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

62. Sociology. The aim of this course is to acquaint the student with the fundamental principles of social structure and the laws governing the development of society. One hour weekly throughout the year. Seniors and Graduates. Elective.

Missions and Comparative Religion

DR. KELSO

63. Modern Missions. A study of fields and modern methods; each student is required to either read a missionary biography or investigate a missionary problem. One hour weekly, first semester. Elective. Seniors and Graduates.

64. Lectures on Missions. In addition to the instruction regularly given in the department of Church History, lectures on Missions are delivered from time to time by able men who are practically familiar with the work. The students have been addressed during the past year by several returned missionaries.

65. Comparative Religion. A study of the origin and development of religion, with special investigation of Primitive Religion, Hinduism, Buddhism, Confucianism, and Islam, with regard to their bearing on Modern Missions. Two hours weekly throughout the year. Seniors and Graduates. Elective. Prof. Kelso.

OUTLINE OF COURSE

Required Studies

Junior Class

First Semester:	Hours Per Week	Second Semester:	Hours Per Week
Hebrew	4	Hebrew	4
OT History	1	OT History	1
Life of Christ and History of NT Times.....	2	Life of Christ and History of NT Times.....	2
NT Exegesis	1	NT Exegesis	1
NT Greek	2	NT Greek	2
*NT Greek (elementary course)	4	*NT Greek (elementary course)	4
Church History	2	Church History	2
Apologetics	1	Apologetics	1
Theology	2	Theology	2
*Philosophy and Metaphy- sics	2	*Philosophy and Metaphy- sics	2
Practical Theology	2	Practical Theology	2
Elocution	1	Elocution	1
		Hymn Tunes	1

Middle Class

OT Exegesis	2	OT Exegesis	2
OT History	1	Canon and Text.....	1
NT Exegesis and Intro- duction	3	NT Exegesis and Intro- duction	3
Church History	3	Church History	3
Theology	3	Theology	3
Homiletics	2	Homiletics	2
Sacraments	1	Church Government	1

Senior Class

Homiletics	1	Homiletics	1
Pastoral Theology	1	Pastoral Theology	1
NT Theology	2	NT Theology	2
OT Theology	2	OT Theology	2

Elective Studies

Middle Class

Elocution	1	Elocution	1
Music	1	Music	1

*Courses intended for students who are inadequately prepared.

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Senior and Graduate Classes

OT Exegesis	3	OT Exegesis	3
NT Exegesis	2	NT Exegesis	2
Modern Church History..	2	Modern Church History..	2
History of Doctrine.....	1	History of Doctrine.....	1
American Church History	1	American Church History	1
Symbolics	1	Symbolics	1
Study of Special Doctrines	1	Study of Special Doctrines	1
Psychology of Religion....	1	Psychology of Religion....	1
Theology of Ritschl.....	1	Theology of Ritschl.....	1
		Sunday-School Normal	
Pulpit Drill	1	Work	1
Modern Missions	1	Personal Evangelism.... }	
Christian Ethics	2	Christian Ethics	2
Sociology	1	Sociology	1
Social Teaching of NT....	1	Social Teaching of NT....	1
Comparative Religion	2	Comparative Religion	2
Elocution	1	Elocution	1
Music	1	Music	1
Biblical Aramaic	1	Biblical Aramaic	1
Elementary Arabic	1	Elementary Arabic	1
Elementary Syriac	1	Elementary Syriac	1
Elementary Assyrian	1	Elementary Assyrian	1

Graduate Studies

The Seminary has the right to confer the degree of Bachelor of Divinity. It will be bestowed on those students who complete a fourth year of study.

This degree will be granted under the following conditions:

(1) The applicant must have a Bachelor's degree from a college of recognized standing.

(2) He must be a graduate of this or some other theological seminary. In case he has graduated from another Seminary, which does not require Greek and Hebrew for its diploma, the candidate must take in addition to the above requirements, the following courses: Hebrew, 1 and 3; New Testament, 13 and 14.

(3) He must be in residence at this Seminary at least one academic year and complete courses equivalent to twelve hours per week of regular curriculum work.

(4) He shall be required to devote two-thirds of said time to one subject, which will be called a major, and the remainder to another subject termed a minor.

In the department of the major he shall be required to write a thesis of not less than 4,000 words. The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th, of the academic year at the close of which the degree is to be conferred. By April 1st, a typewritten copy of this thesis is to be in the hands of the professor for examination. At the close of the year he shall pass a rigid examination in both major and minor subjects.

(5) Members of the senior class may receive this degree, provided that they attain rank "A" in all departments and complete the courses equivalent to such twelve hours of curriculum work, in addition to the regular curriculum, which twelve hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other conditions as to major and minor subjects, theses, etc., shall be the same as for graduate students, except that in this case students must select their major and minor courses at the opening of the middle year, and give notice October 1st of that year that they expect to be candidates for this degree.

The post-graduate courses of the University of Pittsburgh are open to the students of the Seminary. The A.M. degree will be conferred on any student of the Seminary who completes graduate courses of the University requiring three hours of work for two years; and on account of the proximity of the University, all requirements for residence may be satisfied by those who desire the degree of Doctor of Philosophy. A circular, giving more detailed information in regard to University work, will be sent on application.

Fellowships and Prizes

1. A fellowship paying \$500 is assigned upon graduation to that member of the senior class who has

the best standing in all departments of the Seminary curriculum. It is offered to those who take the entire course of three years in this institution. The recipient must pledge himself to a year of post-graduate study at some institution approved by the Faculty. He is required to furnish quarterly reports of his progress. The money will be paid in three equal installments on the first day of October, January and April. Prolonged absence from the class-room in the discharge of *extra*-seminary duties makes a student ineligible for the fellowship.

On the recommendation of the Faculty a second fellowship of \$500 has been established; until the endowment for it is secured, a special announcement concerning it will be made annually.

2. A prize in Homiletics is awarded to that member of the graduating class who attains the highest standing in this department. No one is eligible for this prize who has not performed all required sermon work during the Middle and Senior years, or whose standing in all homiletic work falls below 8.5. In estimating the standing of contestants, class work is reckoned at 25 per cent, sermon composition at 50 per cent, and pulpit manner and delivery at 25 per cent.

3. A prize in Hebrew is offered to that member of the Junior Class who maintains the highest standing in this subject throughout the Junior year. The prize consists of a copy of the Oxford Hebrew-English Lexicon, a copy of the latest English translations of Gesenius-Kautzsch's Hebrew Grammar, and a copy of the Hebrew Bible edited by Kittel.

4. All students reaching the grade "A" in all departments during the junior year will be entitled to a prize of \$50, which will be paid in three installments in the middle year, provided that the recipient continues to maintain the grade "A" in all departments during the middle year. Prizes of the same amount and under similar conditions will be available for seniors, but no student whose attendance is unsatisfactory will be eligible to these prizes.

5. In May, 1914, Miss Anna M. Reed, of Cross Creek, Pa., established a scholarship with an endowment of three thousand dollars, to be known as the Andrew Reed Scholarship, with the following conditions: The income of this scholarship to be awarded to the student who upon entering shall pass the best competitive examination in the English Bible; the successful competitor to have the use of it throughout the entire course of three years provided that his attendance and class standing continue to be satisfactory.*

Lectureships

THE ELLIOTT LECTURESHIP. The endowment for this lectureship was raised by Prof. Robinson among the alumni and friends of the Seminary as a memorial to Prof. David Elliott, who served the institution from 1836 to 1874. Several distinguished scholars have delivered lectures on this foundation: Rev. Professor Alexander F. Mitchell, D.D., Principal Fairbairn, Prof. James Orr, Rev. B. C. Henry, D.D., Rev. J. S. Dennis, D.D., Rev. Hugh Black, D.D., Rev. David Smith, D.D.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift of the late Mr. L. H. Severance, of Cleveland, Ohio. The first course of lectures on this foundation was given during the term of 1911-12, by Mr. Edward Warren Capen, Ph.D., of the Hartford School of Missions. His general theme was "Sociological Progress in Mission Lands." The second course was given during the term 1914-15 by Rev. Arthur J. Brown, D.D.; his subject was "The Rising Churches in the Mission Field."

Seminary Extension Lectures

A new departure in the work of the Seminary during the year 1910-11, was the organization of Seminary Extension courses. Since the organization of this work the following courses of lectures have been given in various city and suburban churches:

*The income from this fund is not available at present.

(1) "The Sacraments," four lectures, by Rev. D. R. Breed, D.D., in the East Liberty Presbyterian Church, (1911) and in the Shadyside Presbyterian Church, (1912).

(2) "Social Teaching of the New Testament," six lectures, by Rev. W. R. Farmer, D.D., in the Shadyside Presbyterian Church, in the First Presbyterian Church, of Pittsburgh, and before the Ministerial Association of Butler, Pa. (1911); in the First Presbyterian Church of Beaver, and the Point Breeze Presbyterian Church, (1912); in First Presbyterian Church of Greensburg, October and November, (1913); six lectures in First Presbyterian Church of Uniontown, January and February, (1914).

(3) "Theology of the Psalter," four lectures, by President Kelso, Ph.D., D.D., in the Third Presbyterian Church, (1911).

(4) "Prophecy and Prophets," four lectures by President Kelso, (1913).

(5) "The Fundamentals of Christianity," five lectures by Rev. James H. Snowden, D.D., LL.D. (1913).

FOREIGN DEPARTMENT

For several years the Seminary has provided special courses of study for students whose mother tongue is not English. The purpose of the instruction thus given is to prepare the student to take up the work of the regular Seminary curriculum as well as to fit him for Christian activity among his own countrymen settled in America. The work done in this department is *extra-curriculum*, and will not be accepted in lieu of curriculum courses in granting the Seminary diploma, but it is preferable for such students to secure this preliminary preparation at some college of recognized standing.

Instructors

Rev. D. E. Culley, Instructor in Hebrew.

Rev. N. B. Wilson, Instructor in Greek.

Courses of Study

I. OLD TESTAMENT: History of the Hebrews from the age of the Patriarchs to the Roman Period; following Ottley's Short History of the Hebrews. One hour weekly throughout the year. Dr. Culley.

II. NEW TESTAMENT: An elementary course in New Testament Greek; the essentials of Greek Grammar, the acquisition of a working vocabulary, and the reading of the entire Gospel of John. Four hours weekly throughout the year. Mr. Wilson.

III. ENGLISH: Higher English Grammar, English Composition, and the reading of English classics. Two hours weekly throughout the year.

ALUMNI ASSOCIATION

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The REV. C. S. McCLELLAND, D.D.

The REV. O. A. HILLS, D.D.

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Alter, Gray.....	S.	Aspinwall.
Ambrosimoff, Paul Wasile.....	S.	290 Lombard St., Pittsburgh
Anderson, Rev. T. B., D.D.....	D.	Beaver Falls
Ansberg, John H.....	G.	3337 East St., N. S., Pittsburgh
Armstrong, Miss Agnes M.....	A.L	948 Western Ave., N. S., Pgh
Axtell, Robert S.....	J.	318
Baillie, A. S.....	M.	12 Stanhope St., Pittsburgh
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A.M. 9.30	Sr.	Social Teaching-61b <i>Prof. Farmer</i>	Pastoral Theology -57 <i>Prof. Breed</i>	N. T. Theology-26 <i>Prof. Farmer</i>	Pedagogics and Evangelism-49 <i>Prof. Breed</i>	Psychology of Re- ligion-41 <i>Prof. Snouden</i>
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SCHEDULE OF HOURS

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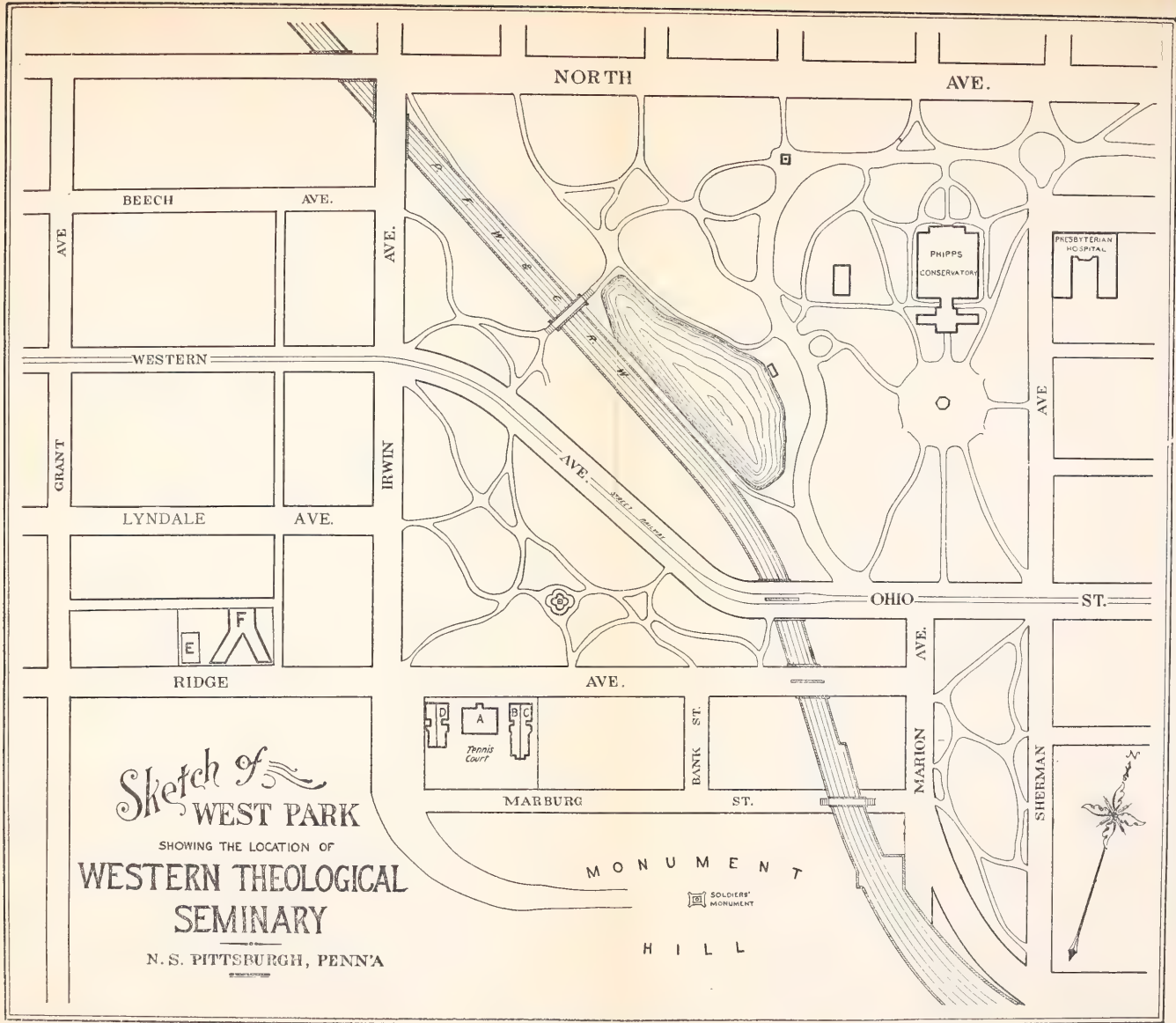
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No 4

The Mathematics of Personality; Human, Divine and Mediatorial

THE REV. ULYSSES S. BARTZ, PH.D., D.D.

If it be accepted as true that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life", there are three things upon which those who accept must agree *before* they can agree as to the nature of human destiny designated by the contrasting terms "perish" and "have eternal life". These three things may be stated as follows: 1. The exhibit of Divine world-love; 2. The exhibit called "his only begotten Son"; 3. The exhibit of "belief-on-him". As long as these exhibits are not uniform, but chameleon-like, to observers, it will be impossible to attain to religious solidarity; and of course just so long consequently there will be that unhappy clash of opinions and interests and responsibilities that makes for human alienation and embitterment. Hence the imperative need of continuing effort to attain to a consensus of interpretation and conviction on the points above mentioned. When the three phrases, "loved the world", "only begotten Son", "believeth on him", come to mean the same to all, we shall no longer have any doubt as to what it is to "perish" or what it is to "have eternal life"; and until we who call ourselves

(by comparison with others religiously) Christians have come to agreement as to these two significances, we shall have no adequate, effective religious world-program or world-propaganda. Reconciliation of hostile religions ethnically can be brought about only by unified conceptions of the meaning of "God" and of the value of "the world"; reconciliation of divergent monotheistic religions (Jews, Mohammedans, Unitarians, Trinitarians) can be accomplished only by unified conception of the Person of Christ; and reconciliation of competing Christian sects can be achieved only by unified conception of the *essence* of "saving" faith. As things are now along these three lines, the "world" cannot come to any proper, generally satisfying "end", either as regards the present order of embodied human existence or as regards the "future life".

Attempt is here made to contribute toward the second of the afore-mentioned unifications. It is made from the Trinitarian standpoint, and wishes to precede itself with a frank admission that there has been some ground hitherto for the Judaistic, Islamic and Arian divergences from trinitarian monotheism. Let not the adversaries of Christian orthodoxy, however, felicitate themselves overmuch at such acknowledgment, for theirs may still be the longer journey to the meeting-place of arbitration.

That the "Son" referred to in John 3:16 is the historical person known as "Jesus Christ", confessed as, and self-admitted to be, "the Son of the living God" (Matt. 16:16; John 1:49, 9:37, 10:36); that however others may be regarded as sons of God, as Adam (Luke 3:38), or as Spirit-led believers (Rom. 8:14, 19), there is One who is the "only" Son of the Father; that the form of existence differentiating this superhuman Being from God the Father on the one side and from many other "sons" (Heb. 2:10) on the other side is denoted by the term "begotten": these must be regarded as accepted, incontrovertible facts. But to accept the second and third of these is to make admissions involving marvellous

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implications as to knowledge (=Revelation) and involving tremendous consequences as to this present order of man-and-nature experience (=Miracle). The acceptance of the possibility of a Message from outside of man to man and of the possibility of a Power above nature coming into nature is the fundamental double postulate of Christian reasoning. For otherwise religion is purely a fluctuating product of induction, God remains solitary and inaccessible, and the reign of Law, unaffected by the Divine free-will (because already the exhausted accomplishment of that Will), yields Grace *only* as it puts up, in extraordinary quasi-patience, with the misunderstandings and resistances of human agencies. But such a conception as this, however welcome to a deistic interpretation of the universe, cannot be harmonized with the theism that finds its expression in Bible teachings.

Accepting, then, the Bible as the best ascertainable equivalent of a revealed message to man, we become aware that neither human existence nor superhuman existence is limited to a single order. In other words, the three terms God, Man, Nature, are not exhaustive of material and spiritual existence—unless indeed (a) *all* men are sons of God, and (b) Jesus was merely man, and (c) there are no beings that are neither Divine nor human. As to (a), it is manifestly ridiculous that criminally vicious, grossly *ungodly* men should be accounted “sons” of God; and Scripture never once implies otherwise than that men *become* sons of God only by Divine adopting grace. As to (c), Scripture clearly teaches that there *are* beings that are neither Divine nor human, but constituting an order of being intermediate between the two. These are the “angels”. To this Science offers no objection, we are told*, but rather—in its “anticipation of gradation of being”, encouraged by the Law of Evolution—fosters this belief. Godet is quoted as contending that “science recognizes three forms of being: species with-

*J. T. Marshall in Dict. of Christ and the Gospels, Art. “Angels”.

out individuality, in the vegetable world; individuality under bondage to species, in the animal world; individuality overpowering species, in the human race. He holds, therefore, that it is antecedently probable that there is a *fourth* form of being—individuality without species—each individual owing his existence no longer to parents like himself, but immediately to the Creative Will”. The importance of this concession from such a quarter will appear more fully as we proceed: we tarry only to note in this position corroboration of the orthodox Christian doctrine of Regeneration, or over-birth, by which spiritual-humans come to be, passing from the “psychical” to the “spiritual” (I Cor. 15:45, 46). Still human, these persons have become human-*plus*, in contrast with those not so wrought upon by the Holy Spirit. Hence human existence turns out to be in reality, not single but, dual in order. All are persons, but persons of two different kinds as really as mind and matter are entities of two different kinds. The distinction is one of *origin*, or the difference between what may be termed life-*transmission* and life-*conferring*. By simply life-transmission there results only the human, but when accompanied or followed by life-conferring, there results what must be called the plus-human.

Now in the scheme of *graded* being we might reasonably expect to find a similar distinction (though in reversed aspect) in what we receive as *superhuman* existence. In its highest order that existence is Divine; but there is a Divine-*minus* (as well as a human-*plus*) which yet does not reach down *to*, but only toward, the human. These are the angel-personalities that are referred to (1) by Stephen (Acts 7:53) and Paul (Gal. 3:19) as messengers of Revelation; (2) by Christ (John 1:51; Matt. 26:53) as messengers with supernatural aid; and (3) in Hebrews (1:14) as ministrant-messengers to true believers.

Yet in this rank Christ does not belong, either as the Pre-existent Logos (John 1:1-3), or as the Incarnated Mediator (Heb. 12:24, 2:9), or as the Perfected Redeemer

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(Heb. 1:3,4). In the first instance He "existed in the form of God" (Phil. 2:6), which (whatever else and more that meant) was incontestably an order of being higher than the angelic. In the second instance, having "emptied himself" and "taken the form of a servant", He "humbled himself" as no angel has ever been required or undertaken to do. In the third instance, having "finished the work" that had been given Him to do, and "sat down on the right hand of the Majesty on high", He ascended once more to the highest possible pre-eminence, unattainable by any other.

Where and how, then, shall this Being be classified? How could He be God, and yet cease to be God? How could He be a man, human, and yet be more than man, superhuman? How could He be at one time "lower than the angels", and at a later time superior to the angels? Under what law or rule of classification is it possible *to fix an identity* that will without negation or contradiction answer to and meet these singularly varied, strangely contrasted conditions? If intelligence is not to be cancelled in a reduction to mere superstitious credulity, there must be found some way out of this perplexing situation.

The whole difficulty, in essence, lies in the prevailing conception of personality: i. e., as to what *constitutes* a "person". Confessedly, the attempt to think three human beings into one, or to conceive of three different persons emerging out of one, is an effectually and notoriously self-defeating proposition. Nor will the prefixing of the word "Divine", with an implication of extraordinary power thus imported into the premises, at all remedy the difficulty. If out of *one* (No. 1) there can come two others (Nos. 2 and 3), and these two are equal to each other and No. 1 is now and still equal to each of the others, and yet equal to itself originally, and therefore No. 2 and No. 3 are each equal to the original one, we have manifestly nothing but verbal hocus-pocus and mental legerdemain. Such an attempt might be likened

to stretching a rubber string to three times its length, and in that drawn condition cutting it (simultaneously) into three equal lengths, expecting each section to be as long as the original string! It is therefore idle for the critic of Trinitarianism to say that it is converting one God into three Gods to affirm that there are three Persons in the God-head. But we must with equal candor and emphasis insist that there is no possibility of expanding or developing one person into three persons, thus making three distinct entities of equal content and equal significance to self and to others. There may be three-in-one with distinction of part, function or succession (as the human hand is five-in-one), but never with perfect equation.

For the same reason there is very serious objection to speaking of the Pre-existent Logos, the Incarnate Mediator and the Perfect, Enthroned Redeemer as one and the same "person". Pictorially conceived, here are three separate, different beings, no one of them identical with either of the other two. If (as we have been reminded) neither of them is equivalent to an "angel", so neither of them can be identified as "God" or "man". St. John conveys the same assurance (1:18), "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him"; and Paul corroborates this (I Tim. 6:16); while Jesus himself declared (John 6:46), "Not that any man hath seen the Father, save he that is from God, he hath seen the Father." By this testimony Jesus, declaring that He had seen God ("the Father"), removes Himself from classification as a man (or else, being only human, contradicts Himself), and removes Himself also from identification with God by asserting His own objective vision of the Supernal Being.

These various considerations seem to involve us in inextricable mental entanglements, or else to knock over all accepted classifications of non-material being and dump us over wholesale into the philosophy of "plural-

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ism" (see "Some Problems of Philosophy", Chaps. vii and viii, by William James), where admittedly under this "soberer view, the question of the One or the Many may well cease to appear important" (p. 134), and where noetic monism is left no better function than that of a "vague vision of an underlying connection among all phenomena without exception". Inasmuch, however, as this discredited idealistic view nevertheless, by even James' frank admission, "shows itself able to confer religious stability and peace", we shall hope for the sake of this very desirable result to resolve our apparent pluralism as to "persons" into a real monism, both the-anthropically and theistically.

The way lies through re-definition of the idea conveyed by the word "person". What is a *person*? We may say *we are persons*, and no one of *us* objects to calling either self or others by that common denominator; but in this declaration are two terms that require definition, viz., "we" and "us". Who, what, how many, are included therein? If we say *all human beings*, i. e., all being that is *human*, we have no room for God, save as *force* or as collected non-sentient being—and we certainly would not wish to *bow down* to either of *them*! If, however, we admit other beings into this class with ourselves, we straightway thereby assume something in *common* between ourselves and those beings. What is there in common? Bodies (such as we have) there cannot be; and so the community must be that of the interior nature, intellect, feeling and will, for these we know ourselves to be or to possess. Yet at this very outset we find a rather puzzling fact confronting us, viz., new-born infants either are not persons, or else we must posit this interior nature where no evidence of it can be discerned. Except for an *expectation* that the little creature will develop manifestations of thought and emotion and purpose (because it *comes from* and *looks like* a human), we find no real difference between it and a young animal—save that of outward form and size. (Where idiocy ap-

pears, this situation is greatly accentuated). It is quite customary to define a *person* as that which can say "I", "Me", or "Mine", but that is precisely what an infant cannot do.

Indeed it appears upon reflection to be somewhat difficult to define a person. Webster puts it: "A living, self-conscious being, as distinct from an animal or a thing; a moral agent; a human being; a man, woman or child". But if to be *personal* must be to be "living", there cannot be "dead persons", and so at death personality must vanish; and if to be personal is to be "self-conscious" (=self-identifying and self-determining), then an infant, manifestly *not* answering that description, has not *begun* to be personal*; and if to be personal must be to be "a moral agent", then an idiot (not being morally responsible) never had personality, and one insane (not being morally responsible either) has ceased to be a person; while if to be personal is to be "a human being, man, woman or child", then the sum of these must exhaust collective personality, and there is no room for non-human persons. Each and all of these (conditional) conclusions, however, meet with resistance from the practical standards and values of life, and cannot therefore hold. That simply means that our definition of personality needs recasting, lest we by means of it prove too little.

The net result of the foregoing considerations must surely be that we have to deal with what may be essentially represented as personality— and personality +. And this is true under each of the two heads, "human" and "Divine". Yet it cannot be true of both without something *common* between them; and of course that common element, ingredient, factor, or attribute must be "personality"—since it does not inhere in either "ani-

*Cf. Rowland (Art. "Personality", Hastings Bib. Dict.): "God has chosen that they [angels] should minister only when personality has achieved its proper work (Mark 1:13), or before personality is permitted to begin it (Mt. 18:10)".

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mals" or "things". We therefore have this as a complete classification of super-material existence:

$$\begin{array}{ccc} \text{Human} & \left\{ \begin{array}{l} \text{Personality —} \\ \text{Personality} \\ \text{Personality +} \end{array} \right. & \text{Divine} \quad \left\{ \begin{array}{l} \text{Personality —} \\ \text{Personality} \\ \text{Personality +} \end{array} \right. \end{array}$$

These correspond to the intuitive mathematical conceptions of the *fraction*, the *whole number*, and the *added*, or *multiple* number, and involve the *final unification* of super-natural (=above-nature) being.

Returning now to the discriminations of personality, we must take for our common denominator the compound idea expressed by the words, self-consciousness *plus* self-identity* *plus* self-determination. Any absence or loss of self-consciousness (as in sleep, narcosis, or trance), of original self-identity (as in hypnotism, insanity, demoniacal possession, or other alien "identity"), or of self-determination (as in infancy, "second childhood", or "broken" will-power) must place one on the plane of personality-*minus*. Life then is only fractional, not unitary and normal, and as such can be only *temporarily* justified. Unstable equilibrium on the material plane finds its analogue here, and the balance must be restored or crash will ensue. (Whether personality may be ultimately utterly forfeited is perhaps an open question. Such a being might possibly experience nothing but sensations, and be regarded thus as de-graded to the rank of the lower orders). On the other hand, there is no fixed limit to either self-consciousness or self-determination, as demonstrated in the processes of *widening knowledge and outlook* and *growing ability and independence*. Admittedly, *genius* is super-normal, and can be adequately classified only as personality-*plus*. (Herein is to be found the real "superman"). It is

*This may at first thought seem to be an unwarrantable distinction, but the most critically analytical minds now find a trinal aspect in personality. Thus Borden P. Bowne (*Theism*, p. 162) declared: "Self-hood, self-knowledge and self-direction are the essence of personality".

the average between these two, the sub-normal and the super-normal, that our word "person" must be taken to denote. We often speak of the "average person". Like the "proper" fraction, those of one class have the numerator less than the denominator, while like the "improper" fraction, the mixed number, those of the other class have the numerator greater than the denominator. The integer, the "whole" personality, is the norm, the starting-point of computation.

If, now, we admit another order of being called, by distinction, Divine, with its linkage of the human order in what we call *personality*, it becomes antecedently probable that there are similar grade-distinctions in it, as already indicated. What would they mean then? Where do we find the (a) sub-personal, (b) the personal, and (c) the super-personal? If we are to bring these into a concatenated system of being that is self-conscious, self-identifying and self-determining, we must evidently relate together the highest specimen in the "human" series and the lowest specimen in the "divine" series. That is to say, human being characterized as *personality-plus* must closely approximate the more-than-human being characterized as *personality-minus*. Furthermore this latter being must be only *fractional* as tested by the Divine integer, that is, the whole or complete or normal personality. And still further, this second form of superhuman Existence must admit of being outranked by what must be characterized as *Personality-Plus*. This, however, might well be conceived of as not what in arithmetical science is called a "mixed number", but rather as multiple-number, or *multiplied unity*.

Seeking then for concrete examples, we find in the Christ of history, the Incarnated Redeemer, Personality with a minus content from the heavenly side, but personality with a plus content from the earthly side. Thus He *mediates* between the two orders of personality. From the earthly side, there is an *extended* self-consciousness ("for I came forth and am come from God"—

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John 8:23, 42; cf. 6:38, 16:28) and an extended self-determination (“be of good cheer; I have overcome the world”—John 16:33; “I have power to lay it [life] down, and I have power to take it again”—John 10:17, 18). From the heavenly side there is a *limited* self-consciousness (shown in certain elements of confessed ignorance) and a limited self-determination (manifested in *prayer* and in other aspects of faith-dependence). The constituent of self-identity, however, remains invariable and constant, not to be shaken under the severest possible tests of either temptation (wilderness) or crisis (Sanhedrin). The Kenotic Theory will thus find its true interpretative limits, and the “little lower than the angels” of Hebrews falls into its appropriate setting, while the way is prepared also for the *double entente* of Ps. 8:5. Equally apparent becomes the differentiation between the highest human *genius* (=personality-*plus*) on the earthly plane and the real theophany which all the great religions are found instinctively reaching after. Jesus Christ is in a *different class* from any of the great Oriental Mystics or any of the great Occidental Metaphysicians. If merely *heightened* or enhanced personality had been sufficient to meet humanity’s felt need, Moses or David would have sufficed for Hebrew monotheism’s coveted “Messiah”. The ground of that need was in the super-personalism which even fetichism and animism bear their tribute and make their (limited) contribution toward.

But if the Messiah was not completely personal on the superhuman plane, where is that full-filled personality to be found? Both in the Pre-existent Logos and in the Ascended, Enthroned Redeemer-King. The element of self-equating identity is here constant and invariable—as witness Jesus’ identification of Himself as “I am” (John 8:58; cf. Ex. 3:14), recognizing Himself as in full consummation the “I am *come down*” of Ex. 3:8, the “tabernacled” One (John 1:14). There is no room for a theory of *alternating* personality, or of a

Gnostic temporary "Christ"* . This consciousness of identity—or, more strictly, this identity in person-consciousness, was carried over into the post-resurrection Life (John 20:17—"I am not yet ascended unto the Father"), and subsequently finds further expression in apocalyptic vision (Rev. 1:17, 18—"I am the first and the last, and the Living one"). Whatever modifications of continuous self-equality might seem to be necessary in conceiving of these three states of Theanthropic Being, these fluctuations are certainly no more than analogous to those which careful inspection reveals as to our states of earthly being as these fluctuate between lower and higher exponents of function or value. Doubtless many persons are by no means strangers to a peculiar impression of wonderment whether the present self is in truth *the same* as at some given point in the past—such being the sense of change by contrast. This must amount altogether to amazement in such cases of radical change as Jerry McAuley and S. H. Hadley and others of the "twice-born"; and Saul of Tarsus with difficulty restrains from what he is aware must seem like wildly extravagant statement (II Cor. 12:1-4): he doubtless seemed to have had three different types, or degrees, of personality, which might be described as sub-normal, normal, and super-normal.

Now this mysterious heightening and extension of personality in the Apostle may serve in our thought as a measure of the equally mysterious limitation and lowering of personality (Kenosis) that accompanied—because made necessary by, the Logos-incarnation. Both are

*The writer is fully aware of the difficulty that may be urged at this point by advocates of what may be called the "associational" view of psychology, or of the "empirical self" (Cf. F. H. Bradley, "Appearance and Reality", Chap. X, particularly pp. 112, 113). The consciousness of personal identity is there denied ontological or ultimate reality—the most to be admitted being that "self-sameness exists as a fact", but within unascertainable limits. Whether we can state the existence and the continuity of a real self in a way which is intelligible" is left an open question, with the prospects adverse to affirmative decision.

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changes in those variant elements of person-consciousness that gather about identity as their core and that make for an *enlarged present* and a *determinate future*, or for a narrower present and a less certain future. The Logos left a *universe-consciousness* and took in exchange a mere world—or earth-consciousness, becoming subject thereby to those time—and space-limitations which necessitate an undetermined future. (Hence the Saviour's life of *dependence* and *prayer*)*. By His resurrection and ascension (exchanging the state of "humiliation" for that of "exaltation") He was enabled to *resume* these temporarily forfeited powers at least to the extended limit made possible by translation from an "earthly" to a "spiritual" body. "All authority hath been given unto me in heaven and on earth" means universal realization plus universal determination, issuing in *universal presence* (=omnipresence). Hence His assurance, "Lo, I am with you always, even unto the consummation of the age". The "I AM" no longer connoted merely deathless existence, or assured immortality, but also that fulfilling of *I am*, *I can* and *I will* which alone constitutes full-filled personality, or that personality-*plus* which enables the human to cross over the boundary into the Divine (cf. "partakers of the divine nature"—II Pet. 1:4).

And this, of course, is the real meaning of *mediation*, involving reconciliation and atonement. Viewed thus, the artificial aspect of Redemption so often complained of disappears as a misapprehension and misconception. Human personality must be regarded as fractional, fragmentary, incomplete. Lotze did not scruple to say that "complete personality can be in God only, while to man can belong but a weak and faint copy thereof" (*Outlines*, p. 72). Dr. Borden P. Bowne confidently affirmed: "In fact we must reverse the common speculative dogmas on this point and declare that proper per-

*Cf. Bowne (*Theism*, p. 168): "We should be much more truly persons if we were absolutely determinant of all our states".

sonality is possible only to the Absolute. . . . In his pure self-determination and perfect self-possession only do we find the conditions of complete personality; and of this our finite personality can never be more than the feeblest and faintest image" (*Theism*, pp. 167, 168). Even Wm. James, after referring to "subliminal selves", "cases of alternating personality", and the fact that "one human body may be the home of many *consciousnesses*, and thus, in Locke's sense, of many *persons*", is constrained to assert: "It is clear already that the margins and outskirts of what we take to be our personality extend into unknown regions". The English metaphysician, Bradley, seems to hold the same view—though perhaps more narrowly—in speaking of "a felt surplus in our undistinguished core. What I mean is this: we are able in our internal mass of feeling to distinguish and to recognize a number of elements; and we are able, on the other side, to decide that our feeling contains beyond these an unexhausted margin. It contains a margin which, in its general idea of margin, can be made an object, but which, in its particularity, cannot be".

That this means essentially the possibility of enhanced and extended personality is at least quite likely and certainly cannot be disproved. And here we find striking coincidence in New Testament conception throughout; as for example, when St. John says (1 John 3:2), "Beloved, now are we children of God, and it is not yet made manifest what we shall be", but "we shall be like him". Christ is represented as the second Adam, the Head of a new, Spirit-begotten race elevated to super-angelic rank (I Cor. 6:3; cf. I Pet. 1:12), but for the present living in partial non-manifestation (Col. 3:3, 4). This *revealing in glory* (Rom. 8:18 and elsewhere) will have a double-mediatorial aspect: first, in the assumption of a spiritual body (Rom. 8:23, I Cor. 15:44) which doubtless is a perfect mediation (=intermediary) between substance conceived materially and substance conceived spiritually (cf. modern refinements as to matter),

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and which justifies the Virgin-birth from a metaphysical as well as an ethical point of view. The resurrection of Christ not only discloses to us the *fact* to this effect, but gave us also the *first specimen*, the "firstfruits", of what such a re-embodied life is to mean to the redeemed, in transcending the limits of matter under its time—and space-forms.

The second aspect of this mediatorial glory in the Christ-communion, as exemplified in His ascension, is what might be called (by adopting a somewhat orphan term) the *levitation* of personality—in opposition to that gravity-pull of mere fleshly existence and nature which tends toward personality-*minus* (cf. the beastliness described in II Peter and Jude). This new personality-*plus*, however, is a "citizenship in heaven" (Phil. 3:20, 21), and is therefore no longer a mere world-consciousness in either *I am*, *I know* or *I will*, but a consciousness that approximates the entire universe of being—as the opened heavens at the hour of Jesus' attaining to person-majority already hinted at. And of course this is precisely what might be anticipated from a Spirit-beggetting when one recalls that Spirit must be omnipresent. The believer passes—at regeneration in part, at the great transition, death, in full—from a world-person to a universe-person, and reaches thus the plane of the Divine, constituting an "inheritance incorruptible and undefiled, and that fadeth not away", but is "eternal, in the heavens". Dr. Moberly (*Atonement and Personality*, p. 254) says, "Personality is the possibility of mirroring God [cf. I Cor. 13:12], the faculty of being a living reflexion of the very attributes and character of the Most High". It is safe to say that no such conception of heightened and extended personality would have been possible to human thought apart from that which the Christian calls Revelation; and it will eventually be found necessary to add (the writer confidently believes) that as the solar system would collapse if either of the foci of its elliptical movement were translocated, so does the

rejection of the supernatural as to Jesus' origin and destiny bring total collapse to anything like systematized revealed truth.

This interpretation of being that is on the personal plane is not completed without carrying its gradations still higher; and the key here is the idea of a Christocentric universe—"All things were made through him; and without him was not anything made that hath been made" (John 1:3; cf. Eph. 1:10, 20-22; Col. 1:16, 17; Heb. 1:2). There was thus *between* God and creation a Person who may be said to have vouched the creation to God and who vouched God to creation. In Him God saw creation and in Him creation saw its God. God would treat creation as He would treat Him, and creation would treat God as it would treat Him. Therefore giving the world to His Son and giving His Son to the world are after all identical, or at least equivalent, things. And the ultimate purpose of it all was to bring other and "many sons unto glory"—to establish a Divine community of which the earthly family is a forecast (cf. Eph. 3:15). There was to be a mode of *spiritual propagation*, of which fleshly propagation is an analogue. It is the *conferring of personality* by apparent transmission—accompanied, however, with the possibility (in both instances) of *refusal* to keep up the line of succession (a refusal which may well coincidentally bring the world to an end and complete the number of the "elect"—and at no very distant future perhaps).

Now just as this natural generation (in the "first Adam") and this supernatural generation (in the "last Adam") each began uni-personally (instead of multi-personally), so this scheme of personalism requires for its logical completion a still higher form of *becoming*. For this we have no direct conceptual term, and the best approximation in Scriptural terminology is "only begotten". Subject as this is to the objection of apparently negating eternal pre-existence, it is yet perhaps no improvement over it to speak (with earlier theolo-

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gians) of "eternal generation and procession", for the words *eternal* and *generation* literally cancel each other. We need to bear in mind that *something* must be ultimate fact, that there must be an explanation which is itself inexplicable, that there can be no "sufficient reason" for an already *sufficient* reason—else we cast ourselves over into the abyss of the infinite regress. It is therefore necessary to conceive, in regard to the Son, an act or process of becoming which is not creation as understood of men, worlds, or spirit-beings in general. Possibly the best aid to rousing this concept in another's mind is through the mathematical analogue of the *higher dimensions*. These are unknown in experience; but a^3 does not satisfy the intellectual need, and we think very effectually in terms of a^4 , a^5 , etc. As we cannot visualize the fourth dimension, so we cannot *conceptualize* the higher mode of becoming, but must content ourselves with some sort of unpicturable dependence, as well as non-temporal "origin".

But an apparently formidable objection threatens at this point, viz., if the universe is indeed Christo-centric (instead of Deo-centric), and if the Second Divine Being is the one in whose "image" man was created, His personality thus becomes the norm of full-filled self-consciousness plus self-identity plus self-determination. These, then, would seem to connote in themselves the Absolute and the Infinite, and God the Father (construed as that Absolute-Infinite) and God the Son are found to be identical after all! Two considerations, however, attend upon and reveal the secret gate that conducts from this *cul-de-sac*. First, the "universe" thus far under consideration is not the *totality of potential existence*, but only the *sum of humanly-known existence* through Science, History and Revelation. As there is an unexplored region of personal self-consciousness, so in order to satisfying thought there has to be posited an unexplored margin or fringe in an ideal UNIVERSE—such a universe as (we must believe) presents itself to the

knowledge and purpose of the Enthroned Saviour-King in His superhumanly heightened and extended Personality. Over this Ultimate of existence outside Himself (but including His own Son) GOD exercises His absolute and infinite Will as the "All-in-all" (I Cor. 15:28).

For this Ultimate Being, eternally omnipresent, omniscient and omnipotent, we, of course, have, and can have, no class-term. We barely escape intellectual self-immolation as it is, by spelling "being" with a capital letter to denote exception from that class-term. That is to say, we no sooner place God into the category of *being* than we hasten to dislocate Him from it, in order to show that whatever may be said descriptively of *being* in any other *kind* (so to speak) must not be said of God, lest thereby He be *lowered* from His solitary height. We dare not even say, He is *a* being, for that would mean that He is *one* (a=one) among beings, i. e., one of a class. But even the capital letter does not perfectly resolve the difficulty, for we use B and other letters in capital form to denote *personal* (i. e., "proper") names. But it is the best we can do to prevent reducing God to common being (=the level of ourselves) and yet keeping Him sufficiently remote to serve as a real object of *worship*. The mysteriously Unique-and-Solitary we can bow down before, but an absolute, infinite Unrelated we would have to dismiss in negligent unconcern. Such is the constitutive and regulative law of our thought, for which the Eternal Thought is evidently directly responsible.

To meet this desideratum in terms that will eventually satisfy the requirements of modern philosophic thought and the requirements also of Christian religious doctrine that is comprehensively self-consistent, as these two meet (and can only meet) on the basis of personalism, there is but one way of defining the human and the Divine. Obviously, any scheme of being that is not to issue in an irreconcilable and mutually ignoring dualism must *mediate* between the two, if both Materialism and

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Pantheism be rejected. If Man, being neither exclusively matter nor exclusively spirit, is a mediator between the two that otherwise must remain hopelessly sundered, there must be something between the exclusively human and the exclusively Divine that partakes of both, or they too remain as hopelessly far apart as the other great antitheses. If that which joins matter and mind be called (mediating) *life*, then matter alone must be sub-life and mind alone must be super-life. Similarly, if that which joins human and Divine be called (mediating) *person*, then the human alone must be sub-personal and the Divine alone must be Super-Personal. And to this conclusion a rigid metaphysical interpretation of the universe of being conducts us (as witness the Philosophers already quoted, especially Bradley).

To this conclusion, also, do the New Testament writers conduct us in presenting a sharp contrast between the "natural" man and the "spiritual" (or "psychical") man. The natural, unregenerate man is not fully personal: his is *personality-minus*, a *fraction* numerically. Only he who is "in Christ Jesus" attains his real majority as a *person*, by attaining completely self-equating and self-knowing and self-directing *unity*. But this unity, in turn, applies only to the potential-made-actual, or the *realized universe*. Back of this still lies the purely potential, the capable-of-becoming-actual; and this untouched residuum of being, none but the super-Personal can deal with. And if the Normal Person, Christ Jesus, is the 1, or One, of being mathematically, historically, metaphysically and spiritually, and Man on the earth-plane is the Fraction, GOD on the heaven-plane must be that Super-Personal which to finite thought finds no fixed, unfluctuating content except under the purely mathematical form of the Multiple-Personal, conceived as the *n*th. power of Being.

Fremont, O.

The Minister and His Style

THE REV. DANIEL H. MCKEE.

Style, says the lexicographer, is the degree of conformity to a recognized standard. It is a manner of life, action, or expression with respect to what is beautiful or appropriate. Accordingly, we speak of a style of dress, of architecture, of music, of writing, of oratory, of manners, and even of manhood. Style is good or bad in proportion as it does or does not realize the ideal. Style is therefore of the utmost importance. God himself works in obedience to the law of style. Indeed in Him is the archetype of all beauty. He is the supreme artist. He makes every leaf, feather, snowflake, dew-drop, or grain of sand a work of art. He studs the sky with gems of light. He paints the glories of the sunset and hangs the drapery of the morning cloud. He adorns the landscape with grass and flowers and trees and streams of water. God is not only true and good; he is also beautiful. And our prayer should ever be that of the psalmist, "Let the beauty of the Lord our God be upon us".

It is style that determines the value of a work of art. It is the style with which Melba sings and Elman plays that has given them a world-fame. It is style that makes a book live. When Milton would write a book that the world would not be willing to let die he put into it style.

Now every minister has his style. Upon his style chiefly depends the impression he makes. Concerning him how often do we hear it said, "I like his style", or "I don't like his style". It was our Lord's style which led men to say, "Never man spake like this man". The sum total of the style of the minister includes his voice, gestures, manner, dress, language, spirit, conduct. Some ministers have eccentricities which make them unattrac-

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tive; some vociferate too much; others are indistinct in utterance; some are affected in tone or accent; some are prosy and tedious; some are retailers of cheap stories; some use slang.

The style of the minister should be dignified and reverent. The pulpit is a harp with a solemn sound. The themes it treats are the most grave and serious that engage human thought. They pertain to interests that are inestimable and eternal. Thoughtful men and women therefore do not relish much of the humorous and jocose in the sermon.

It is hardly possible to overestimate the value of a strong, clear, and musical voice to a speaker. There was such charm in Gladstone's voice that vast crowds would sit for hours to hear him discuss the uninteresting details of finance. There was such fascination in Webster's tones that throngs of men and women would listen as he delivered a long and dry legal argument. William Jennings Bryan has a voice the sounds of which linger in the ear like sweet music. Some ministers have possessed voices of rare quality. Whitefield, Spurgeon, and Beecher were trumpet-tongued orators. Those of us who go to Chautauqua know that John H. Vincent retains even in old age a voice of marvellous power and distinctness. When Gypsy Smith was preaching in this city a few winters ago his voice was described as having primroses in it. So far as a good voice may be had by cultivation, a minister should certainly strive for it.

In speech, in manner, in dress, the minister should be a gentleman. His discourse should be void of slang. He can speak in language that is simple without being coarse. He need not use the language of the slums to make the slums understand him. The prophets and apostles did not use slang. The sermons and parables of our Savior are literary gems. All through, the language of the Bible is golden. The minister should so speak to the people that they will be brought up to his level of speech as well as to his level of morals and religion. The

plain people do not wish to be patronized by a minister's adopting their manners, their speech, their dress. It is not refinement but snobbery in a minister that they dislike. They do not want a minister to live just as they live. They are proud to have a minister who in speech, in dress, in manners, is every inch a gentleman. They want him to be a man to whom they can look up; they want to see in him a model; they want to see in him the image of Christ.

The sermon should be interesting and it should be beautiful. No longer do many go to church merely because it is church. They go to be instructed and to be inspired to better living—some doubtless go to be entertained—but whatever their motive for going, they will not tolerate a dull sermon. Of course, the eloquent orator, like the poet, is born. The great preacher also is born, not made. But nearly all great preachers, as well as other great speakers, have felt it needful to improve their style by a careful reading of the best authors. Robertson was familiar with all the great poets, especially Wordsworth. Spurgeon studied Shakespeare, Milton, Bunyan, and, most of all, the old Puritan divines. Phillips Brooks was saturated with Robertson and Tennyson. Alexander MacLaren was a constant reader of Shakespeare, Robert Browning, Dickens, and Thackeray. To keep his diction in proper tone, Doctor Cuyler read Webster's orations and MacLaren's sermons. Wm. M. Taylor's books give evidence of his intimate acquaintance with English and American literature. Henry Van Dyke, early in his career, began to study Tennyson as a model. Newell Dwight Hillis is a diligent student of literature. Hugh Black's beautiful style is built on a thorough study of the classics.

In a conversation I once had with Mrs. Henry Ward Beecher, I asked her how her husband acquired his superb command of language. Her instant reply was, "God gave it to him". Mr. Beecher, she said, was not so much a student of books as he was a student of men.

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He spent much time over in New York in offices and stores along Broadway and Fifth Avenue conversing with men. Their spirit and aims, their methods of doing business, their successes and failures, suggested matter for many of his sermons. More than once she had known Mr. Beecher to carefully prepare a sermon, take the manuscript into the pulpit on Sunday morning, intending to preach from it, and then apparently off-hand, preach a remarkable sermon very different from the one he had written for the occasion. The new sermon was inspired by his unexpectedly seeing some one in the congregation whom he knew to be passing through some peculiar experience as a severe temptation or trial. She said that Mr. Beecher's favorite author was Shakespeare, from whom he would read a passage very slowly, close the volume, and seem to be looking at something far away. Mr. Beecher says in one of his lectures that he often spent Saturday evenings in reading fine passages of prose to enrich the language of the next day's sermons.

To read the best authors with appreciation improves the minister's style. A prominent Methodist minister reads the Pilgrim's Progress during his revival service to make his language more simple, graphic, and persuasive. Another minister reads each winter *Paradise Lost* to elevate his thought, stimulate his imagination, and to strengthen and beautify his diction. The minister needs imagination to enable him to present moral and religious truth in a pleasing dress. He needs therefore to read the poets. Shakespeare, Milton, Wordsworth, and Browning are pre-eminently the preacher's poets. And surely a minister should read the best fiction. Scott, Dickens, and Thackeray are the highest representatives of English fiction. Thackeray is one of the greatest masters of English style; besides he is one of the world's greatest preachers of righteousness. To read the best poetry and the best fiction brightens and beautifies the minister's style. To read the great essayists and historians gives strength and dignity to his expression. A

minister should read the best books and he should read them well. An eminent painter would not allow himself even to look upon a poor picture lest it should vitiate his taste; neither should a writer or speaker read an inferior book, especially one poor in style.

The minister, then, should read the great books; those that are here to stay. This rule should apply also to his theological reading. Many of the religious books, like many of the stories, published within the last quarter of a century have been laid aside. They had not sufficient merit to make them live. Most of the works of theology that were being studied when the writer of this paper began to preach are now read but little. But there are religious books which were read then and which are read just as much to-day. They abide and will abide because they are good literature. From the standpoint both of matter and style, Robertson's sermons are the finest in our language. Phillips Brooks' sermons also are models for study. Beecher's sermons will live not only because they are rich in language, but because they so admirably portray the love side of God's nature. Horace Bushnell's sermons and other writings are remarkable both for thought and style, and insure him a permanent place in literature. Alexander MacLaren's sermons are excellent; so are those of William M. Taylor. James Stalker's "Christi Imago" and his little lives of Christ and Paul live on because they are worthy. A list which is representative of modern books that are good both for substance and style should include Clarke's "Outlines of Christian Theology", James' "Varieties of Religious Experience", and Smith's "The Days of His Flesh".

I am not unmindful that the English Bible itself is a well from which many illustrious writers and speakers have drawn waters pure and sweet. Milton, the most sublime and musical of English poets, got most of his wealth of language and imagery from the Bible. Bunyan received his materials and inspiration almost wholly from

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the same source. Daniel Webster declared that he was indebted to the Bible more than to any other book for whatever was commendable in his style. The Bible was one of the few books from which Abraham Lincoln learned how to be one of the most effective speakers of his age. The language of the Bible is more grandly figurative, and presents a greater variety of words, than any other book. The poetry in Job, in the Psalms, and in the Prophets is more lofty than can be found elsewhere. And how simple, sweet, and beautiful is the style of the Gospels! Do ministers sufficiently prize the Bible as a literary masterpiece? Do they read it for its beauty as well as for its spiritual content?

The minister should not only read the best literature, but he should write a good deal; and he should write with care, if he would acquire a fine style. Bacon's saying is true that "Reading maketh a full man, and writing maketh an exact man". If possible, the minister should write in full one sermon each week. Of course if he have a large congregation, unless he have an assistant, he could hardly find time to do this. Those of us who have small churches have a rich compensation in our larger opportunity for study and for doing good work. Since we may not build broad in quantity we may build high in quality.

But why, it may be asked, should we desire style in the pulpits of an industrial city like Pittsburgh? Who cares for style in a community of tradesmen and workmen? What demand is there for literature and art in a town where, with many, money getting is the chief concern, and where with others, it is a struggle to keep soul and body together? Should we not then cast aside our aesthetical notions and give all our thought and energy to the saving of the people from sin? Surely we should labor not less earnestly to save men from sin. But they need the beautiful also. They need it in their thoughts, in their homes, and in their city. Moreover, we cannot divorce beauty from goodness without injury to both.

Both must inhere in man for both inhere in God. How can one who has no love for the beautiful appreciate God or Heaven? God is infinitely beautiful. Heaven is a City Beautiful. If a community lack refinement all the more should there be refinement in the pulpit. Style in the pulpit makes for style in the people. The minister should make his church serve the intellectual as well as the spiritual wants of the community. Many sons and daughters of the poor have neither the time nor the money to avail themselves of the advantages of the college or university. Many cannot attend even the High School. To these the church should bring refinement and culture. Jesus not only saved men from sin but he also taught them. He made his disciples good; he also made them efficient.

We come lastly to the question, What style of man should the minister be? In the best writers and speakers he may find the standards for the art of expression. As Webster studied the Bible and Shakespeare, as Franklin copied Addison, as John Bright sat at the feet of Milton, as Gladstone found inspiration in Homer, so should the minister know the masters of style, for he, more than any one else, should be a teacher among men. But there is in the minister one thing more essential than fine rhetoric and a splendid elocution; there is one thing without which the highest scholarship would be of little value. It is character. The minister's heart must be as pure as his head is clear, his conscience as sensitive and true as his language is appropriate and beautiful. In him gifts are desirable, but holiness is indispensable. For the minister Christ is the supreme master in the art of character. Only by conformity of his life to the example and teachings of Christ can the minister attain to a complete and perfect style. A Christ-like character to which are added learning, eloquence, and personal charm, is the acme of style in the minister. Not a few have attained to such a style. Paul's aims and purposes were so much those of his Lord that he could say, "For me to live is

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Christ". St. Francis was so heavenly minded that men conceived the notion that he dwelt under the very shadow of Christ's roof. The people of Geneva said, "John Calvin, that learned and holy man, it is he that we would have for our minister". Hume, the historian, said that John Brown of Haddington preached as if Christ were at his elbows. John Wesley's saintliness was more powerful in its influence over the masses than was his great genius. When Samuel Rutherford delivered a sermon his hearers were impressed with the feeling that it was Christ that was speaking. The spirit of Christ seemed to saturate everything that Frederick W. Robertson said or did. It has been said that Emerson had a heart so pure that he could see God; it was so of Robertson. Christ had the pre-eminence in every department of Dwight L. Moody's life. The secret of Henry Drummond's power was in the fact that many with whom he came into contact regarded him as the most Christ-like man they had ever seen.

It has never been my privilege to know personally a finer style of minister than the one who was my pastor through nearly the entire period of my minority. I refer to the Rev. Joel Stonerod, who during the last twenty-eight years of his long ministry served the Laurel Hill Church in the Presbytery of Redstone. Mr. Stonerod was a man of great learning and of great dignity. But the most conspicuous thing in him was his holiness. Had he been sent down from heaven he could hardly have been more revered by his congregation. His word was law; his character the model of his people. His countenance was most pleasant and his greeting quiet and kindly. He was a king among men, ruling them by a scepter of love and in accordance with the law of the kingdom of heaven, and never were a king's subjects more loyal.

The minister who is conformed to the model presented to him in Christ is so filled with love to God and men that there is no place in him for selfishness or vain

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ambition. Like the good shepherd he feeds his flock, gathers the lambs with his arm, carries them in his bosom, and gently leads those that are with young. But whilst the spirit of graciousness characterizes all his words and acts, yet he hates the wrong and denounces it. He has no craving for riches, no longing for position, no thirst for applause; but he is consumed by a desire to help men. As he grows older, faith, hope, and love in him grow also. His last years are his best, for in him the fruits of the Spirit are found in their maturity and perfection. He may no longer be the pastor of a Church, but he is still a light in the community. The world is now his parish. Though old in years he studies and prays none the less. He still reads the great books; he reads new books. His walk is closer than ever with Christ. In him the world sees that the Christian is the highest style of man and that the minister is the highest style of the Christian.

Pittsburgh, Pa.

The Place of Freedom in Conversion

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My subject is "The Place of Freedom in Conversion" and in such a brief discussion some things must be taken for granted. We must agree at the outset that God has stamped upon man His image as central in man's being¹; as that primary religious consciousness which makes him a religious animal²; as the generative principle in his life; as prompting that hunger for God which is coincident with the birth of humanity so that, with Augustine, man's heart is never at rest until he finds rest in Him. We must also accept that in the progress of human history this soul principle has never been destroyed but has been the active principle in man's life, forming that initiative power which reacts against environment, integrates situations, creates new conditions, and constitutes his sense of freedom—that freedom which is as deep as humanity itself. We must also agree that freedom is not caprice³, but that consciousness of man's creative power, of his conquest, of his overcoming, of his mastery, of his victorious struggle, which, when he works in harmony with the laws of his nature, his country, and his God, has enabled him to reach out and create

1. Cf. Newton H. Marshall: "Conversion or the New Birth" p. 136. "The teaching of all this psychological investigation is that when God made man 'in His own image' He planted in his very nature, and in every part of it, that which clamours for Himself. Men are so made that they can experience Conversion".
2. Cf. Edward Caird: "The Evolution of Religion" I:85. "Thus, beneath and beyond what we may call our secular consciousness in all its forms, beneath and beyond all our consciousness of finite objects and of the subjective interests and desires that bind us to them, there is always a religious consciousness, the consciousness of an infinite or Divine Being who is the source of all existence and of all knowledge, and in whom we and all things 'live and move and have our being'".
3. M. Bergson seems to make freedom the same thing as caprice in his "Creative Evolution".

new laws and new conditions; to organize a world as yet not existing for him. He does not sever his connection with the past, but, having taken possession of it, his whole nature springs forward after deeper insights and richer ideals. It is his whole deep-lying selfhood pushing out of his determined relations in the creation of a new ideal for life. As a religious being, man can only maintain his state of true freedom by living in harmony with the divine life, as exemplified in Jesus Christ¹, and the greater the perfection in this ideal the truer will be his freedom; or, with Professor John Watson, "Man is most truly himself when he recognizes that in all things he is dependent upon God, and that he can only truly comprehend his own nature by conceiving it as in essence identical with that of God".² We must know, too, that man is a developing being and as such is always conscious of his own sin and shortcoming and this becomes the negative factor in his realizing a true freedom and makes the struggle in conversion a liberating process whereby he obtains his highest life with God through Jesus Christ. We must also believe that so long as goodness is that essence of the soul which no sin can completely destroy in this world, so long as righteousness is as deep as life itself, so long as the craving for God is one with humanity, there will always be within man something to which God can make an appeal through Jesus Christ that the mysterious grip of sin might be broken, that the enslaving power of evil might be checked, that the soul might be freed from those weights which so easily beset it; so that in proportion as sin—this negative, opposing, resisting power in our freedom—is sup-

1. Cf. Edward Caird: "The Evolution of Religion" II:233 ff. Professor Caird here lays emphasis upon Jesus as the perfect human expression of God in the world, when he says that "Christ is divine *just because* He is the most human of men, the man in whom the universal spirit of humanity has found its fullest expression; and that, on the other hand, He is the ideal or typical man, the Son of Man who reveals what is in humanity, *just because* he is the purest revelation of God in man".
2. "The Interpretation of Religious Experience" II:292.

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pressed, conquered, and mastered, in that proportion the positive principle of freedom will bring to the surface the life of righteousness.

With these introductory statements, insufficient and incomplete, it is true, we must turn to this liberating process and consider those lives wherein evil has acquired a real foothold, wherein the self has become enslaved and been allowed to grow mature and strong in sin, wherein the seeds of evil either consciously or unconsciously have been sown in the garden of the soul, so that in the place of the violet's modesty, the lily's purity, and the red rose's power, there have grown up weeds of iniquity and impurity. Perhaps a net-work of evil or a system of sin has been formed to deaden the will and almost paralyze the nobler impulses of man's nature; so that this subliminal self has become enlisted upon the side of evil. But even in the worst it must be remembered that the true nature is never entirely destroyed. There is always an appeal to this divine element in the soul, to this spark of conscience around which the true spiritual personality builds. There are "under the ashes of our collapsed nature, still remaining certain sparks of celestial fire".¹ There is still a center which can be relied upon for help in liberating the soul from sin and fixing its grip upon God, in "putting off the old man" and "putting on the new". The operation whereby such a revolution may be brought about is called conversion, the result of which is so to release man's true nature that he enjoys a larger freedom with God.

THE IDEA OF CONVERSION

We will not speak of this process as it is connected with love, with art, with politics, or with friendship, but only as it is found in the realm of religion². Professor

1. John Owen's Works. III:345.

2. For intellectual and moral conversions see the excellent treatment by George Steven in "The Psychology of the Christian Soul" Chap. V.

James defines it as follows: "To be converted, to be regenerated, to receive grace, to experience religion, to gain assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities".¹ In other words, according to Professor James, it may be simply a moral change or reformation in man's character brought about by unifying, through man's own power, a self which has been divided. Such an explanation is certainly playing in the empirical world; for interests which permanently affect a man's life and nature must touch vitally the whole self, must reach the greatest depth of his being, must take possession of his underlying, rational, subliminal self. *There can be no conversion in the strict religious sense without involving a real upheaval, the permanence of which in the man's nature cannot be overthrown. It is something which carries with it the marks of finality, an action in which God Himself participates.* As Dr. John Watson says in speaking of external punishment as an ineffective weapon in the conversion of man to a real consciousness of himself: "What is required is the creation in him of a new consciousness, well called a 'new birth', a consciousness which reveals in him the exceeding sinfulness of sin, and the blessedness which springs from a realization of the higher life".² This "new birth" always means a deliverance, by the help of another, out of a state of bondage; and the Christian conversion consists in a deliverance by the help of Jesus Christ out of the condition in which the religious consciousness is repressed and fettered by the lower sensuous nature, and in which the prevailing mood is one, if not of enmity towards God,

1. "The Varieties of Religious Experience" p. 189. Professor James leaves God out entirely and his empiricism destroys his mechanical theory of a divided self.

2. "The Interpretation of Religious Experience" II:294.

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at least of godlessness and forgetfulness of God. The sense of God which was previously weak and suppressed is freed, intensified, and made the dominant factor in experience. There is a real awakening to the greatness which underlies the littleness of man's ordinary existence, a discovery that beneath the trifling acts which consume his time, beneath his little interests and pleasures, beneath his struggles for existence and success, beneath his sorrows and losses, beneath all the passing appearances of life, there is a deeper and more important movement going on, a struggle being fought out between good and evil in which each conscious or unconscious act of his life goes to the one side or the other, a great divine purpose being realized to which he is contributing*. This revolution, this new birth, this new life, fairly transplants him into a new soil and a new environment where nothing of the old enslaving experiences prevail, where he literally passes from death unto life, from a sense of limitation through sin unto a sense of freedom through righteousness.

It must not be forgotten that even in the gradual or protracted conversion there are great moments of decision which determine the issue of the life. Even where the growth in the spiritual life is as quiet and unconscious as the coming of a child's love for his mother, yet in that progress there come temptations and trials which determine the new foundations for a larger and truer freedom in God. We must be in sympathy with Dr. Watson when he says: "We must not underrate the importance of that 'new birth' which the religious life necessarily implies; for, though in those who have been trained in a Christian community, and have lived in a spiritual atmosphere

*Cf. Edward Caird: "Lay Sermons". "Spiritual Development" p. 160. This book ought to be in the library of every progressive minister. The sermons are a fine type of the combining of ethics and philosophy with religion. Also, cf. Josiah Royce: "The Sources of Religious Insight" Chap. I. Especially p. 11 ff. This is one of the most refreshing and stimulating books. It puts a new emphasis upon the place of religion in the human experience.

which insensibly promotes the transition from the first or natural state of man to a higher stage, the consciousness by the individual of personal sin as a violation of his spiritual nature cannot, as a rule, reach those whose new birth has the appearance of being an entire inversion of their whole past life; yet religion is impossible without the consciousness of sin, of the infinite distance between man as a natural being and God, and of the necessity for a complete change of mind".¹ The main difference between the two, the gradual and sudden, seems to lie in the intensity and effect of that struggle which crystallizes into a new life, which brings the consciousness of initiative through the 'new birth'. In the gradual type the struggles are like the gentle ripples of the peaceful lake touching merely the surface of the life which is fortified by a fabric of good, but still strengthening that fabric. In the sudden type the struggles are like the waves of a storm-tossed sea disarranging the whole surface of action and creating noticeably a new mode of living. But in each case, whether it be the ordinary Christian life or such cases as St. Paul and Bunyan, there is a new life, a new creation which results in a sense of freedom.

In this idea of conversion there still remains an experience which is shared by all who enjoy the new life. With the sense of man's sin there has come a feeling of alienation from and enmity against a real friend, a benefactor, or deliverer². There appears a consciousness of disharmony with the divine life, a rebellion against God: and the "new birth" comes "like the healing of a quarrel with an old friend"³ whom we are wronging. It is

1. "The Interpretation of Religious Experience" II:307. Dr. Watson is very satisfying in his treatment of regeneration. Cf. Newton H. Marshall: "Conversion or the New Birth" p. 62 ff.
2. Cf. George Steven: "The Psychology of the Christian Soul" p. 40.
3. George Steven: "The Psychology of the Christian Soul" p. 158 and 180 ff. It must be remembered that there is always a relation of perfect unrestricted freedom between friends who have laid bare their heart of hearts to each other.

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therefore, a restoration of friendship between man and God; for in the very deepest sense, the central need and the origin of every true conversion seem to grow out of this personal relationship which is "hid with Christ in God". The same principle which makes man fraternal in the profoundest depths of his being also makes an appeal to those depths necessary for the satisfaction of his true nature in the matter of a conversion which will affect his whole life. It is also in this personal touch that the fullest sense of freedom is attained. Thus we sum up the idea of conversion as that permanent deliverance from man's limitations through sin, brought about in his life through a personal friendship with the divine life.

THE PLACE OF CHRIST¹.

It is out of this sense of personal relationship that Jesus Christ finds His true place as a converting power². He is more than the perfect ideal, He is the true Friend bringing to the world a redemption and regeneration through friendship with Him. His teaching, "Ye are my friends", so fused the life of His followers that all their social relations became dominated by the power of that friendship. This spiritual revolution proved Him divine, not in the sense that He was presenting something entirely new but in the sense that He was awakening in man something which was already there, something which once freed through a relation to Him would reinterpret the life, widen the interests, and deepen the affections for good. For just as Jesus mastered the

1. Newton H. Marshall, in "Conversion or the New Birth", (chapter VIII) has shown very convincingly the indispensable place of Christ in conversion. He lays stress upon the fact that the psychological cannot be complete without Christ. There must be some contact of the human soul with Him.
2. The scope of this article forbids the statement of the place of the Holy Spirit in conversion, but it must be acknowledged that Christ's activity is through the Holy Spirit and an acknowledgement of His place is also an acknowledgement of the Holy Spirit.

bondage of the law, He also burst the shackles which bound man's affections to enslaving desires and friendships. Under the potency of this friendship there comes a true surrender of self through the consciousness of a great love, and a complete surrender of the life to God in which the selfish interests are renounced and the soul is identified with that persistent effort after the ideal life in Christ. It is some such idea as this which Dr. Watson has of the principle of faith which he deems indispensable to the religious life. He says: "Not even God can forgive sin in the case of a man who has not repented of his sin and actively entered upon the path of goodness. It is true that man cannot demand as a right the forgiveness of sin, for no merit accrues from doing what is demanded by the spiritual nature; yet faith is not separable from the love of God but essentially correspondent to it. No amount of suffering can be bartered for forgiveness, which must be an act of 'free and unmerited grace' in this sense, that it can be bestowed only on the man who discards all pretense of giving an equivalent for sin and throws himself upon the love of God".* This love of God and friendship with Christ must be one and the same thing.

Thus in this appeal of friendship with Christ, a friendship which involves a complete surrender to God, there is an appeal to that spark of religious consciousness in man which is kept alive through the activities of the conscience. It matters not how much the life has been crushed by the taints and stains of sin, how completely the nobler impulses have been buried and enslaved, yet at the touch of the Christ the very best in man springs forward, like one in distress who catches sight of a true friend, and those things which wrecked his true nature are overcome, mastered, conquered, and he is saved through his discovery of the Friend. Through a contact with this great Personality the dominion and power of sin are broken, the stain of evil has lost its

* "The Interpretation of Religious Experience" II:296.

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sting and the whole man is liberated, elevated, and purified through "contact and abiding communion with the Personality of Jesus Christ, through a deepening comprehension of His teaching and increasing obedience to His purpose".* It is quite impossible to explain the divine side of this power which converts, which brings new life, which creates anew the deadened affections; but this friendship with the Redeemer is a most satisfying symbol because even in the ordinary walks of life men and women have been transformed through the power of friendships. That which is being accomplished in the conduct and manners of men through an association with their fellows, in a more permanent and real way is being experienced through a fellowship with Jesus Christ; and the most effective result in the life is the deep sense of freedom which they enjoy.

A TYPICAL CONVERSION.

We have seen how the soul through a friendship with this divine Personality, Jesus Christ, is converted so as to feel a real agency, that is, so as to act according to its truer, deeper nature, so as to feel the unlimited exercise of being natural. The only restrictions arise out of the fact that perfection in a developing being can never be realized absolutely, but only relatively. The spark of real life has been touched, encouraged, strengthened, and the soul goes out to gain its own. It is a positive movement towards that rest and peace which lie in God. It is a creation in which the natural desires—so-called—are transmuted into foundations for a larger spiritual growth. It is an exercise in which the life feels released from those impediments and hindrances that check the fuller and richer possibilities of its nature. Any Christian minister or real worker in Christ's Church can bear testimony to the fact that the majority of men and women

*George Steven: "The Psychology of the Christian Soul" p. 185. Mr. Steven is particularly suggestive in his treatise upon Christian Conversion, p. 157 ff.

who accept the teachings and forgiveness of Jesus Christ do it with a feeling that it will change many actions in their conduct which they know are wrong and which are hampering the desires of their higher life. It is also true that after many have taken the step they feel restrictions because, like Walter Scott's character, Gurth¹, who was born thrall to Cedric, the Saxon, and who was compelled to wear a collar of brass as an indication of his state of servitude, when the collar is removed they still feel the impression. The experience has not been real enough to cause any upheaval in the life and the results threaten not to be permanent. But as we study the lives of those who have had a real experience, who have been touched in the deeper rational self, who have felt the finality of the change, we find as they grow in His purity and holiness they also grow in freedom. As they embody in their living "the moral law" they move out into the larger and more abundant life with the same freedom as Christ Himself, knowing that their actions cannot be criticised because they are moving in harmony with, but beyond, the prescribed law.

Let me illustrate this in the life of John Bunyan². Like Professor James, we use the extreme type or highest example because the principle is best exemplified in such. It will be remembered that he had been vexed over the condition of his own personal life, that he had been tormented in mind, beset by doubts and fears, and could find no particular comfort from the stray texts of condemnation which he brought to bear upon his condition. His plague and his affliction were his inward pollution. In his own eyes and, as he thought, in the eyes of God he was as loathsome as a toad. Sin and corruption would bubble as naturally out of his heart as water out of a

1. Ivanhoe.

2. "Grace Abounding". In taking John Bunyan as our example we recognize that human nature has ever been the same and the principle of conversion in any life must be the constant factor taking on different coloring, it is true, in different experiences and conditions. These, however, are only accidents.

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fountain, and he thought none but the devil could equal him for inward wickedness and pollution of mind. In this plight there were suddenly revealed to him the words, "My grace is sufficient". He felt that there was some staying quality in this, but the peace was delayed because he thought that it did not say the grace was sufficient for him. At last he discovered his mistake and confessed: "These words did with great power break in upon me, my grace is sufficient for thee, my grace is sufficient for thee, my grace is sufficient for thee, three times together; and on methought that every word was a mighty word unto me". But his struggle was not yet ended. He swayed for weeks between comfort and trouble, between peace and fear, until he came to realize that Jesus Christ had not quite forsaken him or cast off his soul, and that there "now remained only the hinder part of the tempest, for the thunder was gone beyond him, only some drops would still remain, that now and then would fall upon him". At last the final deliverance came in the following manner. "One day as I was passing in the field, and that too with some dashes of conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, Thy righteousness is in heaven; and methought withal, I saw with the eyes of my soul Jesus Christ at God's right hand. There I saw was my righteousness; so that wherever I was, or whatever I was adoin, God could not say of me, He wants my righteousness, for that was just before Him. I also saw moreover that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ Himself, the same yesterday and to-day and forever. Now, did my chains fall from my legs indeed; I was loosed from my afflictions and irons; my temptations also fled away; so that from that time those dreadful Scriptures of God left off to trouble me; now went I home rejoicing for the grace and love of God". Even the most careless analysis of this

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conversion will show that a great burden of guilt and fear rolled off John Bunyan's life when his friendship with Christ brought joy and peace. It was in the intensity of the struggle that the chains seemed to break and he was lifted out of himself. When the light appeared he was willing to give up all for this Friend. The old affections, the old things had passed away and his soul leaped out into a new world in which he found himself in harmony with the love of God, with his own birthright, with this positive progressive principle of his soul's growth. No sense of deliverance could be more final. Such conversions can be multiplied, but space forbids. Each reader who has experienced a real conversion has known the joy of freedom with Christ.

It is quite true that since we are developing beings who have never attained perfection, but are only pressing towards that mark, we shall always feel some restrictions and limitations; nevertheless we can be assured that the intensity in our enjoyment of a sense of freedom in the presence of Christ as well as in the presence of men will be indicative of the intensity of our conversion.

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William James: "The Varieties of Religious Experience". A study in human nature. The Gifford lectures on Natural Religion delivered at Edinburgh in 1901-1902. New York: Longmans, Green & Co. 1911. \$3.20. No one must read this book for a system or a philosophy. It is a valuable thesaurus of psychological research in the personal field of religious experience. The book leaves the impression that all religion is abnormal but Professor James chooses the extreme types because they best exemplify the principle. It should be in every minister's library, but read discriminatingly.

John Watson: "The Interpretation of Religious Experience". The Gifford lectures delivered in the University of Glasgow in the years 1910-1912. James Maclehose & Sons, Glasgow. We do not hesitate to say that the second volume in which Dr. Watson gives his constructive faith is one of the sanest treatments of idealistic philosophy there is in print. No one can read it without admiring the clear, concise, and conclusive reasoning of its author.

George Steven: "The Psychology of the Christian Soul". New York: George H. Doran Company, 1911. \$1.50. For a readable treatise on the psychology of conversion, which is full of the richest

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suggestions, no one can do better than peruse this book. It is one of the best books of its kind for minds not technically trained in psychology or philosophy.

Newton H. Marshall: "Conversion or the New Birth". Thomas Law, London. This book has two important advantages. It shows, first of all, in a very full and comprehensive way, the place of conversion in the Scriptures. And second, it explains the approach to the subject from different points of view.

Wilkinsburg, Pa.

The Rev. William Hamilton Jeffers, D.D., LL.D.

JAMES A. KELSO.

The Rev. William Hamilton Jeffers, D.D., LL.D., was born at Cadiz, Ohio, May 1, 1838. His parents were members of the Covenanter Church, and Dr. Jeffers received the strict religious training which was customary in this communion. He took his college course at Geneva College, at that time located at Northwood, Pa., and now at Beaver Falls, an institution which is still in organic relation with the Covenanter body. He graduated from Geneva College in the class of 1855. For his theological training he attended Xenia Theological Seminary, one of the leading institutions of the United Presbyterian Church, completing his ministerial training in the year 1859.

At the time of graduation from the Seminary he left the church of his fathers and became a member of the United Presbyterian body, and began his career as a preacher by spending one year in the West in home missionary work. From such information as we have been able to gather, the scene of his missionary activities was laid in the State of Iowa. After this year spent at one of the outposts of the church, and necessarily involving hardship and exposure, the young minister returned to his Ohio home in broken health and was compelled to spend a year in rest and recuperation.

Dr. Jeffers began his pastoral career at Bellefontaine, Ohio, where he served the United Presbyterian Church from 1862 to 1866. These years included some of the most stirring days of our national history, when the scourge of civil war threatened the Union and the foundations of our government. Like many of the young ministers of that day, he heard his country's call, not to take up arms in her defence, but to minister to the

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soldiers in the camp and on the battle field by bringing to them the comforts of the Christian faith. Within the circle of his family he spoke of these days with satisfaction. As a chaplain he had more than average success.

During his college and seminary days Dr. Jeffers had shown a special aptitude for the study of languages, and had made himself a proficient scholar not only in the classical tongues, but also in Hebrew. Consequently it was not surprising that in 1865 he received a call to Westminster College, New Wilmington, Pa., to become the professor of Latin and Hebrew, where for four years he taught these languages with marked success. A prominent United Presbyterian minister recently remarked to the writer of this sketch that one of the great mistakes of the administration of Westminster College was permitting such an accomplished teacher to slip out of their hands and to go to another denomination. At any rate, in 1869 the Trustees of the then recently established Presbyterian College at Wooster, Ohio, elected him to the chair of Greek, which he continued to occupy for five years. More than one student of the University of Wooster, who came under his influence as a teacher and man, has testified both to his painstaking scholarship and to the accuracy which he always demanded from those under his instruction.

It was between these two professorships at Westminster and Wooster that he spent about six months in travel and study in Egypt, Syria, and Greece. Such a journey is common enough to-day, but forty years ago it was undertaken only by the boldest spirits and the most enthusiastic of students. He frequently referred to what he had seen on this journey, and used his knowledge to throw light upon some obscure part of the sacred page or some chapter in Church History.

While Dr. Jeffers was a professor at the University of Wooster he developed striking gifts as a preacher, and consequently there was a great demand for him not only at regular church services but also on special occasions.

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His fame spread to the neighboring city of Cleveland so that one of the largest and most influential Presbyterian churches of that city, the Euclid Avenue Church, called him to be their pastor in 1875. He occupied this pulpit for only a little over two years, but his preaching made a deep impression on the members of that congregation. His portrait hangs in the study of the magnificent structure which in a new location continues to be known as the Euclid Avenue Presbyterian Church, and his memory is still fragrant there among the surviving members of his day. Even to this day they speak of his thoughtful sermons and of the clear impressive style which never left any doubt in the mind of the hearer as to the meaning of the preacher.

Dr. Jeffers' success as a preacher could not conceal the reputation which he had won as a teacher, so it was not surprising that, when the Directors of the Western Theological Seminary were seeking a successor for Professor Melancthon W. Jacobus, famous throughout the Church both as a scholar and a writer, they turned to the young Cleveland minister who had proved his ability not only as a pulpit orator, but also as a scholar and teacher. In 1877 the Directors of the Western Theological Seminary elected him professor of Old Testament Literature and Exegesis, and he was inducted into this chair on November 19, 1877, and took as a subject for his inaugural address "*The Importance of the Study of the Old Testament Scriptures*". From this time on until his death he retained official connection with the Seminary. For seven years he gave instruction in Hebrew and Old Testament Interpretation. On the death of Dr. Samuel Jennings Wilson, who was professor of Biblical and Ecclesiastical History, it was deemed wise to transfer Dr. Jeffers to this chair, and so from 1885 to 1897 most of his time was taken up with teaching Ecclesiastical History and the History of Doctrine, but he still retained the classes in Old Testament Literature. The decade covered by this period of the professorship witnessed a

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sharp, acrimonious controversy in regard to the date and origin of the Old Testament Scriptures. Dr. Jeffers was eminently fitted by his wide knowledge in the field of ancient literature, and by his judicious and at the same time open mind to present to theological students the merits of these difficult questions which were agitating the mind of the Church. That our Seminary and this region to a marked degree escaped the baneful influences of that controversial period is largely due to Dr. Jeffers' wisdom and tact. During the last six years of his professorship he devoted his entire attention to Ecclesiastical History and the History of Doctrine; and the instruction which he had been giving in Old Testament Introduction was transferred to the Old Testament professorship. During these latter years Dr. Jeffers had not enjoyed very good health, and for several summers he made the trip to Europe to secure the benefit of a change and the invigorating influences of a sea voyage, but it became increasingly difficult for him to bear the burden of the duties connected with his professorship on account of physical disability, and consequently he decided to give up his work, and in May, 1903, he presented his resignation to the directors of the institution with which he had been so long connected. In recognition of his services, the Board of Directors of the Seminary appointed him to the honorary position of Lecturer on Ecclesiastical History, as he did not wish to receive the title of Professor Emeritus. He continued in this relation until the time of his death. On one occasion (October, 1909), after his retirement from active work, he returned to the Seminary and delivered a course of four lectures on the general theme, "*Early Irish and Scotch Missionaries*".

Investigation has revealed that Dr. Jeffers published very little. We have been able to discover only three pieces: the Inaugural Address, already alluded to, an Introduction to a volume of Addresses by Rev. S. J. Wilson, D.D., and a lecture in the Seminary Bulletin. As

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one reads these productions and remembers the choice diction of his oral discourse, he is forced to the conclusion that Dr. Jeffers ought to have published more than he did. However, he seemed to be very reluctant to put anything into print. He was an associate editor of the Presbyterian and Reformed Review during the entire period of its existence, but never contributed anything to its columns. Dr. Jeffers' reluctance to publish was due partly to his retiring disposition and partly to his high ideals of scholarship. Nothing but the most painstaking and thorough work ever satisfied him, and, while he was continually making investigations in his chosen field of study, he was never satisfied that he had his material in such shape as to justify its being presented to the public. After he had retired from active service at the Seminary, he hoped to be able to devote his time to literary efforts; but his strength, never very robust, was impaired by the infirmities of advancing years and consequently his literary projects were never carried to completion.

His thorough and accurate scholarship in the Old Testament field was recognized by the United Presbyterian General Assembly when Dr. Jeffers was but twenty-eight years of age, for in June, 1866, he was appointed a member of the committee which was entrusted with the revision of the Psalter for use in the churches of that communion. The terms of the appointment seem to indicate that the actual work of revision was to be done by Dr. Jeffers, and then reported to the committee which in turn would submit the result of their labors to the General Assembly. The record of his appointment, as presented in the Minutes of the Assembly, give us a clear idea of his reputation in that body and the work which he actually did. The resolutions read as follows:

1st. *Resolved*, That Rev. W. H. Jeffers be appointed to complete the work of preparing a new version of Psalms, to review the versions of the first volume, now

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in overture, and embody in them such amendments as have been recommended by Presbyteries or Committee, as he may deem worthy.

2nd. *Resolved*, That Presbyteries be required to report to Mr. Jeffers such amendments as they deem necessary, as soon as practicable.

3rd. *Resolved*, That when Mr. Jeffers shall have matured the work, it shall be submitted to a committee, consisting of seven persons, for their revision and approval, and the versions so approved shall be reported to the next Assembly.

As a result of his labors on this revision of the Psalter, Dr. Jeffers' influence on the praise of our sister church must have been far-reaching. In a later report we read that in many cases he found it impossible to make a revision, and so was compelled to produce an entirely new version.

After all, Dr. Jeffers' chief work was that of teacher. For twenty-six years he gave instruction to the classes that passed through the Western Theological Seminary. In his prime he was considered one of the ablest instructors in the institution. The students recognized that he was a clear thinker, not only conversant with the details of his own department but more or less familiar with the chief results of investigation in other fields of theological scholarship; but what impressed every student who came under his influence was his remarkable command of the purest and most forcible English. While he was slow of utterance, he never gave the impression that he had the slightest difficulty in finding the proper word to express his ideas. There was no attempt made to heap up words or to indulge in cheap rhetorical tricks. With a very incisive style, he never failed to use the proper adjective, but skillfully 'dropped' them wherever he chose.

When he first came to the Seminary as a professor, Dr. Jeffers was very popular as a preacher. Some of

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the prominent laymen of the city followed him to the different churches, whenever it was advertised that he was to preach. His clear thinking and his pellucid English were always attractive to the educated listener. After the writer of this sketch came to the Seminary as a student, Dr. Jeffers had practically ceased to preach and he was frequently the subject of mild censure because of his absence from the pulpit. It was felt that one with such rare gifts ought not to bury them. His withdrawal from the pulpit was in a measure due to his lack of physical strength, but also on account of his extreme sensitiveness to criticism.

The main elements of his character have been brought out in setting forth his activities. He was naturally of a shy, retiring disposition, shunning publicity, and to this was added the modesty which a life devoted to scholarly pursuits often breeds. Careful investigation and discriminating thought emphasize to a man his own limitations, and set very definite limits to his knowledge. This often results in diffidence, and, in a nature naturally retiring, it engenders a hesitation to impose his thoughts on others. Such was the influence of a scholarly life on Dr. Jeffers. Sincere adherence to his convictions and a loyalty to his friends were marked characteristics of this humble man of God. As might be expected of a man of his temperament, he was very devoted to his family, and lavished his love and care on his wife and children.

He was called to his heavenly reward at Pasadena, California, on December 20, 1914, mourned by his wife and two sons, as well as by a larger circle of friends. In their irreparable loss we extend to them our sincere sympathy, and, in doing so, can find no words more appropriate than those of the Apostle: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that thy may rest from their labors; for their works follow with them".

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Gospel Origins, a Study of the Synoptic Problem. By the Rev. William West Holdsworth, M. A., Tutor in New Testament Language and Literature in Handsworth College; author of "The Christ of the Gospels", "The Life of Faith", etc. New York: Charles Scribners' Sons, 1913. pp. ix, 211. 75c.

Among the multitude of books which deal with the Synoptic Problem there is none which can be more heartily commended to the attention of the average minister and layman than this admirable little volume by Professor Holdsworth. Without making any large claim to originality, the author has yet made a distinct contribution toward the study of the important question of the origin of the Gospel narrative. The body of the text has been kept free from the elaborate and minute analyses which make many of the works on this subject discouraging to the average reader, although the additional notes at the end of each chapter give sufficient proof that the author has not made his book less scholarly in order to make it more readable. The two introductory chapters give in concise form all that is essential to a conception of the problem and a knowledge of the main lines on which criticism has worked in the attempt to solve it; and the concluding chapter, which might well have been put at the beginning of the book, presents a justification of historical criticism, in which the author very forcibly states the vital necessity of criticism to a secure and intelligent faith, in view of the fact that "the whole religious position of the Christian depends ultimately upon whether the facts of the Gospel story can be guaranteed". The four remaining chapters, which constitute the constructive part of the work, deal with the sayings of Jesus and the first, second, and third Gospels in succession.

The author calls attention at the outset to the need of greater clearness of definition in regard to the nature of the original document commonly referred to as the "Q-source", a contention which strikes one as a little naïve in view of the fact that the nature of this document, whether it contained narrative or consisted wholly of discourses of our Lord, is precisely one of the main points at issue among critics. Professor Holdsworth adopts the conclusion of Sir John Hawkins and others who hold that "Q" was a collection of "sayings" exclusively, and he makes a distinction between sayings which were local and occasional, that is, so bound up with particular occasions that they could not be understood apart from them, and sayings which were more general and epigrammatic, like those which Matthew presents in the "Sermon on the Mount". The distinction is doubtless valid, and the author makes effective use of it afterward in discussing the question of Mark's use of "Q", but it will be found difficult to carry it through in thorough consistency. The author rejects as untenable the position of those who would assign the four sections of Mt.—Lk. which deal with

the Baptism, Temptation, the centurion's servant, and the Passion of our Lord to "Q", on the ground that if any narrative material at all is assigned to that document there is no reason to limit its narrative element to these sections, with the result that it becomes virtually a "gospel", the total disappearance of which is wholly unaccountable. We believe the author has made good his position, that "Q" was a collection of detached sayings, like the *Oxyrynchus* fragment, and further, his argument makes it appear very probable that two such collections, containing largely the same material but not identical, were extant, one of which was used by Matthew and the other by Luke.

The ground for the discussion of Matthew is cleared by dividing the Gospel into three main sections, of which the first is the nativity narrative, comprising the first two chapters, the second is a body of narrative, and the third a body of discourse. Section two, which is Markan, is not consecutive, but is interspersed at various points in section three, which in turn is arranged topically. As a further preliminary, after setting aside the infancy narrative as irrelevant to his present purpose, the author states the questions at issue in connection with the Gospel of Matthew: 1. The extent and nature of the relation of Matthew to Mark; 2. The character of the Matthaean contribution to the first Gospel which accounts for its bearing Matthew's name; 3. The relation of the first Gospel to "Q" and Luke. The complexity of the problem, arising from the overlapping of these questions so that the discussion of one involves the consideration of the others, is a little simplified by the analysis of the material into two main groups of sections. A certain formula of transition is found in practically identical form at five points in the first Gospel, in each case closing a section of discourse and introducing a section of narrative. The narrative sections are wholly Markan, whether occurring in canonical Mark or not, and the discourse sections are non-Markan. An analysis of the four sections of narrative which do not appear in the second Gospel as we have it shows that they cannot properly be assigned to the same source as the discourse sections, and the author justifies his assigning them to Mark by his theory of three editions of Mark's narrative in documentary form. This is Dr. Wright's theory of a Proto-Deutero-Trito-Mark, amended by making the three editions to consist of written documents instead of stereotyped bodies of oral teaching. The theory is discussed at greater length in the next chapter, which deals with the second Gospel. The author's reconstruction of the first Gospel is as follows: 1. An arrangement of our Lord's discourses in five blocks, made by Matthew from a now lost collection of sayings; 2. A body of narrative with some parabolic and other teaching drawn up by Mark earlier than our second Gospel; 3. An account of the birth of our Lord, coming, through an Egyptian channel, from Joseph; 4. A collection of Messianic proof-texts from the Old Testament. The compilation of the Gospel in its present form is the work of an unknown member of the Alexandrian Church, and it received Matthew's name partly because Matthew's collection of sayings formed the foundation of it, partly in order to distinguish it from the canonical Gospel of Mark.

In the chapter which follows, the author is occupied mainly with the support of his theory of a three-fold form of Mark's nar-

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rative, which accounts for the relation between the second Gospel and the other two by supposing the existence of three editions of the Markan account of our Lord's life, all written by Mark himself. The first of these, written at Caesarea, Luke afterward employed as chief source for the third Gospel; the second was written for a Jewish Christian community at Alexandria, and was afterward embodied, along with Matthew's collection of the sayings of Jesus, in what we know as canonical Matthew; and the third, written at Rome, is identical with our canonical Mark.

It is impossible here to follow the author in his careful examination of the external and internal evidence which he brings forward in support of his position. We can only say that, while it is too early to accept this theory, or any other, as the last word in the matter, the author has proposed an explanation of certain phenomena presented by the Synoptic Gospels which must commend itself as the most reasonable which criticism has so far produced.

Only one other point in the author's discussion remains to be noticed—his treatment of the matter peculiar to the third Gospel. The bulk of the chapter on this Gospel is devoted to the study of the material peculiar to Luke, viz.: the nativity narrative, the so-called Travel Document, and the account of the post-resurrection appearances of our Lord. The source of this he traces to the group of women whom Luke alone mentions as accompanying Jesus and the Twelve, and specifically to Joanna the wife of Chuza, Herod's steward. It may be thought by some that the author's argument here is more ingenious than convincing, but it is nowhere unreasonable, and offers what must at least be considered a probable account of the origin of some of the most important and perplexing sections of Luke's narrative.

It will thus be seen that, according to our author, the substance of the narrative and teaching which together constitute the Synoptic Gospels may be traced to three main sources, two of which are to be fairly considered apostolic, and the third the testimony of eyewitnesses. We are thus brought back to the old position—though modified in form—in which the historicity of the Gospel narrative was guaranteed by the concurrence of independent witnesses. True we have not three separate and independent witnesses to each of the items which make up the whole Synoptic account, but this we never have had. What we do have is a three-fold cord, each strand of which runs back to first-hand knowledge on the part of men and women of sufficient moral and spiritual capacity to make them reliable witnesses. The question whether this affords a sufficient basis for "the whole religious position of the Christian" by establishing beyond doubt the historicity of the Gospel story may still be open to debate. But manifestly, for those who hold that Christianity is essentially a "historical religion", their "whole religious position" must rest upon some such foundation of proof as Professor Holdsworth's little book lays down.

WILLIAM R. FARMER.

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The History and Literature of the Early Church. By James Orr, M.A., D.D. New York: George H. Doran Company. 1914. \$1.00.

The History and Literature of The Early Church may be called "a bird's eye view" of the church in the first three centuries. Dr. Orr begins his volume with a chapter on Jewish and Gentile Preparations. He discusses the Old Testament preparations and shows how the post-exilic period prepares for the early church. Here the Synagog worship and the Jewish sects arose. The next few pages are devoted to the church as a divine institution. It is divine because it is based on Divine Sonship and Messiahship, and did not arise from natural causes.

This is the church that became the church of the apostles, championed by Paul in its conflict with the Judaizing parties. This is the institution that became the church of the Gentiles, and entered into conflict with the Roman Empire, and endured the persecutions under Nero, in which Paul was martyred; under Domitian, Hadrian, Antoninus Pius, Marcus Aurelius, Maximin, Decius, Valerius, and other Emperors, until at last it came out in triumph under Constantine.

The book also gives a brief account of the literature of the church in this period. He mentions the writings of Barnabas, Clement, Hermas and others. He states the theology that arose in these centuries. Against this theology there arose a school of critics headed by such men as Celsus, and such movements as the Gnostic, Montanism, Neo-Platonism, Manichaeism, and Monarchianism. In a few words Dr. Orr tells just what each man taught and each system represented. Of course in defense of the new theology arose such mighty teachers as Polycarp, Justin Martyr, Tertullian, Clement, and Origen, known in Church History as the Apologists.

Dr. Orr has covered the ground well. His wide learning and accurate knowledge have caused him to be too brief. He assumes that the reader of this book has knowledge, in detail, of the men and movements of these three centuries. To such persons Dr. Orr has done a service. He has given them printed outlines for lectures and class room work. But we cannot say the book will be of value to one who is studying Church History for the first time. The book covers too much ground in too few pages to meet the student's need. In his History of Dogma, the author has given all that he gives in this later book and in a more pleasing and fuller manner.

M. M. McDIVITT, '07.

Blairsville, Pa.

Modern Theology and the Preaching of the Gospel. By William Adams Brown, D.D., Ph.D. New York: Charles Scribner's Sons. 1914. \$1.25.

This little volume contains six lectures which were delivered at various Congregational and Methodist preachers' institutes and conferences in the West and South in the last four years. They were printed in the Biblical World in 1913-14, and are now published in compact and readable form, and dedicated to the ministers whose invitation was the occasion of their preparation. The book is intended, therefore, primarily for preachers.

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Dr. Brown has unusual qualifications for writing such a book as he is not only professor of theology in Union Seminary and the author of several works on theological subjects, but he is also in constant and intimate touch with the problems of pastors by virtue of his position as chairman of the important and efficient Home Mission Committee of the great Presbytery of New York.

He has, of course, a mastery of the principles of the advanced and liberal expounders of modern theology and is completely in sympathy with their view-point. He is convinced that their work has established theology on a new and vastly more practical basis than it ever had before. In the volume before us he outlines the positions taken by this theology on several of the most vital questions of religion, giving reasons for the same, and explains their indispensable value when properly utilized by the preacher.

In the first chapter, 'The Contribution of Modern Theology to the Equipment of the Preacher', the inductive method that has been so successfully used in various branches of science is described, and its applicability to religious data is indicated as offering a new viewpoint for a resurvey and coördination of the body of theology. The value for the preacher in this age of scientific thought of the weapons furnished by this new method of examining and organizing our facts is well set forth.

The second chapter treats of 'The Bible, What It Is and How to Use It'. The Bible is found to be necessary to meet our needs as individual men for a source of religious inspiration and guidance, and the need of the Church for a standard of united faith and activity. Inadequate understanding of the contents of the Bible is declared to have impaired its efficient use in the past. Correctives for this misconception are due recognition of the importance of the historical method of study, of the presence of the human element in its composition, of the progressive nature of its content, and a proper emphasis upon the supreme and normative value of the spirit of Christ as a guide to its interpretation. In their light our Bible, we are assured, will show itself anew as a book of power, authority, unity, and freedom.

The third chapter is a presentation of the way in which 'The God of the Christian' meets our universal need for a satisfying object of worship and an ever present source of help. The modern development of the conception of the immanence of God is dwelt upon; God's constant and continuous activity in working out the purposes of His kingdom among men is illustrated; and the inestimable power of prayer as a means of renewal of soul through contact with God is emphasized.

Chapter four—From What and to What Are We Saved—is a novel treatment of Salvation. The theology of former days, we are told, was primarily concerned with the deliverance of men from future punishment. Modern theology has on the other hand a new view of punishment and has more largely to do with the life which now is. Punishment for sin is found to be absolutely inevitable, but its object is solely reformatory. Salvation from sin itself, when that term is properly understood, is what modern theology seeks. Sin is defined as anything in individual or social life which is not actively helpful in advancing the Kingdom of God. Its essence is found in selfishness and its antidote is love. To be possessed by Christ-like love wrought into every relationship of life

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is to have attained a fellowship with God which is eternal life, salvation in its fullest sense.

The fifth chapter has to do with 'The Deity of Christ in the Light of Modern Thought'. Recent thought about Christ has found its center about the problem of restoring to our imagination His individual personality and so developing our consciousness of His brotherhood with us. "The Christ of the old theology is not a human individual like you and me; He is the God-man, one person with two natures, one divine and one human, each distinct and separate from the other".

The masters of theology have always defined their reflection upon Christ helpfully, because they had first experienced the realities of which they spoke. But their successors in every age without having shared their original expounders' intense personal experience have taken over the old definitions and used them as if they were the realities they were meant to describe, branding as heresy any departure from the language of these definitions. This difficulty has been aggravated by failure to recognize the varied purposes for which definitions are framed. Experience is always changing and definitions of experienced realities, therefore, need constant revision. Let us illustrate this point in our author's words. "What is water? Water is something we drink when we are thirsty. It is something we wash with when we need cleansing. It is something that irrigates our fields and that feeds our flowers. It is something that will carry us from St. Paul to the Gulf and from New York to Liverpool. It is Niagara Falls and the Yosemite. It is the stream that ripples under the alders. It is the deep pool where we caught our first trout".

When we seek a definition of Christ a similar variety in answer is possible. But modern theology finds its interest is focused not on theoretic definition of Christ as consubstantial with the Father, but on the practical values of the personal Christ Jesus to meet all the needs of man as God would meet them. If we find that Christ has for us in our daily life the value of God, He may be defined from this new viewpoint. If we find, as we do, that we can trust Christ for the supply of our deepest needs for forgiveness, for guidance, for comfort, for inspiration; if we find we are submitting our wills to Him without reserve as an authority having the right to command; if we find ourselves looking up to Him in reverence as the being in whom all our ideals are realized and all our aspirations fulfilled, we have found our Christ to be God indeed. The great advantage which this newer experimental proof of Christ's deity has over the older theoretic proof, which had suspicious affinities with mathematical demonstration or logical syllogism, is the absolute importance it attaches to the presently manifested power of a living Savior. In Christ we find God's clear and final word to men on social as well as individual problems. Our appeal to men based on such a concept of Christ is independent, we are told, of the fluctuations of critical opinion. Religious freedom is amply safeguarded by it but essential unity among Christians is also secured. Christ's deity is shown to be a bond that inseparably unites us to God instead of a barrier between Christ and men. And because of His aloofness from all that is merely local or divisive, He is fitted to be the representative of humanity as a whole. God is seen to be in Him reconciling the world unto Himself. Our attention is to be mainly directed not to the crucified Jesus of the past, but to the

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living reigning Christ of the present and future. The proof that will convince all men of the deity of Christ is an all-embracing Christian experience. To bring all men to share the experience of His transforming and enfranchising power will be to bring all men to share our faith in the divine Christ.

The last chapter is entitled "The Church, Its Present Opportunity and Duty". Recognizing the distinction between the Church as an ecclesiastical organization, and the Church as the body of believers, Dr. Brown uses the term in its former sense in this chapter. It exists, he tells us, to remind men of God and to help them realize His presence as the supreme reality. It may develop social and philanthropic functions but these are incidental to its true work which is to keep alive in the world the consciousness of God as the supreme fact in human life. Its opportunity is found to lie in furnishing guidance and inspiration for all earnest men in the moral and religious revival which is in progress all about us. The leaders of the Church ought to be leaders in every movement for moral and social uplift because the Church has access to the largest number of people open to moral influence, it commands the ultimate religious motive, and internally it is so free from conflicting aims and interests.

It is the duty of the Church to utilize this opportunity to the full. As ministers we ought to seek a vision of the ideal church and act upon it. Worship, religious instruction, and inspiration are the three purposes for which the Church as a religious institution exists. The book closes with an exhortation to preachers to use every proper means to enable the Church to realize these purposes.

So much for a brief outline of the content of this book. It is infused from beginning to end with so fine a spirit of sincerity and so earnest a desire to further the interests of the Kingdom of God, and so much of it is so evidently true and valuable from many points of view that criticism seems at first thought an ungrateful task. But we cannot close this review without an observation or two upon what seems to us the radical defect in its construction. Its conclusions are based upon seriously incomplete data. Our author tells us that this body of modern theology has been defined and articulated by the same inductive method with which physical science has made us familiar. This consists briefly in the open-minded and thorough collection of every available fact having bearing upon our subject; the careful classification of these facts; and the reasoned analysis of the conclusions to be drawn from the study of the resultant groups.

The right and indeed the duty of theologians to apply this method to their department and abide by its results cannot be seriously questioned. The validity of its conclusions depends solely upon the thoroughness with which all the facts are gathered and appraised, the care and competency used in their classification, and the strictness and impartiality with which their logical deductions are drawn. The use of this method is not the monopoly of any particular school of theology, for all claim with truth to make use of it. But the point at which difficulty of agreement occurs is in the initial step of its application, the assembling of the pertinent facts. It is here that previous training, religious experience, and conviction or prejudice leads one investigator to appraise certain data as

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vitaly important, while it leads another investigator to adjudge the same data practically negligible in value.

Unless we are entirely mistaken, our author has permitted his own convictions as to the negligibility or worthlessness of certain data, commonly and historically considered integral elements of Christian truth, to exclude these facts from the collection upon which his deductions are based. The elements to which we refer are those ordinarily described as the specifically and objectively supernatural ones. Let us illustrate our point by glancing at the proof of the deity of Christ as developed by this book. The proof is based solely upon His proved ability to meet our manifold needs and satisfy them as God. It is a strong argument; but if Christ is very God, as the older theology has always taught, the discovery that a strong argument may be built up along this line comes to us with no shock of surprise. It is when we are invited to confine our reflection upon this problem to the essentially subjective data of satisfied wants, that the question presses whether these alone really constitute all the available facts that bear upon our subject. If they do not, our induction according to the rules of science itself cannot be complete or final.

It is very pertinent at this point to inquire whether historically the earliest Christian believers, the apostles for instance, were so limited in their consideration of the Christ. Was it merely the fact that He demonstrably satisfied some of their spiritual needs as God alone could satisfy them that produced conviction in them of His deity? Or were they not also impressed by objective and distinctly supernatural powers possessed and used by the Christ upon the material world as well as within the souls of men? Were they not taught by Him truths as to His oneness with the Father which could only be understood as the Church in its old theology has explained them? Was not their faith in Him in the last analysis a result of a wonderful blending of evidence both subjective and objective?

But, you may say, to admit this is to return to the old theology. It may be. But if it is in the interest of truth so to retrace in part at least our steps—if a more complete and therefore a more scientific induction will thereby be secured, as we believe it will,—some of us as preachers will be content to make the necessary retrograde movement from positions in this theology that seem untenable.

Our book is interesting and stimulating. It has undeniable value from many points of view. As an apologetic based on the limited data of Christian experience it contains a wealth of suggestion for preachers. We know this to be true because in practice we have found much of it eminently preachable. But if it is offered to us as a theology, completely and scientifically grounded on all the facts of the Christian religion, we cannot pronounce it to be even a qualified success. Incidentally as we close this review we cannot refrain from speculation as to what manner of impression was created by the delivery of these lectures in a Southern Methodist preachers' meeting, if their doctrinal tendency was at all appreciated by the assembled company.

JOHN W. CHRISTIE, '07.

Van Wert, Ohio.

Literature.

Spiritual Culture. By the Reverend Frederick A. Noble, New York: George H. Doran Company. 1914. \$1.25.

This book of 341 pages could very profitably find a place in the library of every home. Amid our nervous struggle for existence it comes like a breath of fresh air, purifying the atmosphere and refreshing our souls. It is very attractively and artistically arranged and does great credit to the publisher. As a book it is quite readable and in spots delightfully refreshing. It contains much that is very suggestive and each new division brings with it a new desire. The style is natural, the words are well chosen and we feel that it has grown out of the author's own experience. At times, however, Dr. Noble seems like one living in a past age and writing for the present with which he has failed to find the real point of contact in its vital movement.

Dr. Noble is not quite clear in his meaning of spirituality when he says that the "high water mark of attainment in spirituality" is to become partakers of the divine nature. Of course, by birth we are partakers of the divine nature in that God has stamped upon us His own image. It is the natural craving in each breast. But what the writer implies in his discussion is that we are spiritual when we realize our possibilities of fellowship with God through Jesus Christ. Then, "We are like God. We feel as God feels. We desire what God desires". He very wisely avoids the pantheistic tendency of our day in the words—"To be in closest intimacy with the Holy Spirit is not to be the Holy Spirit. To be like Christ, even up to the point of being able to say that for us to live is Christ, is not to be Christ. To be partaker of the divine nature is, as we have seen, to come into harmony with God in His thoughts and feelings, and in all our aims and activities to move out on the lines on which His thoughts and feelings move; but it is not to be God". He is clear though when he says that "culture to be ideal must take in our highest faculties, and fit us for highest services and highest fellowships and highest enjoyments. It must make us better as well as more intelligent,—better, purer, more familiar with the truth, more at home with virtue, more open-eyed to all heavenly visions, as well as more competent and graceful". In fact, no scheme of education can be complete which ignores or undervalues "the training of the eye to see God, the training of the heart to love God, and the training of the will to obey God". For once we divorce religion from education we cut it away from its greatest source of power in that man is naturally religious.

Among his best chapters may be found the first of Book One called "The Secularizing Tendencies of the Times". In this he shows that the Sabbath has had inroads into it from many sources—such as excursions, dinners, social festivities, automobile rides, and all sorts of gaiety. The educational drift, too, is gradually eliminating its religious ideals and substituting for them a commercial standard. Presidents who were once ministers of the Gospel and educators, in the finest sense of the word, are now business men; and the demand is not so much for the educator, the one who shall round out the character, as the head of an institution of learning, as it is for the one who shall establish a financial basis for it. Many of us can sympathize with Dr. Noble in this contention; for we have felt for some time the real loss in educational circles which has come

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from dissipating the energies by introducing into High Schools and Colleges studies which have purely a commercial value. The result is that instead of the student entering life with a broad foundation which can be fashioned to fit in with any work in which he engages, he enters it narrowed by the one practical trend which hampers his broader adaptability and impairs his usefulness even along the line of work he has received his smattering of instruction; just because each individual firm has its own system and methods. Again we agree that the "gospel of environment" is being over-emphasized and wealth is mortgaging our ideals. This chapter is perhaps the best in his book and gives a splendid analysis of the present day drift. Another excellent chapter is the one on reading, in which Dr. Noble shows he has found the secret of beneficial reading. In addition to the fine emphasis which he places upon Bible study, he very wisely gives a prominent place to biography and nature study. There is in fact no line of reading which will bring a more helpful message to any one than that of true biography. For, after all, the best history is that which is written not about places, not about countries, but about men. The dealings in life are with personalities and we find them best in such literature. In his treatment of the "Right Uses of Sorrows and Disappointments he has shown a fine spirit. While there is nothing particularly new in this chapter yet it conveys a wholesome, refreshing, and sane treatment of the subject. He is one who knows that "the world is bright and sweet", containing "more real joy in it than sorrow". He has learned what we should all live, that "smiles out-number tears, and glad hearts make a longer roll than sad ones".

Some of the chapters in this book the reader will agree are quite trite and commonplace. In others we are somewhat disappointed. In his chapter on aids to spiritual culture, "By the Exercise of Faith", he tells us what faith is and what it does, but does not tell us how to develop it and this should be the vital message of his book. Amid the belief in things seen and the clinging to that which is material we need to know some way whereby we might lay hold upon that which is unseen. Again, he was not quite satisfying in his chapter on prayer. He has failed to see the underlying possibilities of a true prayer. Among other things he tells us that prayer is not a lost art but only much neglected, crowded into a corner. The actual fact is the Christian Church has never found the art and when she does we shall not be far from the consummation of the Kingdom. The Bible record shows that Christ's prayers were always the preface of great works. This emphasis is lacking in Dr. Noble's discussion.

On the whole this book brings a real and needy message to our modern Church life. And while many things which it records have been well known and perhaps practiced before, yet it will refresh any one to read them again as Dr. Noble has very beautifully put them. We congratulate him on this contribution to the literature of our modern times.

GEORGE TAYLOR, JR., '10.

Wilkesburg, Pa.

Literature.

Jesus As He Was And Is. By Samuel G. Craig, A.M., B.D. New York: George H. Doran Company. 1914. \$1.00.

This book originated in the practical work of a busy city pastor. Its chapters are made up of a course of sermons that were delivered in the North Presbyterian Church, Pittsburgh, Pa., during the winter of 1913-14. The sub-title, *A Modern Attempt to Set Forth the Abiding Significance of Jesus Christ*, not only gives a clue to the author's purpose, but also justifies the publication of the treatise. The interpretation of the life and teachings of Jesus furnishes a theme perennially fresh, for every generation of Christians must see their Lord for themselves. The point of view of the author is strictly evangelical. Because of certain recent controversies, he finds it necessary to tell us that 'the Jesus of the New Testament actually existed' and that 'He exists to-day as one in whom the virtues of his earthly life are perpetuated'. While Mr. Craig is thoroughly orthodox, he shows no sympathy with 'reactionaries and obscurantists'; and he is fair in his presentation of the views of those who hold theories opposed to his own.

The first chapter, entitled *Jesus and His Place in the Christian Religion*, gives us the keynote of the work. In setting forth the fundamental place Jesus occupies in the Christian religion, he asks the question whether Jesus is simply the subject of the Christian religion or whether He is its object. In opposition to the Naturalism of the day he shows that Jesus is the object of the Christian religion; that He is far more than the first Christian or even the founder of a religion which bears His name. In the succeeding sermons the author sets forth Jesus in his various relations as God in the sense of the historic confessions of Christendom.

Mr. Craig disclaims any sympathy with Modernism, yet he has by no means neglected recent literature. He is familiar with the works of such scholars as Denney, Bousset, and Harnack; and in his treatment of certain themes, *Jesus As Healer* for example, he shows that he has in mind modern American society, with its leaning towards Christian Science. Books of other ages would have laid the emphasis on miracles as proofs of the Messiahship and divinity of Jesus; but our author, while not neglecting this aspect, indicates emphatically that they are 'indispensable to every hopeful outlook on the future'.

The sermon on *Jesus and His Place in the Cosmos* is worthy of special notice, because it is a theme that is rarely treated. No doubt the so-called practical tendency of the modern pulpit has excluded it. Under this theme the author explains that he is presenting Jesus 'as one who sustains vital relations not only to the human race but to the whole universe of created things visible and invisible'. The point of view here is that of the Epistle to the Colossians. The author is entirely correct when he says there is a great need for such a line of thought, because it gives an adequate foundation for such important doctrines as the incarnation, and the claim of Christianity to be the final and perfect religion. This theme also has scientific implications, for, if Jesus is the author of nature as well as of grace, there can be no conflict between the principles of these two kingdoms. It likewise has its practical implications; if Jesus is the creator of the world, there is no place in the Christian system for the type of life that is tinged with asceticism.

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In view of the recrudescence of millenarianism in certain quarters and especially on account of the emphasis which is laid on millennial views by evangelists, the last chapter, *Jesus as the Coming One*, is a timely exposition of this important subject. The author's treatment is sane, and his own view thoroughly Scriptural; at the same time he is fair and courteous to the advocates of the pre-millennialism whose views he refutes.

Mr. Craig is to be commended in having produced a book which will assist the members of our churches to intelligently establish their faith in Jesus Christ, the Blessed Savior, amid all the discussions and debates which are being carried on in the arena of modern scholarship. The echoes of these controversies have reached the ears of the masses and it is a real service to them to have a minister set forth the faith of the Church in modern terms which they can easily grasp.

JAMES A. KELSO.

The Pew and The Pupil. By Robinson P. D. Bennett, M.A. Philadelphia: The Presbyterian Board of Publication. 1914. 75c.

In the foreword to this little book Mr. Robinson points out the lack of organic union between the Church and the Sunday School. It not infrequently happens that on the dismissal of Sunday School the rank and file of the pupils return to their homes, instead of remaining for the church service. This may be and is due to a variety of reasons. Mr. Robinson's book deals not so much with these reasons as with the necessity and method of treating actual conditions.

The first chapter considers why the Sunday School should be more closely united to the life of the Church. The author in answering this question develops the need the Church has for such a vital union. The inefficiency of the present generation of church members is pointed out. Most of us feel that there is a lamentable lack of knowledge, of even the elemental principles, privileges, and duties that ought to characterize a church member. There is often not only a very inadequate valuation put upon the Christian Church by the average member, but on the part of some there is an attitude of indifference and even antagonism. If the inefficiency of the present generation of church members is to be overcome and if the proper foundations are to be laid for the coming generation of church members, it must come through the Sunday School. The author then indicates the need the Church has of the child if it is to hold its own or grow in numbers. It is said that on the average we finally win to the Church but one or two out of five of the children that pass through our schools. It is also noticeable that of those who unite with the Church, those who during their Sunday School years have not acquired church going habits soon drop out of attendance and ere long find their names upon the suspended list. Turning from the need of the Church, the author next considers the need of the child. If the child does not go to church during the habit forming years it is very unlikely to go later. "Thus we find that the members of the Sunday School who do not attend

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church and are not yet Christians are not likely to confess Christ as their Saviour." Hence an irreparable loss to the child both for time and eternity.

All of us are agreed that the Sunday School and the Church should be more closely united and would accept Mr. Robinson's reasons for such a union, but perhaps we are not all agreed on how this end is to be gained. The second chapter deals with "How the Chasm is to be bridged". When a bridge is built the work is done from both ends. We ought not to expect to bridge this chasm between the Church and the Sunday School any other way. The first suggestion in this chapter is that this union be effected by relating church members, especially parents, more closely to the Sunday School. It is not enough for parents simply to tell their children to go to school. Example is stronger than precept and if the children see their parents at Sunday School, the vast importance of Bible study will be impressed upon them as it could be in no other way. This book suggests the parents attending the different classes in company with their children. In this way the child will be led to feel that the Sunday School is not only for little folks but for grown ups as well, and the danger of their leaving the school in the years of adolescence will be lessened.

The author, going from this end of the bridge to the other, tells of his Junior Congregation which he has had in his church for ten years. The idea here emphasized is to utilize the habit forming years of childhood. For a brief period in the service of the church, the Juniors are the whole thing. The minister talks to them, everything centers around them, and they carry away the impression that they are an integral part of the church. They contribute regularly each week through their own little duplex envelopes to the general support of the Church and to all the Boards of the Church. They are made to feel that they are attending their own church, not just the church of their elders. The author emphasizes the fact that the baptized members of the Sunday School are members of the Church. He then speaks of impressing upon intermediate children their duty of confirming their baptismal vows and of uniting the child definitely to the Church by uniting him definitely to Christ. Attention is directed to this because, to quote the author, "We have for years past overlooked the fact that children are already members of the Church by baptism. We have been waiting too long for a manifestation in a child's life of that which does not often come until most of us get well along in the Christian journey—a lively and distressing experience of sin". In the Sunday School the children should be instructed in the duties of church membership, should have their interest awakened and maintained in the missionary work of the church in some concrete way, for example, by helping support some definite work. Then before there is a chasm to be bridged they should be unconsciously initiated into the work of the church itself.

The balance of Mr. Robinson's book consists of sermons preached to his Junior Congregation. The book is suggestive and helpful and any pastor who is earnestly trying to bridge the chasm between pew and pupil would do well to read it.

JOHN CONNELL, '13.

New Martinsville, W. Va.

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Living Bread from the Fourth Gospel. By William Hiram Foulkes.
Philadelphia: The Westminster Press. 1914. \$1.25.

Real heart hunger for the Bread of Life is the motive that will encourage many to do as Dr. Foulkes and his wife have done at their family altar which has given new zest to their lives and given us this splendid book of daily Bible studies, out of their experience. Unsatisfied with scattered food, they turned to continuous study for a year of the Living Bread of the Gospel according to St. John. We too will find a wealth of spiritual helpfulness in this method. The plan is simple: a verse, with helpful—almost unique—comment or exposition, a personal application or illustration, and a brief prayer make up the daily page, and thus we are led through the book and the year.

A careful daily reading with this minister's home circle ought to give closer fellowship with the Living Bread, and spiritual strength will come with this daily food. In this age of rush, and attendant strain, this daily pause with the Book will give tonic and quiet to our worn, anxious, rushing lives. The book ought to be in every home, it is a fine gift book, and it will make the family altar a delight with this sacred menu from the Holy Word.

PERCY HARTLE GORDON, '96.

Braddock, Pa.

Severance Lectures

The Rev. Arthur Judson Brown, D.D., Secretary of the Presbyterian Board of Foreign Missions, delivered a course of lectures on the L. H. Severance Foundation, January 25-29 inclusive. His general theme was "The Rising Churches in the Mission Field", which he presented in six lectures on the evenings of this week and at the Wednesday Conference. These lectures are now in press and will appear early in the summer.

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CALLS.

Rev. Matthew F. Smith ('11), of Hookstown, Pa., has accepted a call to the First Church of Beaver Falls, Pa.

Rev. F. R. Dent ('08), has accepted a call to the Presbyterian Church of Millvale, Pa., and has begun work in his new field.

Rev. John E. Fulton ('97), of Donora, Pa., has accepted a call to Center Church, Presbytery of Pittsburgh.

Rev. George J. Timblin ('97), of East Butler, Pa., has been called to the churches of Pleasant Valley and West Sunbury, Pa.

Rev. John A. McKamy, D.D. ('88), of Lebanon, Ohio, has accepted a call to Fredonia, Kansas.

Rev. Henry H. Riddle, Jr. ('10), of Sherrard, W. Va., has been called to West Alexander, Pa.

Rev. A. P. Bittinger ('03), of Zelinople, Pa., has received a call to the First Church of Ambridge, Pa.

INSTALLATIONS.

Rev. Francis E. Reese ('11), who has been pastor at Williamsburg, Pa., since his graduation from the Seminary, was installed pastor at Monaca, Pa., on January 22. Rev. M. F. Smith, moderator of the presbytery, presided and propounded the constitutional questions; Rev. Thomas W. Swan, D.D., preached the sermon; Rev. T. Boyd Gay, Ph.D., delivered the charge to the people; Rev. Frederic Cromer charged the pastor; and Rev. T. B. Anderson, D.D., read the Scripture lesson and offered the installation prayer.

Rev. B. R. MacHatton ('99), lately of Leipsic, Germany, was installed pastor of the South Side Church, Pittsburgh, on February 18. Rev. C. B. Wingerd, Ph.D., presided and propounded the constitutional questions; Rev. P. W. Snyder, D.D., read the Scripture lesson; the sermon was delivered by the Rev. C. S. McClelland, D.D.; Rev. Hugh T. Kerr, D.D., charged the pastor; and Rev. W. A. Jones, D.D., charged the people.

Rev. George H. Shea ('14), of Oxford, Pa., was installed pastor of the Middle Octorara Church on Jan. 28. Mr. Shea's address is Quarrysville, R. D. 4, Pa.

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GENERAL ITEMS.

Rev. R. L. Gaut, ('00), on account of ill health, has resigned the pastorate of the church of Avella, Pa. During his pastorate of only one year in this church, eighty-seven members have been added to the church roll, an energetic Men's Personal Workers Club and Ladies' Missionary Society have been organized, and the Sabbath School has grown most encouragingly.

Rev. Charles E. Peterson ('13), has resigned the church of Bowling Green, Mo.

Rev. C. A. McCrea ('97), has recently had conferred upon him the degree of Doctor of Divinity by Grove City College.

At the morning and evening services during the month of March Rev. M. M. McDivitt ('07) preached seven sermons on the words spoken by Jesus on the cross, the series culminating in a special Easter sermon in the morning and an Easter cantata in the evening. His subjects were as follows: "The Word of Intercession", "The Word of Love", "The Word of Desolation", "The Word of Victory", "The Word of Salvation", "The Word of Human Weakness", "The Word of Rest".

On account of ill health, Rev. Harlan G. Mendenhall, D.D. ('74), has resigned as pastor of the West Twenty-third Street Church, New York City, and has been elected pastor-emeritus.

Rev. A. T. Christoff ('07) has published a little book entitled "Practical Reader and Guide Book for New Americans". The book consists of two parts, the first devoted to the acquisition of a vocabulary and the main principles of English Grammar, and the second containing the Declaration of Independence and the Constitution of the United States as well as a list of important questions for the instruction of those who are seeking citizenship. Mr. Christoff is a result of the interest which our institution has taken in raising up a ministry for our immigrant populations, and is to be complimented for producing this useful Reader and Guide Book which ought to have a wide circulation among them.

On Feb. 28, the congregation of Holliday's Cove, W. Va., Rev. Homer G. McMillan ('10) pastor, dedicated a new church building which had been erected at a cost of \$25,000. The dedicatory sermon was preached by Rev. G. W. Montgomery, D.D., of Pittsburgh. During the afternoon and evening addresses were delivered by Rev. W. J. Holmes, of Wellsburg, W. Va.; Rev. A. M. Reid, D.D., who was stated supply of the church fifty-five years ago; Rev. C. G. Allen, who was pastor of the church for twenty years; Rev. Jesse Deeds, of Holiday's Cove; and Prof. Newton Miller, of Bethany, W. Va. The new building is of brick with Indiana limestone trimmings and will seat 700 persons. The old brick edifice, which it replaces, was built in 1860.

On Monday, Feb. 22, Rev. W. O. Campbell, D.D. ('66-p), read a paper on "The Place of Fear in Religion" before the Presbyterian Ministers' Meeting of Pittsburgh.

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We are gratified to learn of large accessions to the membership of churches administered to by alumni of the Seminary, and regret that space permits the publication of only a tabulated list of some that have come to our notice since the publication of the January Bulletin.

Church	Accessions	Pastor	Date of Graduation
Shadyside, Pittsburgh	22	Hugh T. Kerr, D. D. . . .	'97
First, Aspinwall, Pa.	13	H. C. Hutchinson. . . .	'09
McKinley Park, Pittsburgh 20		Paul J. Slonaker. . . .	'95
Blackadore Ave., Pittsburgh 14		F. W. Crowe	'11 p-g
First, Natrona, Pa.	7	J. R. Mohr	'00
Ford City, Pa.	4	C. D. A. Hoon	'94
Sharon, Presb. of Pgh. . . .	15	J. M. Mercer, D.D. . . .	'78
First, Wilmerding, Pa. . . .	30	G. R. Phillips	'02
Parnassus, Pa.	83	E. A. Hodil	'99
Park Ave., Pittsburgh	19	C. B. Wingerd, Ph.D. . .	'10 p-g
Ligonier, Pa.	24	C. E. Ludwig	'06
Blairsville, Pa.	29	M. M. McDivitt	'07
Plum Creek, Pa.	10	H. C. Prugh, Ph.D. . .	'98
Huntingdon, Pa.	43	R. P. Daubenspeck, D.D.	
			'99
Brilliant, Ohio	22	M. B. Maharg	'14
Bethel, Presb. of Pgh. . . .	61	Murray C. Reiter	'03
Bruin, Pa.	28	W. F. Byers	'10
Madison, Ohio	8	L. R. Wylie	'92
Second, Bellaire, Ohio	54	B. R. King	'91
Mt. Pleasant, Ohio	32	P. E. Burt	'12
First, Jeannette, Pa.	22	W. L. McClure, D.D. . .	'93
First, Youngwood, Pa.	47	Francis A. Kerns	'88
Central, New Castle, Pa. . . .	52	S. M. F. Nesbitt	'98
New Salem, Pa.	36	Wilson H. Sloan	'94
North Warren, Pa.	112	H. J. Baumgartel	'13
First, Burgettstown, Pa. . . .	176	W. M. Hayes, D.D. . .	'86
Westminster, Burgettstown, Pa.	150	James Waite	'99, p
Petersburg, Pa.	6	U. L. Lyle	'91
New Kensington, Pa.	30	L. C. Denise	'05, p-g
Knoxville, Pittsburgh, Pa. . .	20	W. A. Jones, D.D. . . .	'89

The Holy Trinity Presbyterian Church of Logan, was dedicated on March 28th. The pastor of this church, which is one of the newest organizations in Philadelphia, is the Rev. M. S. Bush ('01).

The Sabbath School of the New Kensington Presbyterian Church, Rev. L. C. Denise ('05 p-g) pastor, has outgrown its present quarters and the congregation has authorized the erection of an addition for the adult department, consisting of four class rooms, with a seating capacity of nearly 400.

Feb. 1 marked the twelfth anniversary of the pastorate of the Rev. William L. Swan, D.D. ('80), over the Presbyterian Church of Salem, Ohio. A delightful reception was given in honor of Dr. and Mrs. Swan by their appreciative congregation which now numbers 650 members.

The Brotherhood Bible Class of the East Liberty Presbyterian Church has just closed a contest for new members, by which the

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membership has been increased from 88 to 350. The winning side gave a dinner to the entire class on Lincoln's birthday. Rev. George M. Duff ('14), assistant pastor of the church, is teacher of the class.

As the result of a quiet steady campaign for new members, the South Side Church, Pittsburgh, Rev. B. R. MacHutton ('99), pastor, has received into its membership 114 persons since last June.

On Monday Jan. 4, Professor R. S. Calder ('97), of Grove City College, read a paper entitled "Religious Truth and Its Modern Expression" before the Ministers' Meeting of Pittsburgh.

Rev. S. Morello ('13) and Miss A. Junek were married on Saturday, January ninth, in the Italian Presbyterian Church of Clairton, Pa., of which Mr. Morello has been pastor since his graduation.

On Friday, March fifth, appropriate exercises were held in the Second Presbyterian Church of St. Louis commemorating the fiftieth anniversary of the installation of the Rev. Samuel J. Nicolls, D.D. ('60), as pastor.

Since April 1, 1914, 51 persons have been added to the membership of the First Presbyterian Church of Warrensburg, Mo., Rev. Elbert Hefner ('08) pastor. Warrensburg is the seat of one of the State Normal Schools and Mr. Hefner has a large student constituency, numbering 1500 at times.

Rev. J. S. Blayne ('99), has had a very fruitful ministry in the First Presbyterian Church of Hutchinson, Kansas. About 300 members have been received in the last year, and the work has doubled in four years.

After the body of Rev. Delbert L. Coleman ('13) was brought from China, where he died, a memorial service was held by the Presbytery of Beaver in the Rochester Presbyterian Church on Sunday afternoon, Jan. 24th.

Gratifying News in which the whole Presbyterian Church will take high pleasure, reports from India an honor conferred upon President J. C. R. Ewing ('79), of Forman Christian College, Lahore, India, which is quite unprecedented in the history of American missions under the British flag. The "Order of the Indian Empire" is a provision of the British government for honoring distinguished services rendered in behalf of India by its own officials. Both civic and military officers who have occupied eminent place in Indian administration wear the title "C. I. E.", signifying "Companion of the Order of the Indian Empire", with the greatest pride. But heretofore it has never been conferred on anyone outside of British birth. The message which now occasions pride to all of Dr. Ewing's friends and fellow Presbyterians is that he hereafter is to be entitled to add to the D.D. and LL.D. that already adorn his name the brilliant distinction of the C. I. E.

BIOGRAPHICAL CATALOGUE

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THE BULLETIN

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WESTERN THEOLOGICAL SEMINARY

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No 5

Commencement and the Laying of the Corner Stone of the New Administration Building

THE REV. DAVID E. CULLEY, PH. D.

The first week of May was Commencement week at the Western Theological Seminary. The exercises of the week were inaugurated Sunday morning, May second, when the Rev. James A. Kelso, Ph. D., D. D., President of the Seminary, preached the baccalaureate sermon to the graduating class in the Shadyside Presbyterian Church. This service was followed in the afternoon by the Senior Communion, held in the Social Hall of the Dormitory and participated in by the graduating class, the faculty of the Seminary, and friends. During Monday, Tuesday, and Wednesday members of the Examining Committee of the Board of Directors attended the oral examinations of the Seminary classes, and their report was highly commendable of the work of the students for the year.

On Wednesday evening the Cecilia, the choir of the Seminary, which, under the direction of Mr. Charles N. Boyd, has been such a valuable factor in the Seminary's progressive activity in recent years, delighted a large audience in the Shadyside Presbyterian Church with the rendition of representative selections from the best church music of the centuries, including Bach's cantata "Sleepers,

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Wake!", Sigfrid Karg-Elert's "Benedictus" and "Von Himmel Hoch", Palestrina's "Popule Meus", T. T. Noble's "Souls of the Righteous", Gretchaninoff's "The Cherubic Hymn", and Max Reger's "Meinen Jesum Lass Ich Nicht".

On Thursday morning the Board of Directors met in the Social Hall and transacted the usual business that confronts the Board from year to year. According to President Kelso's report the total attendance for the year reached 81, distributed as follows: fellows, 4; graduates, 11; seniors, 18; middlers, 18; juniors, 21; special, 9. The Seminary fellowships were awarded this year to Charles Vincent Reeder, a graduate of Ohio Wesleyan University, and Leo Leslie Tait, a graduate of Grove City College. The Mutchmore Scholarship of the Board of Education was also awarded to Mr. Tait. This scholarship entitles the holder to \$600 to be used in defraying the expenses involved in a year's graduate study. In addition, the prize in Homiletics was awarded to J. Fulton Kiskaddon, of the graduating class, and the Hebrew prize to Alvyn R. Hickman, with honorable mention of J. LeRoy Dodds and Clyde R. Wheeland, of the junior class.

The President's report further showed the growing interest in the Seminary manifested by churches and individuals in this region. During the year the Seminary received for current expenses from eleven individuals contributions amounting to \$4,950, and from one hundred and thirty-two churches, \$2,594.

On Thursday afternoon the Commencement exercises proper were held in the North Presbyterian Church, conveniently located near the Seminary. President Kelso delivered an inspiring address to the outgoing class, all of which was straightforward, helpful, and practical. Some parts of it, however, possessed particular pith and point in that they attacked in unmistakable terms certain prevailing pulpit practices and style of utterance which may be effective when used by the leading sensational evangelist

Commencement and Laying of Corner Stone.

of the country, but betray a weakness, are injudicious, and bring only grief to the regular pastor. Especially timely was his condemnation of the use of invective against the wayward or evil-doers and his criticism of preaching that consigns men directly to perdition. "Without that discriminating insight into the human heart that omniscience alone gives, in my opinion, the preacher who publicly consigns men and women to eternal perdition not only travesties one of the most awful doctrines of Christian theology, but is guilty of sacrilege."

At the close of his address Dr. Kelso awarded diplomas as follows: the diploma of the Seminary to Walter Payne Harriman, Jesse Fulton Kiskaddon, William Henry McCracken, Charles Vincent Reeder, William Proudfit Russell, Charles Irwin Steffey, Leo Leslie Tait, Ralph Eugene Thurston, and Gusty Phillip West; a special certificate to Gray Alter, William Reed Cowieson, Andrew Kovacs, Paul Sappie, and David Ryan Thompson. The degree of Bachelor of Divinity was conferred upon the Rev. Harry Robinson Browne, the Rev. Frank Eakin, the Rev. William F. Fleming, the Rev. George Arthur Frantz, the Rev. Thomas Robinson; and Messrs. William Henry McCracken and Charles Vincent Reeder of the graduating class.

Immediately following the Commencement exercises and announcement of awards the corner stone of the new administration building was laid. In this connection the Rev. Frederick W. Hinitt, D. D., President-elect of Washington and Jefferson College, delivered a deeply interesting and eminently fitting address, taking for his text Ruskin's "Seven Lamps of Architecture". Dr. Hinitt's address was delivered in the North Church, and at its conclusion the procession went to the location of the new building on Ridge Avenue in the following order:

1. Officiating Persons
2. Faculty of the Seminary
3. Students of the Seminary

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4. Directors and Trustees of the Seminary
5. Alumni and Friends

The corner stone was laid by the Rev. Oscar A. Hills, D. D., President of the Board of Directors, and Mr. George B. Logan, President of the Board of Trustees. Dr. Hills made the following statement:

"In the good providence of God we are here gathered together to-day to lay the corner stone of this new administration building of the Western Theological Seminary. With due solemnity we set it in its place, never henceforth, we fondly hope, to be removed, save to some higher service.

"And this we do in the assured trust and with the earnest prayer that all the teaching and study of these class rooms, and all the worship of this sacred chapel may ever manifest a vital recognition of the truth that other foundation can no man lay than that which is laid in Jesus Christ, and that all our work here may be built upon the foundation of the apostles and prophets, Christ Jesus himself being the Chief Corner Stone.

"And, continuing here the work of our fathers, on the service of this hour we reverently invoke the blessing of our covenant-keeping God and Triune Jehovah".

Mr. Logan then tapped the stone three times with a mason's mallet in the name of the Father, the Son, and the Holy Spirit.

The Rev. Nathaniel W. Conkling, D. D., a member of the class of 1861, offered the dedicatory prayer, and, after the singing of the hymn, "The Church's One Foundation", Dr. Hills pronounced the benediction.

Contents of the Corner Stone

1. Copy of Scriptures, authorized version
2. Copy of Scriptures, revised version, American edition
3. Old Testament in Hebrew

Commencement and Laying of Corner Stone.

4. New Testament in Greek
5. Constitution of Presbyterian Church, U. S. A.
6. Plan of Seminary
7. Historical Sketch
8. Biographical Catalogue, 1909
9. Annual Catalogues, 1905-1915
10. The Hymnal
11. Seminary Bulletins of July, 1911; January, 1914;
July, 1914, and April, 1915
12. Program of this day's exercises
13. *Presbyterian Banner*
14. *The Continent*
15. *Herald and Presbyter*
16. *The Presbyterian*

In the evening, as the closing event of Commencement week, the Alumni banquet took place in the refectory of the new dormitory. Here were assembled to do honor to their *alma mater* a large number of men representing classes as far back as 1861 and 1862. The reminiscences of these older alumni, together with the wit and humor of the occasion, aroused the fullest enthusiasm, and the alumni returned to their work with the feeling that the Seminary had closed a splendid year and had already entered upon a new and promising period in her splendid history.

New Light from Old Lamps

THE REV. FREDERICK W. HINITT, PH.D., D.D.

The occasion calls for congratulations on this increase of equipment for service. The labors of the President of the Seminary and the beneficence of its friends alike are in the light to-day. The increase of material resources suggests that we should recognize, at this time, the spiritual significance of material things. No man has accomplished this more sincerely than a prophet of the last century, now too little regarded, namely, John Ruskin, who, in his "Seven Lamps of Architecture", gives a most beautiful and searching analysis of the spiritual meaning of building. From his "Lamps" we select certain to-day that seem to be closely related to the meaning of this structure and the significance of this event.

First—"The Lamp of Memory". We are mindful to-day of great and hallowed memories. The Seminary stands in the full current of the movement we have had described as "The Winning of the West". "Old Redstone Presbytery" holds a large place in the story of religious enterprise in the early days of this region. With the name of the Presbytery we associate the names of a great trio of Presbyterian ministers, men of courage, of sanity, of energy and faith, who fully met the problem of laying the foundations of our church in those early days. James Power, John McMillan, and Thaddeus Dodd—preachers, educators, and evangelists—are names never to be forgotten by the Presbyterian Church. They associated Presbyterianism and evangelism, Presbyterianism and education in a way that inspires and informs us in this later day. Out of their labors came not only the organization of churches and great revival activity, but also the beginnings

*Abstract of address on the occasion of the laying of the corner stone of the new Administration Building, May 6, 1915.

New Light from Old Lamps.

of Washington and Jefferson College and the Western Theological Seminary. It is interesting to note that in 1819 the union of Washington College and Jefferson College was expected to come to pass, the building of Washington College to be used for the Seminary. Dr. McMillan, in view of this plan, was elected Professor of Theology at Canonsburg. The union, however, was not then realized, and this Seminary was brought finally into being by the Assembly actions of 1825 and 1827. The history of the school constitutes a great and beneficent memory. Built into its life we find the labors of Halsey, Wilson, Warfield, Gregg, Riddle, and as their helpers a group of noble men and women who have given in faith the basis of material support whereby their labors were established. The lamp of memory burns brightly to-day in the laying of the corner stone of this new building.

The "Lamp of Life" must illuminate this hall of instruction. The great problem of all education is to keep it intimately related to life. There seems to be a special tendency and danger for every type of education to lose virility, to lapse into formalism and sterility. The word "academic" tends to become synonymous with aloofness from life, seclusion from practical affairs, and the shadow of monkishness. Perhaps theological education is peculiarly open to this danger. It is charged with other-worldly interests; its emphasis is upon non-material values. It therefore becomes liable to the "idol" of abstractness, and to the danger of a deadly formalism. The personal experience of many of us will illustrate this fact. That such defects are not of the essence of the program of theological education we know full well. The preparation of the man for the ministry of this day can be brought to pass by no monkish regimen, either of mind or of body, and the intellectual outlook of a modern preacher must be of and for the times, nervously alert, thoughtfully strenuous, with full sympathy for the problems, the distresses, the tragedies, and the strivings of the men who carry on the complicated life of the modern world. No "hark from the tombs" can serve as the clarion call of service in the church of

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this generation. More pentecostal and less pathological Christianity is the need of the times, and for this the message of life must fill the seminary of to-day. May the spirit of life through great teachers illuminate this new building!

"The Lamp of Sacrifice". All true building implies sacrifice. No material structure arises without it. In the cost of any great engineering structure there is always to be estimated stone and concrete and steel plus—lives. A great cathedral, in arch and capital, in vault and buttress, ornamented with rare sculpture, tells the story of the sincere and self-effacing workman who has dedicated his art to the glory of the whole and to the greater glory of God in sacrifice. All great work, material—and, above all, spiritual—is sacrificial. This is the supreme principle of the ministry, centering about Him "who came not to be ministered unto but to minister". The principle was never more potent, never more needed than to-day. The world of selfish endeavor furnishes the sombre background on which the one who serves may bring to pass his works of light. For this Seminary no greater duty presents itself, no greater work can be done, than that of inspiring young men to a sacrificial service, that here they may be trained to keep themselves clean from self-seeking, from the lust of money, place, or power. The work which this structure represents is that which is to be loved and followed supremely for itself in the spirit of the Lord and Master of us all.

"The Lamp of Power". Always a word to conjure with, this word has come to a new consciousness in the world of to-day. "The will to power" has captivated the imagination of modern peoples as expressive of modern life—political, social, and economic. And it is a good and valuable principle *per se*. That the individual should strive with all his might; should refuse to recognize checks, limitations, hindrances; should draw on his resources to the uttermost, and project himself into life's conflicts with intensest and undying energy, is all good in general. For ages man has done this, but unconsciously. To-day, the "will to power"

New Light from Old Lamps.

is conscious, and directed as it has never been before. But praise it all we will, this manifestation is possessed with the direst possibilities. Rooted in material ideals and ends, it is the devil's own philosophy of life, as current history abundantly illustrates. The will to power of such a brutish materialism is at the bottom of the catastrophe of modern Europe. For the Church of the future this is a chief problem. Not to minimize power, but to direct power, to redeem it from its material alliances, and to spiritualize its forces and operations, is the task of the future. The will to power of a spiritual life, God directed, and set to the highest service of God and humanity, the world needs and will need. Without it, Anti-christ is here and triumphant, diabolism is enthroned, and rapacious selfishness, individual and material, sets the law of life. In the path of such an enemy the Church of Christ is the only defense. The threat to her mission, now looming before us, can only be stayed by Him to whom all power in heaven and in earth hath been given. To realize this divine power the Church needs a new baptism of the Spirit of God, and at no place in her life is this more desired and more potently necessary than in the seminaries of training for the ministry. Surely here should be found the generator of spiritual power and efficiency for the world of to-day. May the lamp of power burn brightly within these halls!

Finally, the "Lamp of Truth" must send out its light from this building. For we possess truth, "the Truth", a positive declaration of that which the world must know and be for its salvation. We hold and declare the truth of a divine universe, of a divine revelation, of a divine Redeemer, of a divine goal. The obligation of this Seminary is to interpret this truth for to-day. No generation of all the ages has exhausted truth in its understanding or expression. We cannot, we dare not, rest from our own adventure in this realm, or fail in giving this new expression to our consciousness of God and His truth for us. It is of the essence of the divine that it should have an infinitude of aspects or attributes. It is of the essence of the human to see but few of these at a time. We,

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therefore, have our task. The development of the age of Christian thought makes its contribution to our own understanding of the truth, but by no means absolves us from our own effort and enterprise. The great thinkers of Christendom all interpreted the truth for their own generation, bravely and in the fear of God. But each did this according to the habit and intellectual and spiritual orientation of his place and time. They could do no more; we can do no less. We are grateful to Augustine and Anselm, to Aquinas and to Calvin, to Luther and to Zwingli; but neither one nor all of them can suffice for us who live and labor in the world of this generation. Too many of our religious quarrels are due to the imposed authority of names and phrases of the past. Truth is larger than the expression of any generation, and eternally bursts the bonds of our definitions and logical shackles. The progress of science has made, in a very real sense, a new world. The ever new demands of the world-view, the progressive organization of society, the problems of the man in the closet and on the street, demand of Christian thought, not a new set of truths, but that we serve our generation, as did those of other days, in the interpretation and application of the truth revealed by God in terms of living power, in the language and for the needs of the world we would serve today.

We are in great need just now of Christian thinkers who will do this service with intellectual acuteness, moral enthusiasm and courage, and with spiritual insight. Our ministers must go forth to work, strong in the truth that is not merely learned, but lived. The world will never be saved by anything but the concretely effectual argument of a truth embodied in life. And to this service of clear thought, practically directed, divinely guided, may this structure be dedicated this day, in holy memory, for living deeds, through sacrificial service, instinct with spiritual power, and to the glory of God!

Washington, Pa.

Modern Religious Ideas*

THE REV. ALBERT J. ALEXANDER, D. D.

This is a book that should help men to orient themselves. Much that is at issue between conservatism and a frank and thorough-going, but finely spiritual, Protestant modernism is here clearly stated with due respect for the old and with cordial sympathy for the new. The reference to "things at issue" may perhaps be misleading. This book is not polemic. Far from it. Professor McGiffert is a historian; and his book is a description, in a severely historical spirit, of the rise of the dominant ideas of our modern world, and an assessment of the religious significance of those ideas. The polemic and the apologetic notes are alike conspicuous by their absence. But the book has the greater value for the man who wishes to know the new paths which the advance guard of serious modern religious thinking is throwing up, and how far these paths are to-day open for travel. Some of the great movements of the modern spirit are seen to have been disintegrating in their effect upon traditional theology. Others have been positive forces, working toward the reconstruction of religion but on an altered basis. The volume therefore falls into two sections: Book one—Disintegration; Book two—Reconstruction.

The point of departure is the seventeenth century, with that body of theology which up to that time remained intact in all the Protestant communions—their common inheritance from the Roman Catholic Church. Of the many disintegrating influences four are named: Pietism, the eighteenth century Enlightenment, Natural Science,

"The Rise of Modern Religious Ideas". By Arthur C. McGiffert Ph.D., D.D., Professor of Church History, in Union Theological Seminary, N. Y. New York: The MacMillan Company, 1915. \$1.50.

and the Critical Philosophy—that is, the earlier of Kant's two great Critiques.

The German "*Pietistic Movement*" of the late seventeenth century sought the revival of religion through an insistence upon religious feeling and religious experience. The Frankfort pastor, Spener, found "in the over-emphasis of theology and in the wide-spread identification of saving faith with orthodoxy, one of the principal causes of the decline in religion and morality. The pietistic movement emphasized life; it was individualistic; it asserted the rights of the laity and the value of their religious experience; it practiced tolerance of those of divergent views and sects provided they had the spiritual experience. It was moreover selective among the Christian doctrines, classifying them as "important" and "unimportant", and making much of those doctrines that could be "experienced". The whole movement thus became disintegrative of Christian theology and Christian institutionalism, which insisted that the orthodox "system" must be received or rejected as a whole.

But disintegration set in in earnest with the eighteenth century "*Enlightenment*", which was simply the revival of that humanism of the Renaissance which had been checked by the Reformation. Men became conscious of a new confidence in themselves, a new attitude toward the world, and a new belief in progress. Before these feelings the self-distrust, the passivity, the otherworldliness, and the asceticism of medieval religion began to give way. Science also attracted men's attention and riveted it, with new interest, upon the material world; agitation succeeded resignation as a social force; character was estimated in terms of the active virtues and of achievement. The effects were seen in every sphere; in the rise of constitutionalism, of democracy, in the doctrine of "natural rights", in the secularization of culture, and in the emancipation of philosophy. Religiously, the result was for a time "the reduction of Christianity to low terms"; at best it was a

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mere aid to morality, "of decidedly undemonstrable and doubtful worth".

The chapter on "*Natural Science*", after touching on the attitude of the ancient and medieval church to natural phenomena, traces the effect upon religion of the rise of the Copernican astronomy, of the biological sciences, of the doctrine of evolution, and of the modern conceptions of mechanistic causation and uniform law in the physical universe. Regarding the so-called "conflict of science and religion" the statement is made that "as a matter of fact it was rather a conflict between diverse sciences, the one unfortunately supported by the church and thus given a fictitious basis which it never should have had. Had the church in the beginning frankly recognized that the Bible and the Fathers teach an antiquated world view, and frankly put itself on the side of scientific observation and experiment, the whole religious situation, both Catholic and Protestant, would be to-day far other than it is".

"Natural law" may be described (as scientists to-day describe it) as only "our description of the behavior of phenomena" and "causation" as only "our interpretation of the relation of phenomena"; nevertheless, those pre-suppositions of mechanicism and uniformity upon which all science rests have been found to be among the most powerful of the solvents which have operated upon religious conviction. The effect is seen in two directions. First, in the progressive revision of the apologetic of miracle which has taken place in the last two centuries. In the eighteenth century men believed in Christianity because it was authenticated by prophecy and miracle. In the nineteenth century, and to-day, many accept miracle regarding it as authenticated by the character of Jesus and the spiritual content of Christianity. "Christian apologists are obliged to defend miracles as elements in a system otherwise accredited." Another and increasing tendency is, "to believe that Jesus did wonderful things beyond the power of most men but to interpret his deeds in a wholly

natural way. Telepathy, hypnotism, mind cure—the countless evidences of the influence of mind over body which modern psychology and medicine have gathered—make it possible to believe that Jesus did many of the wonderful things recorded of him by the use of means now at least partly understood, as they were not then; and so now interpreted naturally as they were once interpreted supernaturally”. The author adds: “This method has been justly discredited”.

Another of these disintegrating effects of science upon religious conviction is seen in the apparent narrowing of the area of Divine activity in the physical universe. Science gives the impression of a self-sustaining world. The nebular hypothesis and evolution capped the climax by making the world seem also self-originating. “That faith in God has been widely lost because of this conviction of the self-sufficiency of the physical universe is apparent to every one. Multitudes in the eighteenth and nineteenth centuries, and multitudes in our own day, have ceased to believe in God just because they see no need of him to account for the physical world which is permeated by the iron bond of causal necessity. If this were the end of the story it were a lamentable tale indeed. If the net result of the scientific development of recent centuries were the permanent destruction of the world’s faith in God, one might mourn the outcome and perhaps venture to wish, vain though the wish were, that modern science had never been, and that the world could return to the old fashioned faith of the fathers. But this is not the end of the story.”

The Critical Philosophy receives a chapter which rehearses briefly the story of the rise of the rigid mathematical-rational systems of Descartes and Spinoza, and of the systems of Leibnitz-Wolf in Germany, and of Paley and others in England, with their artifice “natural religion” and its marshalled “proofs” of the divine existence. This card house of natural religion then succumbs to the

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skepticism of Hume, while of the "proofs" not one survives the test of thorough analysis in the first of Kant's Critiques. Here closes the review of the disintegrating forces which in modern times have played upon religion. And just as Paul long ago concluded both Jew and Gentile in a common failure to reach God by the legal path, so Professor McGiffert concludes the rationalistic philosophy and theology along with empiricist science in a common intellectual failure to reach God. They not only do not find him, but they render the old rational roads by which men had once thought to find him, impassable.

The opening three chapters in "Book two—Reconstruction" are significantly entitled "The Emancipation of Religion", "The Rebirth of Speculation", and "The Rehabilitation of Faith". It may well be doubted if one could find anywhere, in such small compass, so illuminating an interpretation of the progress of modern philosophy in its religious bearings from Kant's second Critique to William James and the Pragmatist as is found in these eighty pages.

Unable, by means of the theoretical reason to find God or a real place for the soul in the phenomenal world, or to deduce him from it, Kant turns to the moral life within himself. That moral life demands freedom as its prime condition, demands God and immortality also as a guarantee of a moral order in which alone freedom can be realized. Kant thus makes religion a vital thing, a necessity of the morally earnest life, and gives it a place which is dependent, not upon the variable results of rational and intellectual processes, but upon the permanent needs of man's moral nature. Fichte identifies God with the moral order, with the resultant ethical optimism which gives assurance of the ultimate triumph of the good. Schleiermacher also found the avenue to God beginning in the soul, only he looked, not at the will, but at the religious feelings. In his "Reden" he pictures religion as a matter of proportion and relation, the fractional existence of the

individual losing and finding itself in the larger whole of which it is a part. This is the function of literature, of art, and of religion, but the greatest of these is religion. It satisfies the isolated soul by setting it in its largest and most helpful relationship. In this emphasis upon immediacy of relation through feeling Schleiermacher was at one with the mystics in every age. Many lines of Schleiermacher's influence are traced. He gave a new life to theology. Religion, he said, is not primarily a philosophy but an experience; but religious experience, seeking to account for itself, gives rise in turn to thought and theology. He stated afresh the relations of religion and ethics. Religion is not a morality, it is something more; still it supports morality "by enlarging the man's whole nature", setting him in his true relations and "making a self-centred life impossible for him". It is largely due to Schleiermacher, moreover, that a man can to-day be at once intellectually modest and spiritually earnest. To be religious a man does not necessarily elaborate or subscribe to a statement covering the whole area of reality. Schleiermacher also removed religion from the sphere of philosophy to that of psychology, and thus became the forerunner of that method of study which is rapidly being developed in our day.

Professor McGiffert clearly regards Hegelianism and the whole Idealistic Movement ("*The Rebirth of Speculation*") as little more than an interlude in the movement of modern philosophy and theology. This is undoubtedly the prevailing view among the younger students of philosophy. It is also the view of a growing number of theologians. The following, from Professor McGiffert's description of the purpose and method of the idealistic schools, is a fair statement of the issue between the Hegelians and the Anti-Hegelians as the latter see it. "Post-Kantian idealism was in general.....an effort to reach a knowledge of the supra-phenomenal reality which he (Kant) had declared quite impossible.And thus

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speculation which he (Kant) had shown to be quite incompetent to attain a knowledge of reality was again legitimized and made the road to the highest of all reality. . . . This meant the denial of the primacy of the practical reason, and the restoration of theoretical reason to its old sovereignty."

But it might be said in this connection that it was not alone against the aims and methods of Idealism but against its results that men reacted. True, Idealism caused the whole system of Christian dogma to rise once more as if by magic before the eyes of men—more rational and more plausibly stated—than ever. But, rightly or wrongly, men soon conceived the suspicion that this fabric presented to them only a beautiful form of truth, but without the substance—a most skilfully fashioned goblet, lacking nothing but the living water of real experience. With the waning of Hegel's influence, philosophy in recent times has taken a fresh start from the ground won by Kant and Fichte with their emphasis on the practical reason. In theology the influence of Green, the Cairds, and of revered living thinkers, still lingers. But the growing tendency to-day is to state religion in terms of human experience, either of feeling, or of will-attitudes and will-ventures, and not in terms of a high *a priori* speculative intellectualism.

This change is made clear the chapter on "*The Rehabilitation of Faith*". The author shows the part played by Wesley and the Evangelical Movement in reconstructing religion on the new basis. Evangelicalism magnified religious feeling in its own way—insisted on a fresh, vivid, personal experience of the presence and saving power of the Divine Spirit. Faith is not mere intellectual ascent to truth but primarily the channel for the consciousness of the divine. This vividness of spiritual experience was a thing not contemplated by either scholastic Protestant theology or by rationalism; though the mystics had had it, and the German pietists, and the Moravians from whom both Wesley and later Schleiermacher, in part,

derived this emphasis. The Romantic Movement, so powerful in literature both on the continent and in England, also emphasized feeling as the essential thing in life, art, and religion. DeWette and Jacobi, and especially Schleiermacher, represented this influence in theology in Germany, while Coleridge and Wordsworth represented it both on its literary and its religious sides in England.

The other great line, much closer to the Kantian tradition, along which the rehabilitation of faith has taken place is that of the will-emphasis. The moral-will in man is conscious of the imperative of duty. The acceptance of that imperative involves for the earnest man, the consciousness of spiritual freedom. But the man of high purpose is surrounded by a world of mechanistic causation which threatens to reduce his freedom to nothing. The only way therefore, that he can do his duty wholeheartedly and confidently is by assuming a God and a spiritual order in which his own will and freedom have their place. Such was the thought of Kant and Fichte. The present day further development of this position is that of Professor James and the pragmatists. "Workability" is the test. The religious life is a venture which justifies itself; and vindicates its necessary postulates, only as it proceeds. Here also Professor McGiffert classifies—on account of the similarity of its fundamental principle—the Ritschlian theistic scheme. This is, "a combination of what may be called the pragmatist method—though he did not call it so—and the historical". Ritschl used the method of postulates; "God to him as to Fichte was made necessary by our character as free moral beings, in order to guarantee the victory of the ideal for which we live. But he went beyond Fichte in finding historical verification for his faith in the figure of Jesus Christ".

In discussing "*Agnosticism*" Professor McGiffert holds that "the influence of Spencer and of agnosticism as a specific and self-conscious movement has decidedly waned". But agnosticism as a spiritual attitude based on

a new appreciation of man's limited knowledge of the supra-phenomenal world is a part of the intellectual and spiritual temper of our times. Its positive religious influence is seen in the diverting of men's attention from the remote to the near-at-hand,—to "immediate duties and opportunities, present sanctions and inspirations"; "it is seen also in the transformation of existing social institutions or in their permeating with the spirit of Christ".

The history of the doctrine of "*Evolution*" is fully traced, both in its speculative and its biological aspects, as well as in its influence upon the science of historical and literary criticism. Speaking of the early attempts to exempt the conscience and the soul from the general process, Professor McGiffert says: "Others have found it all the grander to believe that the whole man has risen from below and has attained control of the very nature which gave him birth. In fact the tendency even among theologians is more and more to disregard the limits which were at first generally set to the process and to recognize its scope as universal". Other religious effects of the doctrine are seen in the new appraisal of ethnic religions; in the new view of the Bible in which "scholars now trace the development of the religious ideas, and the influences by which they have been determined"; and in "a new religious thinking in which vital and ethical categories have superseded legal".

One of the great emphases of our day is that upon the "*Divine Immanence*". All of the "New Theology" men of the later nineteenth century preached it. Professor McGiffert gives a *resumé* of the various ways in which men have sought to escape the pantheistic tendency of this doctrine; by "Panentheism"—all *in* God—(Krause), by conceiving God as the permanent and underlying reality of which the universe is only the passing manifestation (Hegel), by emphasis on the personality of God, by the moral-causal argument (Fiske and Schurman), by the emphasis on the reality of human individuation (Royce),

and by the denial of immanence so far as man is concerned (Martineau).

The value of the emphasis upon immanence, with its "cosmical-unity" interest is inferior to the "*Ethical Emphasis*" with its appreciation of the moral factor in life and its resultant doctrine of "*Ethical Theism*". Here again the discussion reverts to the line of thought of Kant and Fichte, of Ritschl and the Pragmatist as against that of Hegel and the Hegelians—"a line of thought which tends to put personality into the forefront and to interpret all existence in its light". It might be said in passing, that religious faith, for this type of theism, is not, as one has recently described it, a matter of "believing with the whole heart what is disbelieved with the whole head". Rather it is a question as to which is the primary avenue of approach to life and God and religion—the intellect with its inferences, or the will and the moral nature with its assumptions and faith-ventures. The newer ethical theism says emphatically that the latter is the primary avenue.

This type of ethical theism exhibits when it approaches the doctrine of creation a new sensitiveness as to the question of the cosmical control of God, and his responsibility for the purely mechanistic, apparently non-moral, processes of nature. Hence the swing of the pendulum in many minds away from a rigid monism. The extreme form of this sensitiveness is seen in the hypotheses of a Dualistic or Pluralistic universe as in William James and Professor Howison.

The approach to religion by the line of the moral will is seen best in Ritschl. He rearranges the theological material. Instead of beginning with God he begins with the Christian's faith in the "forgiveness of sins through the instrumentality of Christ". Then, through this value of Christ to the Christian man, Ritschl reaches the doctrine of God. Professor McGiffert says emphatically, "Ritschl is often accused of denying the deity of Christ because he found it solely in the sphere of ethical purpose. But as

a matter of fact no one ever assigned to Christ a higher place. . . . It was his need of victory which impelled him to search for God, and he found the means of victory in Christ. Christ thus acquired the value of God for Ritschl, and to accuse him of denying, or minimizing, the divinity of Christ is to turn his whole system up side down. If Ritschlianism is to be criticized at all in this matter, it is not that it assigns too low, but too high a place to Christ in the experience of the Christian. And this accounts at least in part for the fact that he has had few disciples among the Unitarians”.

It is a far cry from the asceticism and other worldliness of the medieval church to Scientific Socialism and the “class-consciousness” of to-day; but the distance is covered in the opening pages of the chapter upon “*The Social Emphasis*”. An excessive individualism still reigns within the church. Its humanitarianism still exhibits itself in “charity” and in a mitigation of the hardships of existing conditions rather than in an effort at reconstructive betterment. It is for these reasons, the author holds, that the socialistic movement and the working classes have so largely held aloof from the church. Yet lines of approach are appearing. The socialists have discovered for themselves the social meaning of the mission and teaching of Jesus; while this very spectacle in turn is driving the church to a new study both of the Master’s words and of present day social conditions. Most important is the effect of the social emphasis in introducing a new element into religious thinking. The change that has taken place is “comparable to the change from the static to the dynamic view of the world”. Evangelicalism with its individual emphasis sadly needed supplementing. “Religion is now seen to be a social growth like speech”. One outcome of this is the larger significance of the Christian community, the social view of the “Kingdom of God” as identified, not with the heavenly kingdom or with the church, but “with the reign of the Christian spirit on this earth”. The social

character of all religious experience is coming to be recognized. Thus Professor McGiffert speaks of the doctrine of sin and redemption: "The trouble with the old theology was that it made earnest with the solidarity of the natural man (original sin) but denied it for the redeemed man There was oneness in sin, but not in redemption. This artificial distinction is overcome by the modern social way of looking at things. If there cannot be an isolated character, there cannot be an isolated salvation. Nobody can be saved *from* society, he must be saved *with* it. Part of the social organism, he cannot be cut off from it, either by his sin or his virtue. . . . His virtue has no meaning, more than his wisdom or his wealth, except as he is related to (his fellows) and shares their life"

The chapter on "*The Character of God*" is a historical summary, much condensed, of those basic ideas of God which in succession have ruled theology. To the medieval church God was at once avenger and saviour—the two functions never fully reconciled in thought. The reformation, especially in its Calvinistic development, sought their reconciliation in the idea of the divine sovereignty—an irresponsible, supra-ethical will. The eighteenth century with its doctrine of "human rights" and its democratic ideas did much to mitigate and moralize the sovereignty doctrine. But the nineteenth century, with its development of the historical sense and method, finally directed men away from abstract ideas to the data of religious experience and religious history and to the life of Christ in their search for the regulative theological *datum*. Most interesting is the bringing together in the pages that follow of accounts of the four great historical conceptions of the divine character conceived as love which have been produced in the last two centuries: that of Edwards, love is "delight in being in proportion to its excellence, delight in the holy and worthy because they are holy and worthy"; that of Schleiermacher, "God's love exercises itself in rousing men to the consciousness of the divine"; that of

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Hegel, "love is the process of the evolution of the absolute, God loving all that is because all is the objectification of himself"; finally that of Ritschl—the divine love is conceived as the purpose to establish the divine kingdom among men, to establish a society in which heavenly love and the helpfulness of the spirit of Christ shall prevail. Professor McGiffert calls attention also to the fact that in Ritschl the divine righteousness also is nothing else but this same purpose to establish the kingdom of God. "Thus the age long schism in the character of God which played such havoc with medieval and evangelical piety is finally done completely away, and the conception of God becomes for the first time in Christian theology at once ethical and consistent through and through".

The closing chapter is upon "*Religious Authority*". Luther's idea of authority grew out of his experience of salvation. Hence not the Bible as a whole, but the divine message of grace and forgiveness was for Luther, at least at the beginning, the religious authority. But the exigencies of controversy forced him and his followers to make of the Bible as a whole an objective authority. The result is that Protestantism has labored under the necessity of re-reading and re-interpreting the Bible in each age in order to make it a vertiable "living voice" speaking to the contemporary life and needs. Coming to the mdoern view point, religious experience is to-day "the ultimate court from which there is no appeal". But religious authority is not purely individual and subjective. It is also social and objective. According to Schleiermacher the experiences of other men, especially the experiences of religious geniuses, have an interpretative and corrective value. For the Christian, moreover, the highest experiences of the divine are mediated by Christ. But the New Testament and even the teachings of Christ rule the Christian, not as an external law, but as a spirit and life which commend themselves to religious feeling and the subjective experience. Ritschl's idea is similar, except

that he stresses everywhere the will rather than the feeling. A man's religious authority is in "the ideal that he places before himself or the purpose to which he commits himself". But for the Christian man this is objective in that "the ideal is realized in Christ"; it is also social in that the Christian purpose is the purpose to realize the kingdom of God. "It is really a species of pragmatism, a testing of religious truth and religious values by their workableness or by their fitness to promote an object which we make our own, that is, the Kingdom of God."

As to the effect of literary and historical criticism, and of physical science, upon biblical authority, it is assumed that men are no longer interested in the question of an abstract infallibility. They are nevertheless, intensely interested, and in a new way, in the content of the Bible. "As a matter of fact, the Bible itself has gained, perhaps as much as it has lost, from the biblical criticism of the last hundred years. . . . The realization of its extraordinary humanness has given it a fascination." And after all deductions, "it remains a unique record of religious experience, aspiration, and reflection, and it contains the highest gift of God to man, the gospel of Jesus Christ".

In closing, the reviewer would add a word on what he conceives to be the function of such a book at this time. Three schools of thought now exist side by side in the Presbyterian and other churches in this country. First there is the thinker of the dogmatic type—the confessional Protestant. His purpose is to concede as little as possible to the modern spirit. Yet rigidly as he may still hold to his system, he finds himself compelled, the minute he enters the pulpit, to come to terms with the thinking of his own generation, and to some extent at least to use the language and concepts of to-day. His sermon is apt to become an essay in intellectual and spiritual accommodation. The orthodoxy of the average pulpit, and of the average thinking church-member to-day, belongs to the second school. There is a Hegelianism that has gotten into the

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thinking of the Christian "man on the street" to-day—a certain broad, vague, loose way of using religious and spiritual terms so that they seem profoundly simple and profoundly mysterious, profoundly reasonable and profoundly orthodox at one and the same time. It is a use of language that makes it mean everything or nothing by turns, that harmonizes all differences, and that enables the preacher who has fallen under its spell genially to assure his hearers that the man of to-day need not experience a minute's difficulty in subscribing to any ancient creed or standard—that it is all a matter of appreciating the flexibility of language. This flexible Hegelian orthodoxy—which is scarcely conscious how far it has departed from the spirit of the older rigid dogmatism—is the type of religious thinking which to-day is the fashion in pulpit and pew. But Hegelianism is discredited in the land of its birth; it is passing in Great Britain; will it also pass in America? If so, will those who now are swayed by this system revert to the older and more rigid type of dogmatic orthodoxy? Or will this Hegelian school be succeeded by the third school of Protestant modernism, basing itself frankly on the data furnished by religious experience or on those postulates and "value-judgments" which the earnest moral nature feels itself impelled to make in order to gain status and leverage in the world for its own higher life and purpose?

As already suggested, this book is one to be read by the young minister who has been caught in these conflicting currents of religious thought. It will do for him in a much broader, and almost in as positive a way, what Tullock's "Religious Thought in Great Britain in the Nineteenth Century" did for some men twenty-five years ago; it will give a chart of positions and directions in the vastly more complicated field of to-day. And even the conservative reader, who will have none of the newer thinking and who is only disturbed by it, may conceivably, close the book with a feeling of thankfulness on finding that one

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who writes as a scientific historian, and who applies the test of a rigorous criticism to all religious ideas, and who eschews as completely as does Professor McGiffert all the arts of the apologist, should find that the several great movements of modern thought contain within themselves such large spiritual and religious values—values too that on the whole are so largely consonate with essential Christianity.

Beaver, Pa.

The President's Report

To the Board of Directors of the Western Theological Seminary:

I hereby submit the annual report of the Faculty for the year ending April 30, 1915:

ATTENDANCE

The total attendance for the past year has been 81, which has been distributed as follows: fellows, 4; graduates, 11; seniors, 18; middlers, 18; juniors, 21; special, 9.

FELLOWSHIPS AND PRIZES

In the class of 1915 the fellowships were awarded to Charles Vincent Reeder, a graduate of Ohio Wesleyan University, and Leo Leslie Tait, a graduate of Grove City College. Mr. Tait was also awarded the Mutchmore Scholarship of the Board of Education, entitling him to the sum of six hundred dollars, on condition he spend a year in graduate study. The prize in Homiletics was awarded to Mr. J. Fulton Kiskaddon; the Hebrew prize to Mr. A. R. Hickman, with honorable mention of J. L. Dodds and C. R. Wheeland.

The two members of the class of 1913 who were awarded fellowships, Mr. Frank Eakin, and Mr. G. A. Frantz, spent the past year in study—at the University of Marburg during the summer semester of 1914, and in Glasgow during the winter, pursuing their studies partially in the United Free Church College and partially in the University.

Mr. Dwight M. Donaldson, of the class of 1914, who was awarded one of the fellowships, intended spending the year in Berlin and St. Petersburg, taking a special course in preparation for his missionary work in Persia. Being

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unable to carry out his plans on account of the war, he went to Harvard where he has been studying Arabic and Russian in the Graduate School. He has been selected by our Board of Foreign Missions to go to a new station on the eastern frontier of Persia, with the idea that he eventually enter Afghanistan and lay the foundations for Christian Missions in that difficult field.

ELECTIVE COURSES

The following elective courses have been offered during the term 1914-15, the number of students attending each course being indicated:

- Old Testament Prophecy, 11
- Old Testament Exegesis, 7
- Comparative Religions, 6
- Hebrew Sight Reading (seniors), 3
- Hebrew Sight Reading (middlers), 5
- Pulpit Drill, 14
- Evangelism, 20
- Pedagogics, 19
- Modern Church History, 14
- American Church History, 12
- *Social Teaching of New Testament, 9
- *Introduction to Epistles, 10
- Biblical Apocalyptic, 12
- Psychology of the Christian Soul, 7
- Philosophy of Religion, 7
- Christian Ethics, 7

At the semi-annual meeting of the Board of Directors, Nov. 17, 1914, Dr. Farmer was granted a leave of absence for the remainder of the academic year, and the Faculty were authorized to make the proper arrangements for the courses of his department. It was found impossible to find anyone who was properly equipped to take the courses of the New Testament Department at so short a notice,

*On account of Dr. Farmer's absence, given only during the first semester.

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so the work was divided among the members of the Faculty. Dr. Schaff conducted the course in Apostolic History, one hour per week; Dr. Snowden, the Life of Christ, two hours per week; Dr. Culley, Exegesis of Romans, two hours; Dr. Kelso, a course in Apocalyptic Literature, a study of the Books of Daniel and Revelation, one hour per week; and Dr. Farmer conducted the course in New Testament Exegesis by correspondence. We feel that this department of the curriculum has been adequately taken care of in the absence of the regular professor.

LITERARY WORK AND EXTRA-SEMINARY ACTIVITIES OF THE PROFESSORS.

Dr. Breed has visited four colleges—Hamilton, Macalester, Washington and Jefferson, and Wooster, the last three in the special interest of theological education and the Western Theological Seminary; has addressed the Y. W. C. A. of the University of Pittsburgh; has lectured on St. Francis of Assisi before the Academy of Science and Art of Pittsburgh; has preached several times in churches; and has contributed several articles to the press, especially the Seminary Bulletin. He has discharged his duties on the Temperance Board, attending all its meetings.

Dr. Schaff has been busy with his pen, having published during the year the following:

A paper on Huss' "Treatise on the Church" in the reports of the American Society of Church History, vol. IV, 2nd series, 1914, pp. 89-108.

An article on "The Formulation of the Fundamental Articles of Faith", in the American Journal of Theology, July, 1914, pp. 378-394.

He also read a paper on "A Spurious Document bearing on Huss' Death" before the American Society of Church History, which in substance will be published in

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the American Journal of Theology, July, 1915. He has completed the preparation of two volumes on John Huss with reference to the 500th. anniversary of his death, July 6, of this year. The first is entitled "John Huss—His Life, Teachings, and Death—after 500 Years"; and the second, "Huss' Treatise on the Church", being a translation with Notes and Introduction. He has made historical addresses on "Early Presbyterianism" and "John Huss".

Dr. Snowden has written by request one article for "The Biblical World" and eight articles for "The Westminster Teacher"; has preached seventy-five times in thirty-two different churches; and has lectured five times.

Dr. Culley, in addition to preaching occasionally, has prepared a paper entitled "New Light on the New Testament" and an article on "A New Grammar of the Greek New Testament". The latter was published in the Seminary Bulletin.

Dr. Kelso has visited Grove City College and Missouri Valley College. At both institutions he addressed the student body. He has preached in a number of churches, presenting the claims of the Christian ministry whenever it was possible to do so. He has published book reviews and an article in the Seminary Bulletin. He has prepared a technical article on the subject "Were the Early Books of the Old Testament Written in Cuneiform", which is to be published in Germany in the memorial volume to celebrate the seventieth birthday of Professor Edouard Sachau, head of the Department of Semitic Languages in the University of Berlin. He attended a Conference of Seminary Presidents of the Eastern District, held at Drew Theological Seminary February 28—March 2, at which Conference the question of World Evangelization was discussed. Dr. John R. Mott took a prominent part in this Conference.

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LECTURES

The Severance lectures were delivered by the Rev. Arthur Judson Brown, D. D., January 25-29, in the Social Hall of the Seminary. The general theme of the course was "The Rising Churches in the Mission Field" and the titles of the individual lectures were as follows:

1. The Church the Objective of the Missionary Enterprise
The Peoples Among Whom the Church Is Being Founded
2. Beginnings and Conditions of Growth
Essential Characteristics to be Developed
3. Present Strength and Influence of the Church
4. Temptations and Difficulties of the Christian
5. Character of the Christian and Resultant Character of the Church
6. Relation of Churches in the Mission Field to One Another and to the Churches at Home.

The lectures will be published in a short time.

For the term 1915-16 arrangements have been made with the Rev. S. G. Wilson, D. D., of Tabriz, Persia, to give a course of lectures on the Severance Foundation. He has selected as his theme, "Modern Movements among Moslems and Their Relation to Missions".

Last year it was reported to the Board of Directors that President Ormond, of Grove City College, had agreed to give a course of lectures on the Elliott Foundation during the year 1915-16. Dr. Ormond expects to fulfil his promise next term.

The following special lectures have been given in the Seminary chapel:

"Missions in Japan", Rev. Arthur V. Bryan, D. D.

"Waldensian Missions and the War", Dr. V. Albert Costabel

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- "The Bible in School Plans of all Lands", Rev. W. F. Crafts, Ph. D., D. D.
"Student Y. M. C. A.", Rev. J. H. Ehlers
"The Present War in the Light of the Balkan War",
Pastor D. N. Furnajieff
"The Freedmen", Rev. John M. Gaston
"Vacation Bible Schools", Rev. E. A. Harrar
"A Bird's-eye View of Jewish Missions", Rev. Armin A. Holzer
"Mission Work in China", Rev. W. W. Johnston
"The New China", Rev. Charles A. Killie
Illustrated Lecture on China, Rev. Charles A. Killie
"Lien Chow Mission Field", Rev. John S. Kunkle
"Student Volunteer Movement", Mr. D. F. McClelland
"The Minister and His Style", Rev. D. H. McKee
"City Missions", Mr. George W. Trotter
"Mountaineers of Kentucky", Rev. George S. Watson
"Mohammedanism", Rev. S. G. Wilson, D. D.
"Christian Social Service", Rev. C. R. Zahniser, D. D.

On the Day of Prayer for Colleges a sermon was preached to the students by the Rev. George Taylor, Jr., Ph. D.

VISITATION OF COLLEGES

Under the extra-Seminary activities of Professors attention has already been called to the colleges which have been visited where the claims of the Gospel ministry have been presented to the students, but we may take this opportunity of repeating the names of the institutions: Macalester, Wooster, Washington and Jefferson, Hamilton, Grove City, and Missouri Valley Colleges.

DINING HALL

The dining hall, which was opened last year, has been successfully conducted to the satisfaction of the

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student body. Mr. P. W. Macaulay, of the middle class, has been the manager and has been able to furnish the students good wholesome food at the rate of four dollars per week. No complaints in regard to either the food or the management have been heard. On the other hand, the students generally have been very enthusiastic in their praise of this department of the Seminary.

The assembling of the student body three times a day in the dining room has had far-reaching effects on the spiritual life of the Seminary, because it has broken up all cliques. It has helped the administration to solve a serious problem, because in recent years it has not been possible for the students to secure satisfactory boarding at a reasonable price.

FINANCES*

A detailed account of the finances will be presented by a representative of the Treasurer, but it may be interesting to the Board to have their attention called to certain aspects of the financial report. In addition to the income of the Seminary from endowments, our Treasurer received for current expenses from eleven individuals the sum of \$4,950.00, while one hundred and thirty-two churches contributed a total of \$2,594.03. These contributions show the interest which this region of country is taking in the work of the Western Theological Seminary. This, together with the deficit of \$6,096.55, indicates how necessary it is for the Seminary to secure additional endowment.

During the past year Miss Anna M. Reed, of Cross Creek, Pa., established a prize scholarship of \$3,000.00, to be known as the Andrew Reed Scholarship. She desires this scholarship to be awarded to the student, who upon entering shall pass the best competitive examination in the English Bible; the successful competitor to have the

*For condensed financial statement, see p. 40.

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use of it throughout the entire course of three years provided that his attendance and class standing continue to be satisfactory. The income from this fund, however, is not available at present because the Seminary Trustees are paying Miss Reed an annuity during her lifetime.

NEW ADMINISTRATION BUILDING

The contract for two wings of the new group of buildings was let last October by the Board of Trustees. The work has been somewhat delayed on account of the contractor going into bankruptcy. For six weeks no work was done, but finally the Receiver for the firm of J. E. and A. L. Pennock took charge and is now pushing the work. It is planned to lay the corner stone this afternoon with appropriate ceremonies, the address on the occasion to be given by Dr. F. W. Hinitt and the dedicatory prayer to be made by Dr. Nathaniel W. Conkling.

STUDENT ACTIVITIES

A year ago the Y. M. C. A. of the Seminary was re-organized so as to include within its scope all forms of Christian activity and the Faculty were made *ipso facto* members of the organization. Under the auspices of the Y. M. C. A. the students have held a devotional meeting every Friday evening and daily prayer meetings have been conducted in each one of the corridors. The Home Mission Committee of the Y. M. C. A. has had the oversight of the distribution of mission literature among the students, has sent a student every Sabbath afternoon to address the Home for Aged Couples in Wilkinsburg, and occasional talks have been made by the students at the Presbyterian Hospital, while others have volunteered to read to ward patients in the same hospital. On Wednesday nights a member of the senior class has preached at the Rescue Mission on Market Street.

The Student Volunteer Band, consisting of ten

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members, constitutes the Foreign Mission Committee of the Student Body. This Committee arranged for the Student Volunteer Association Convention, which was held in the Shadyside Church, December 4, 5, and 6. The Band has held regular meetings in the interest of Foreign Missions and has collected the Seminary foreign mission contribution, amounting to \$271.00. One of the seniors, Mr. C. V. Reeder, is under appointment to China under the Presbyterian Board of Foreign Missions.

The social life of the Seminary is fostered by the Social Committee of this same organization, and during the past year three socials were given in the Social Hall: at the opening of the year, to the new students; in January, one by the Junior Class to the upper classmen; and a third in April for the Cecilia Choir.

THE FACULTY OF THE SEMINARY RECOMMEND:

(1) That the following members of the Senior Class receive the regular diploma of the Seminary:

Walter Payne Harriman	Charles Irwin Steffey
Jesse Fulton Kiskaddon	Leo Leslie Tait
William Henry McCracken	Ralph Eugene Thurston
Charles Vincent Reeder	Gusty Philip West
William Proudfit Russell	

(2) That the following graduate students be granted the degree of B. D.:

Harry Robinson Bröwne	George Arthur Frantz
Frank Eakin	Thomas Robinson
William F. Fleming	

(3) That the following members of the Senior Class be granted the degree of B. D.:

William Henry McCracken	Charles Vincent Reeder
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(4) That the following partial students, who have spent three years in the Seminary, be granted a certificate covering the courses which they have completed and in which they have passed examinations:

William Reed Cowieson	Paul Sappie
Andrew Kovacs	David Ryan Thompson.

All of which is respectfully submitted,

JAMES A. KELSO,
President.

May 6, 1915.

Condensed Financial Statement

For Year Ending April 30, 1915

INCOME RECEIPTS

From investments	\$49,786.17
From donations to expense accounts	533.00
From donations to contribution account	3,111.03
From donations to pension funds	3,900.00
Total receipts for operation	\$57,330.20

INCOME DISBURSEMENTS

Salaries, expenses, taxes, etc.	\$56,926.75
Pensions paid during year	4,500.00
Total expenditures from income	\$61,426.75

Condensed Financial Statement.

PERMANENT FUNDS

	Amount	Invested
Contingent	\$177,457.68	\$176,024.25
Endowment	194,030.01	190,491.04
Lectureship	3,665.94	2,850.00
Library	31,176.93	30,117.38
Reunion and Memorial	112,280.29	105,414.80
Scholarship	139,944.28	120,368.07
Sacred Rhetoric and Elocution.	79,619.30	78,867.33
Church Music Instructors	14,527.24	14,500.00
President's Chair Endowment .	5,000.00	4,800.00
L. H. Severance Missionary Lecturship	5,000.00	5,000.00
New Administration Building Fund	103,619.01	20,221.85
Real Estate and Buildings	262,350.80	327,850.80
Annuity Bonds	8,400.00	8,400.00
President's Chair Endowment, "Nathaniel W. Conkling Foundation"	100,000.00	100,000.00
	\$1,237,071.48	\$1,184,905.52

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Challenge of the Church: Rationalism Refuted. By George H. Bennett, former Professor of Systematic Theology, Portland University. Cincinnati: The Methodist Book Concern. 1914. \$1.00.

These lectures were delivered in response to a challenge to the Church issued by the Oregon Rationalist Association. The challenge specified the following points: The Bible, the Christ, the Church, character and leadership, and practical applications. Dr. Bennett took up the challenge and met these points in a scholarly and fair way. He stands upon conservative ground and maintains the fundamentals of our faith in harmony with modern knowledge. The key to his position may be found in this statement: "Human redemption rests upon the divinity of Christ. If God did not atone in the person of Christ, then every sinner must atone for his own sins. If Christ is not God, then we have no redemption." These lectures are confirmatory and convincing to Christian faith, whatever effect they may have had on the members of the Oregon Rationalist Association.

JAMES H. SNOWDEN.

The Oratory and Poetry of the Bible. By Ferdinand S. Schenck, D.D., L.L.D., Professor of Preaching in the Theological Seminary, at New Brunswick, N. J. New York: George H. Doran Co. 1915. Pages 249. Net \$1.25.

The broad experience and scholarly attainments of the author of this book enable him to speak with some authority upon his subject. Professor Schenck was pastor of University Heights Reformed Church, New York City, when he was elected Professor of Preaching in the New Brunswick Theological Seminary.

At different times he has occupied the chair of philosophy and ethics at Rutgers College, and of homiletics, at Princeton Theological Seminary. The title of the book commends it to the student of the Bible and arouses an interest in those portions of the sacred volume.

The portion of the book pertaining to the "Oratory of the Bible" gives to the reader the setting, style, and contents of the prophet's and of the apostle's messages to the church and the world in the form of interesting letters supposed to have been written by various hearers of the orations to some relative or friend in some distant part of the world.

The book comprises three parts. Part I is introductory. Part II gives "Short Stories of Great Orations"; Part III discusses "The Poetry of the Bible".

The introductory portion discusses the nature and power of true oratory. The experienced public speaker at once perceives that the author is speaking from experience. The young minister may learn here one of the human conditions of success in the pulpit. The writer shows also that he has been in the audience as well as upon the platform, for he gives the peculiar charms of the public speaker which catch and hold the attention of the hearer.

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We are impressed with his idea of the true orator as a man of great mind, rich emotional nature, vivid imagination, good conscience, and strong will. The reader will perceive that elocution has no place in the pulpit, and that the power of oratory—cultivated though it may be—is a gift. These few introductory pages on oratory are worth the price of the book to any young man beginning his career as a public speaker.

In the second part of the volume—"Short Stories of Great Orations"—the reader's attention is called to the large portion of the sacred revelation that is given by oral address of the messengers of God; to the fitness of the Hebrew tongue to express the messages of so great worth to the race; and to the fact that, while in a translation we lose much of the dignity of style and richness of expression, still we have the message in the words and style of the golden age of the English tongue—the age of Bacon, Shakespeare, and Milton.

The messages of the prophets and of the apostles are given a freshness by the author's use of an imaginary auditor of each occasion, who writes to some one at a distance giving the occasion, the appearance of the speaker, the contents of the message, and its effect upon the multitude. "A letter from a son of Naphtali to his brother in Egypt" gives the story of the four orations and the Farewell of Moses. The supposed writer of the letter describes the calling and gathering together of Israel by Moses, his addresses, and their effects upon the people. The text of all these addresses is found in the book of Deuteronomy.

"A letter from a Prince of Israel to a Merchant Prince of Tyre" gives the story of two great orations in the city of Samaria by Amos and Hosea during the reign of Jevoboam II.

"A letter from a Prince of Judah to the Archon of Athens" gives the story of four orations in the city of Jerusalem by Joel, Micah, and Isaiah in the time of great prosperity.

Thus all the great messages of the prophets of the Old Testament dispensation are given and described in similar supposed letters.

Following these are descriptions of the addresses of Jesus and of Peter and of Paul, and their effect upon their audiences.

The third part of the volume discusses the poetry of the Bible. The birth and growth of poetry are suggested and discussed by the author. The kinds of poetry are described and the various poetic productions or passages of the Old Testament are classified according to the nature of the production. Under the head of Epic poetry are given "The Song of the Red Sea", "The Song of Deborah", "The Song of Songs", and "The Lamentation".

The wonderful book of Job is described under the head of Dramatic poetry. A new interest is aroused in this ever interesting book. As we follow the outline and contents of the poem, we are made to feel that we are upon holy ground.

The Proverbs are classified and discussed as Didactic poetry. The Psalms are shown to hold a supreme place among the productions of Lyric poetry.

The practical value of this volume lies not only in the instruction imparted, but also in its inclination to awaken a new desire to know more of the Book of books.

W. SCOTT BOWMAN, '92.

Uniontown, Pa.

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The Meaning of God in Human Experience, A Philosophic Study in Religion. By William Ernest Hocking, Ph.D. Yale University Press. 1912. \$3.00.

This book of 524 pages with a very valuable Preface (V-XXII) and some excellent notes (525-578), together with a comprehensive index, is truly a great work, bearing the marks of a man thoroughly conversant with his subject and eminently fitted to do the work. No brief review can do it justice, either in recommending it or in revealing its worth. But we do not hesitate in saying that it is one of the important contributions to the field of a psychology and philosophy of religion which has come from the recent press. The book is well arranged, well written, packed in every page, and is interestingly suggestive from the beginning to the end. The author has a logical mind, a good heart, and the happy faculty of saying what he has to say in telling and descriptive diction. He possesses, too, in a remarkable degree the ability of harmonizing the abstract with the concrete and making it a sharer in human experiences. Each simile is an argument, so concretely put that the reader cannot miss the truth. He writes like one who believes every word he says and beneath his words the true spirit of the man is quite apparent. It is true, however, that no evangelical minister will accept all Dr. Hocking's conclusions, neither will an intelligent layman accept all the minister's deductions, but the man who puts down this book after a careful and systematic reading, without being stimulated, without being refreshed, and without receiving new insight into many of the perplexing problems in the philosophy of religion, would lack that blend in his humanity which makes his experience full of God.

The Preface embraces the key to the method of treatment. The "general dissatisfaction with idealism" and "the unclear efforts to win elsewhere a positive groundwork for religion" have given him the warrant for this undertaking which "enquires what, in terms of experience, its God means and has meant to mankind (for surely religion rises out of experience and pays back into it again)", and which "proposes to find the foundations of this religion, whether within reason or beyond". Breaking away from the pure idealist and the loose or extreme mystic, he looks for the golden mean between that idealism which the application of a pragmatic test has shown to be "unfinished" and not to have "found its way to worship", and that type of "mysticism which lends to life that value which is beyond reach of fact, and that creativity which is beyond the docility of reason; which neither denies nor is denied by the results of idealism or the practical works of life, but supplements both, and constitutes the essential standpoint of religion". It is thus that "the mystic, representing the truth of religious practice, may teach idealism the way to worship, and give it connection with particular and historic religion". For he believes that "the requirements both of reason and beyond-reason may be met in what mysticism, rightly understood, may contribute to idealism".

In this review we can only mention some points in the book which are especially helpful in such a study of religion. Dr. Hocking has accepted the most natural method of procedure. He passes through the avenue of what religion does into the secret chamber of what religion is, and tells us that after all it must be "judged largely

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by what it accomplishes, by the difference it makes in human affairs". These results must necessarily determine in large measure the definition of the power which produced them. The keynote is very clearly sounded. "No religion is a true religion which is not able to make men tingle, yes, even to their physical nerve tips, with sense of an infinite hazard, a wrath to come, a heavenly city to be gained or lost in the process of time and by the use of our freedom". He ties his thinking so effectively into flesh and blood and reduces the abstract in a most efficient way to a concrete experience.

The author believes that religion is deeper than reason and that it "would vanish if the whole tale of its value were shifted to the sphere of human affairs, however psychically or physically understood". Its most comprehensive symbol in history is that of parental relation—a parent whose deeds are far less important than the progeny. All the various arts have found their birth in this primary religious nature but, during the progress of their history and growth, they have obtained their majority and declared their independence. But they can never entirely cut loose from the parent branch. Thus, as a separate object of worship to-day, religion seems to be an exhausted parent, only "the residual inspiration of human life"; but instead it still holds the unique position. In spite of the attempt to identify it with some art, some morality, or some service, two things abide: first, its necessary distinction; second, its necessary supremacy. For in it all instincts meet and are yoked together until they become friends. Thus religion is the hiddenest thing in man, too close to be well seen by him. It is immediate and present, defined as "anticipated attainment" for with it men live as if in the presence of attainment.

Dr. Hocking maintains that in the last analysis religion is founded upon experience. In this experience, feeling plays an important part when we understand feeling to be "a name for whatever in consciousness, deeper than explicit thought, is able to give a bent to conduct". It is not a vague and uncertain principle, but is capable of bearing much responsibility in the direction of practical living. He shows that there has been a gradual rise of feeling and a retirement of the intellect. The comparison of religions convinces us that the common unit of experience is feeling; for religion propagates itself immediately "by infection, by contact, by the laying on of hands, by the leaping-across of an overmastering fire". Thus creeds are losing their place, for "with the rise of the critical business of thinking and philosophizing the decline of religious vitality keeps even step". It is, then, "a matter more of the heart than of the head, it is a man's leap for eternal life in some form". This is made clear when we remember that "there is something unspoiled and original in human feeling: it lies beyond the reach of dispute, refutation, and change". But he maintains that this feeling cannot consciously communicate itself except through idea, and that the retreat into subjectivity or "feeling-resort" is ridding ourselves of the effort and responsibility of naming the idea that is tenable and letting subject and predicate as well sink beneath the threshold waters of conscious existence. It is true that we have a growing body of positive knowledge yet "in the presence of the ultimate we shall always remain primitive: we can never become civilized in respect to God". But somewhere in man there lies an ultimatum and the only thing which will call it forth is an All, a "total opportunity"

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(real or believed real), discovered in the wide world beyond self". It is thus that he makes religion appeal to the whole of man and reaches the result that "deeper than idea is Idea". The union between idea and feeling is organic, so that idea can no more free itself from feeling than feeling can free itself from idea. But "we cannot find a footing for religion in feeling: we must look for valid religious ideas. And these ideas are not to be taken at liberty, nor deduced from the conception of any necessary purpose; we are to seek the truth of religion obediently in experience as something which is established in independence of our finite wills". The two parts which have been summarized above, namely: "Religion as Seen in Its Effects" and "Religious Feeling and Religious Theory" give us the real basis for his entire work.

It would be interesting to follow through this conception as he works it out in the remaining parts.

Part III. The Need of God.

Part IV. How Men Know God.

Part V. Worship and the Mystics.

Part VI. The Fruits of Religion.

But the office of the reviewer is not to tell the whole story of the book.

We cannot commend this book too highly to the readers of this Bulletin, but in recommending it to those in the ministry who are also students, we would give the note of warning that the writer does not view the matter of revelation, prophecy, and prayer, or even religious experience, from the same angle that the minister does. But we believe that his conviction is honest and that he brings to the minister's point of view a real insight which will not only illuminate these central elements in our faith but will strengthen that faith in God.

GEORGE TAYLOR, JR., Ph.D., '10.

Wilkesburg, Pa.

The Growth of the Christian Church. By Robert Hastings Nichols, Philadelphia: Westminster Press. 1914. 2 Vols., pp. 162,224. \$1.00.

These volumes, written at the request of the Committee on Religious Education of the General Assembly of the Presbyterian Church in the U. S. A., are intended for use in Sabbath Schools by young people of the high school age and for classes in church circles. In four chapters the history of the early church is set forth; in six the history of the mediæval church, 590-1517; and in eight the history of the modern church from 1517 to the present time. The two concluding chapters are on American Christianity and American Presbyterianism.

The matter is well systematized, the headings are clear and the proportion of space allotted to different subjects well-considered and even. To the general reader the book will give a clear conception of the movement of the church from its foundation and, under the guidance of a teacher who extends his reading to larger works—a method Dr. Nichols recommends—classes will be wisely instructed with these pages as their text. If there are omissions, as in the case of Savonarola whose name does not appear, the limits of space

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must be taken into consideration and also the purpose of the volumes which is to present the growth of the church. It is questionable whether Savonarola contributed anything more to the growth of the church than an inspiring memory. It is wise that considerable attention has been given to great figures and the biographical element, such as Gregory the Great, St. Bernard, and Francis d'Assisi, not to speak of the Protestant Reformers.

This work will do good and there is no sufficient reason why pastors should not use it for series of lectures in their churches. Its divisions will suggest comprehensive topics, will present the chronological relations of the great periods easily to the eye, and furnish an example of condensation. The work will recall the more protracted treatment of the seminary course and, if it sets ministers again to reading along the pathways of church history under the guidance of historians whose works go into detail, it will do them a good service. The annals of the Christian church were begun by Luke in the Acts of the Apostles. They ought to be full of warning and encouragement even down to these latter times, when, if we have not had a St. Paul, we have had Henry Martyn and David Livingstone; and, if we have not had an Apollos, we have had Spurgeon and Henry Ward Beecher; and, if we have not had a Dorcas and a Priscilla, we have had Elizabeth Fry and Florence Nightingale.

One virtue of these volumes is that they do not present annals merely. They also present philosophical or, as some would say, practical suggestions, as in the brief but excellent resumé of the service rendered by the Middle Ages, a period which some Protestants still regard in the way travellers a generation ago used to talk of the Great American desert, as a wide and desolate area between two paradises, a period in which if God was not forgetful of His church, the church knew little of God.

DAVID S. SCHAFF.

The Reconstruction of the Church. By the Rev. Paul Moore Strayer, Pastor of the Third Presbyterian Church, Rochester, N. Y. New York: The MacMillan Company. 1915. \$1.50.

The weighty title of this volume leads us to expect a treatise of exceptional scope and suggestiveness. In this we shall not be disappointed. The book is a challenge to every live minister and will well repay a careful reading. It reveals a sane and serious effort by an earnest and discerning mind to grapple with the most critical problem of our times, the realignment of the Church with modern conditions. The author, being a "son of the manse" and an "experimenter" in this field of work, is qualified to speak with authority. Aside from his own church, the reports of which show well in our Assembly Minutes, the author has been associated with the noted leader along this line, Prof. Rauschenbusch. While not so radical as his more famous compeer, he is inclined to exhibit a daring in marking out new paths which might shock some of our conservatives. However we may take issue with him on some minor points, we cannot but admire the zeal and zest throbbing on every page.

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The book is divided into three parts. In the first of these we have a clear and convincing portrayal of the new world of thought and ideals in which we move. "This is the age of a new social consciousness" which is rapidly effecting the readjustment of social, political, and educational forces and which the church has been woefully slow to recognize. The message and machinery of the church must be changed to fit the new industrial order which dominates the world to-day. Big business bulks large in the modern mind and the task of the church is to Christianize this new world of business. One of his strongest chapters is that entitled "The Spiritual Possibilities of the Business World" in which he points out marked fruits of the gospel in new codes of honesty, integrity, and humaneness growing in this commercial age. Business is no longer necessarily "a hideous industrial war". The order is changing and it is the business of the church to impart a new motive and a higher ethic to the world of business. The relation of capital and labor, of employer and employed, of manufacturer and consumer, and all the complex problems involved therein must stand in the forefront of the church's consciousness and give the key-note to her evangel if she would arrest the attention of this industrial age. How to Christianize a competitive world is the question which the closing chapter of this part of the book seeks to illumine. The same test must be put to the business man that is now applied to the teacher, minister, and welfare worker. Not "How much is a man worth?" but "How much is he worth to the community?"

The second part of the book tells us why the Church has been halted and wherein it has failed. The contention is sustained that the church has drifted out of the range of the consciousness of the masses and "is suffering from the law of diminishing returns". This failure is due to a threefold cause, maladjustment to its environment, deficiency in its methods of propaganda, and want of virile leadership. The church has not adapted her gospel to the spirit and needs of the times and has been too conservative about the adoption of new methods of social service. This is due partly to life tenure in office which always tends to inertia and conservatism. As a consequence the church does not appeal to our keenest and strongest young men as a field for service and leadership. The church has lost its militant spirit and does not awaken in the hearts of men a lively sense of the heroic. "What is needed to change defeat into victory is a real battle in the name of Christ". The minister's mouth needs to be unmuzzled so that he will be free to use the sword of the Spirit. Above all, the rank and file of the church need to be reanimated with moral courage to attack the social evils of our times and to stand more loyally by the pastor in his arduous task.

The last half of the book is devoted to the program of reconstruction. Here the average pastor will find many helpful suggestions though not always just what he may deem practicable for his own work. The "efficiency test" is first applied to the church's activities as in business and educational organizations. "Every organization that requires more energy to keep it going than it contributes life and power is uneconomic and should be discontinued". As a result some of our most cherished traditional institutions may have to be abandoned or reconstructed, for instance, the old-time prayer-meeting. Then follow chapters on reorganizing the church services, modern propaganda for the old faith, community service,

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advertising the church, opportunity of the country church, and getting the churches together.

The theory is stoutly advanced and with much reason that in many churches our accustomed "second service" should be radically changed or abandoned for something more effective in getting our evangel to the untouched masses. In place of the weekly prayer-meeting where it has lost its grip might be substituted the Church Night with occasional meetings for prayer varied by social and educational functions under the direction of the church. In the matter of social and recreational devices the author seems ready to go lengths that some of us scarcely feel justifiable and yet here is a field of service which the church must enter more largely and wisely. One of the most fruitful discussions concerns the church and community service. Christians should cultivate the spirit of their Master who came not to be ministered unto but to minister. In its organized capacity the church can serve the varied interests of the community and develop a better community life. In so doing "the vast army of unemployed in all the churches" might find opportunity to work out their salvation.

As a whole, the book is stimulating and informing. On the surface it might seem that the writer's mind is too much set upon the material and mechanical side of the church's life but one feels that while his eyes are necessarily upon the tangible his heart is in touch with the invisible source of all grace and power. In all our methods of reconstruction we need to keep in mind that inspired dictum of Phillips Brooks that "no appeal to a better life will be of any avail that does not put behind it truths deep as eternity".

U. W. MacMILLAN, '95.

Old Concord, Pa.

Christian Psychology. By Professor James Stalker, D.D., author of "The Life of Christ", "The Life of St. Paul", "The Christology of Jesus", "The Ethic of Jesus". New York: George H. Doran Company. 1914. Pp. 281. \$1.25.

From a long experience with college students in the study of psychology, I believe with Professor Stalker that the tree of psychological knowledge bears abundant fruit which the people would find to their liking and profit if it were utilized in their religious instruction. Most ministers in their college or university courses have acquired considerable knowledge of psychology and interest in the subject. America leads the nations in books on the psychology of religion, yet one surmises that it is true of American preachers, as Dr. Stalker believes it true of Scotch preachers, that few of them think of systematic use of psychology in their ordinary work. Dr. Stalker did make such use of it in his pastorates at Kirkcaldy and Glasgow, before he came to the chair of church history at Aberdeen; and he gives it as his experience that no other subject he ever tried drew or held so large a class as psychology taught in its religious aspects to a Bible Class. It was out of such experience and the studies connected with it that his thought took shape in the lectures delivered in this country at Richmond and Auburn Seminaries, and is now before us in his "Christian Psychology".

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The title of the book is uncommon if not new. By analogy of the common title, *Christian Ethics*, it would seem to connote that it is the object of the book to expound the New Testament ideas concerning man's constitution. This task, however, was done in well-known books of a generation past under the name of *Biblical Psychology*, such as Delitzsch's and Beck's. Accordingly, it is not the precise purpose of the present book to discuss dichotomy and trichotomy; though it has an excellent chapter on "Body, Soul and Spirit", with penetrating and wholesome portrayals of "the man who minds the things of the body" and his three foes, gluttony, drunkenness, and lust; of "the man who minds the things of the soul", the man of the world, the lover of culture; and, highest of the three, "the man who minds the things of the spirit" in whom the Spirit of God abides. "When a man has read on the fleshly tablets of his own innermost being the prophecy, inscribed there by the divine finger, of what he is to become, it is not difficult to forget the things which are behind and press toward the mark."

Again, Dr. Stalker does not call his book the *Psychology of Religion*, for books under this title, though numerous, are commonly limited to a study of the phenomena of conversion. He knows and utilizes the books, chiefly American, from Jonathan Edwards on the *Religious Affections* to Starbuck's realistic *Psychology of Religion* and William James' great book, *The Varieties of Religious Experience*. He sees with Henry Ward Beecher the importance for the preacher of heeding psychological and even bodily conditions in seeking spiritual results (doubtless he would agree with General Booth that it is useless to try to convert a man when his feet were cold). But Stalker, with his eye on his theme, *Christian Psychology*, lets it guide him to other experiences of the religious life besides conversion, and restrain him from commenting on much in the psychology of religion that is not specifically Christian. In one place he suggests as the keynote of all he is saying the maxim of Vinet, that the soul of man and the gospel of Christ answer to each other like lock and key.

"What shall it profit a man if he shall gain the whole world and lose his own soul?" This is a fundamental question of our Lord. It is helpful to the people if the preacher leads them to understand in concrete terms what Jesus is talking about when he speaks of the soul and to understand in concrete terms what losing the soul means, and if the terms are concrete they will be terms that psychology is concerned with, terms of personality, of life, of experience. So understood, there is no danger of confusion when one reads such rash utterances from high quarters as that the idea of "a soul" is "an animistic survival of primitive culture", an idea about to vanish from modern thought. Let a man see that his soul in his self, his personality, and especially his potential self—what he is capable of becoming in strength and beauty of personality—then he will be in a position to see that to fail of this, to miss this development, is to be "lost" in a most real sense. "Anything which stunts the personality, preventing it from unfolding all the possibilities hidden in its germ, is a calamity of the first order." Or let a young man see that his soul is his life, that "there is a world outside, with a sphere to fill and a work to do for God and man", then he may see that to make the very best use of his life by Christ's help is salvation in a very real sense. He may see, too, that the value of his personality will depend in the last analysis on

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its relation to Christ and His redeeming work. Christianity not only proclaims the value of personality but it creates the value.

The author's aim is practical, the application of the findings of scientific psychology to Christian thinking and living; and his style is beautifully clear, simple, and winning. He makes no parade of metaphysics, but discerning readers will find tonic in the sturdy Scot as he weaves into his psychological cloth the invisible plaid of a sound philosophy. The unitary, continuous, self-identifying, judging self that cannot be resolved into a series of sensations nor into a passing state, is the busy master workman behind the operations described and applied to the religious life in the chapters on "The Five Senses", "The Memory", "The Imagination", "Habit", "The Reason", "The Heart", "The Will", "The Conscience". And in the business of perception another agent is at work. The order and the beauty seen are in the world as well as in the mind. "But how did they get into the world? It must have been out of another mind—the divine mind. Thus is nature a system of signs by which mind speaks to mind—the divine mind to the human mind."

Examples of clear popular statement and application invite quotation. The marks of good memory are "the area of reminiscence it can permanently command", "rapidity in committing things to heart", and "the prompt and easy deliverance of its contents as occasion requires". "There is one religious sentiment of a very peculiar kind which is the offspring of memory. This is the sense of guilt. Guilt is the identification of an evil action in the past as the property of the author, who is responsible." "To the rich man in the parable the first word of Abraham was, 'Son, remember'. Memory is the worm that dieth not." Some teach that memory of sins must be blotted out in order to happiness in the eternal life. "But the truth is far greater and grander than this: such is the depth of the riches of the wisdom and mercy of God that the memory of their own sins will not perish in the redeemed, yet it will be allowed to yield to them not the poison of remorse but only the honey of gratitude; and to all eternity it will infuse an inimitable sweetness into the songs they sing to Him who hath loved them and washed them from their sins in His own blood." And so through all the chapters psychology is made to minister to edification. Those on "The Heart", "The Will", and "The Conscience", are particularly valuable.

There are two appendices: the one a complete lecture on "The Four Temperaments", presenting the best exposition I have seen of this subject in its moral and spiritual bearings; the other a complete and very able paper by Professor Beckwith, of Chicago Theological Seminary, on "Psychology and Evangelism".

ELIAS COMPTON, '84-p.

Wooster, Ohio.

The Sunday-school Teacher and the Program of Jesus. By George H. Trull and Jay S. Stowell. Philadelphia: Westminster Press. 1915. 50c.

This little book was prepared especially for the Sunday-School teacher with the idea of inspiration and direction in making the training of the Sunday School a greater factor in the Missionary Program of the church.

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It contains chapters on "The Sunday-School Teacher and the Kingdom", "The Sunday-School Teacher and the World-Wide Outlook of the Bible", "The Sunday-School Teacher and the Homeland", "The Sunday-School Teacher and the Nation", "The Sunday-School Teacher and Kingdom Investments", and "The Sunday-School Organized for Kingdom Promotion".

The missionary idea, foreshadowed in the Old Testament, is shown to be of the very essence of Christianity as exhibited in the life and teaching of Christ and the writers of the New Testament, therefore Missions belong to the Sunday-School as inevitably as trees belong to a forest. The character-moulding importance of teaching this great subject, with its appeal to broad sympathy, imagination, heroic moral ideals, and its rich biographical material, is emphasized. The vast need and urgent call of mission work at home and abroad is presented, and the last chapter contains a number of suggestions for organizing the school for missionary instruction and training.

Each chapter is followed by a list of study questions and a bibliography.

While the book pretends to nothing new, it stresses a line of work in need of continual emphasis. A Training Class of Sunday-School teachers using this little volume as a study book would gain a wider vision of the need and importance of Missionary teaching and be much better fitted to give this needed instruction.

G. C. FISHER, '03.

Latrobe, Pa.

Alumniana

CALLS

Rev. C. E. Peterson ('13), of Bowling Green, Mo., has been called to Beldin Avenue Church, Chicago, Ill.

Rev. M. E. Todd ('84-p), of Savannah, Ohio, has accepted a call to the Second Church of Findlay, Ohio.

Rev. Louis C. Allen (pg. '14), of Asbury Park, N. J., has been called to the James Evans Memorial Church, Philadelphia, Pa.

Rev. C. A. Foreman ('00-p), of Albuquerque, N. M., has been called to Corvina, Cal.

Rev. P. E. Burt ('12), of Mt. Pleasant, Ohio, has accepted a call to the Central Church of Punxsutawney, Pa.

Rev. M. H. Sewell ('12-p), of Utica, Ohio, has received a call to the First Church of Wyandotte, Mich.

Rev. W. H. Crapper ('14), of Newell, W. Va., has accepted a call to the Fourth Church of New Castle, Pa., and has begun work in his new field.

Rev. S. Willis McFadden, D.D. ('95), of Spokane, Wash., has accepted a call to the Knoxville Presbyterian Church of Pittsburgh, and will begin his pastorate early in the fall. Dr. McFadden was called to fill the vacancy made by the resignation of Rev. W. A. Jones, D.D. ('89), now associate pastor of the First Church, Pittsburgh.

Rev. H. H. McQuilken, D.D. ('99-p), of San Jose, Cal., has been called to the First Church of Orange, N. J.

Rev. E. M. Snook ('85-p), of Boswell, Ind., has been called to Princeville, Ill.

INSTALLATIONS

Rev. U. D. Reiter ('08), of Webster Groves, Mo., on March 24 was installed pastor of the McCausland Avenue Church, St. Louis, Mo.

On Feb. 2, Rev. Joseph Brown Turner ('81), of Philadelphia, Pa., was installed pastor of the Presbyterian Church of Port Deposit, Md.

Rev. C. I. Steffey ('15), was ordained and installed pastor of the Melrose Avenue Church, N. S., Pittsburgh, on May 18. Rev. C. S. McClelland, D.D., presided and propounded the constitutional questions; Professor Schaff preached the sermon; Rev. G. W. Kaufman charged the people; and Dr. Kelso delivered the charge to the pastor. The Rev. Mr. Steffey, a relative of the pastor, also took part in the services.

Rev. F. N. Riale, D.D. ('86), of St. Louis, Mo., was installed pastor of the Clifton Church, Cincinnati, Ohio, on June 17th.

The Bulletin of the Western Theological Seminary.

Rev. A. P. Bittinger ('03), of Zelienople, Pa., was installed pastor of the First Church of Ambridge, Pa., on May 18th.

Rev. Grant E. Fisher, D.D. ('96), of Omaha, Neb., was installed pastor at Turtle Creek, Pa., July 16th.

On June 8, Rev. H. A. Riddle, Jr. ('10), was installed pastor of the Presbyterian Church of West Alexander. Rev. Henry Woods, D.D., of Washington, Pa., presided; Rev. J. M. Potter, D.D., of Wheeling, W. Va., preached the sermon; Rev. W. E. Slemmons, D.D., delivered the charge to the pastor; Rev. Jacob Ruble, of West Alexander, charged the people; Rev. J. P. Leyenberger, of Wheeling, read the Scripture lesson; and Rev. Arthur Hays, D.D., of McCormick Seminary, offered the installation prayer.

GENERAL ITEMS

On March 14, the Morningside Presbyterian Church, of Pittsburgh, Pa., dedicated a chapel which had been built at a cost of \$3,500, all but about \$600 of which had been subscribed. Rev. Plummer R. Harvey ('08), is pastor of this church, which is in a very flourishing condition.

Two hundred and eight members were added to the First Presbyterian Church of Wilkinsburg during the first year of the pastorate of Rev. George Taylor, Jr., Ph.D. ('10).

The congregation of the Presbyterian Church of Sunbury, Pa., recently increased the salary of the pastor, Rev. R. C. Aukerman, D.D. ('95), \$300.

During a pastorate of eighteen months, eighty-one new members have been received into the Presbyterian Church of Port Royal, Pa., Rev. H. W. Warnshius ('76-p), pastor.

The outlook for the McKinley Park Church, Pittsburgh, Rev. Paul J. Slonaker ('95) pastor, is very promising. During the year ending March 31 there were 95 accessions and the contributions amounted to \$4,137, an increase over the previous year of \$2,131.

In the two years of the present pastorate of Rev. C. C. Cribbs ('11) in the Beechwoods Presbyterian Church, 77 members have been added to the church on profession of faith.

The congregation of the Mt. Washington Church, Pittsburgh, have recently added \$300 to the salary of their pastor, Rev. C. S. McClelland, D.D. ('80).

After nine years as Presbyterial Missionary and Pastor-Evangelist in southern Minnesota, Rev. George M. Donehoo ('97), has been elected to be Presbyterial Missionary for the Presbyteries of Madison and La Crosse. His address is changed from Owatonna, Minn., to 119 E. Howard St., Portage, Wis.

On Feb. 28 the First Presbyterian Church of Ft. Pierce, Fla., Rev. W. H. McCombs ('00) pastor, dedicated a beautiful new building. During the last three weeks of February thirty-one new members were received.

The United Presbyterian Mission in the Sudan has adopted for use in its catechumen classes the little booklet entitled "Preparing to Commune" by Rev. George Taylor, Jr., Ph.D. ('10).

Alumni

In April, after a four weeks' union tabernacle campaign in Westerville, Ohio, Rev. H. A. Smith ('03), pastor of the Presbyterian Church, continued evangelistic services in his own church. He had the assistance for five days of Rev. J. H. Lawther ('01) of Bellaire. The church was much revived and there were many accessions.

During the four years in which Rev. P. T. Amstutz ('08) has been pastor of the First Presbyterian Church of Marquette, Mich., 250 members have been received into the church.

At the annual meeting of the First Presbyterian Church of Cadiz, Ohio, Rev. R. P. Lippincott ('02) pastor, the total receipts for the year were reported as \$7,738.46; of this \$4,153.28 was for benevolences and \$3,585.18 for expenses. During the year 42 new members were received, the present enrollment being 620.

A complete survey of the annual reports of the First Presbyterian Church of Van Wert, Ohio, Rev. J. W. Christie ('07) pastor, reveals the following gratifying facts: (1) The church membership of 531 is the highest in the history of the church. (2) The Sabbath School has made a new record, with an average attendance of 230. (3) Every society in the church is in excellent condition. (4) A New Church project has made noteworthy progress. (5) The total gifts for all purposes made by this congregation during the year amounted to more than \$12,500.00, which places this church at the head of the list in the Presbytery although it is fifth in membership.

During the Sunday evenings of April and May Rev. Hugh T. Kerr, D.D. ('97), pastor of the Shadyside Presbyterian Church, Pittsburgh, gave a series of talks to the young people of his congregation under the general title "Life at Its Best". His subjects were "Ideals", "Love", "Work", "Prayer", "Conscience", "Influence", "Religion".

On Easter Sunday Dr. Kelso preached in the First Presbyterian Church of Murrysville, Pa., of which Rev. R. F. Getty ('94) is pastor. At this service a splendid new pipe organ was dedicated.

We were interested in the following notice taken from the Toledo "Blade" of April 5:

"Rosewood Avenue Presbyterian Church broke all records in the reception of new members at the Easter service. The pastor, Rev. D. H. Johnston ('07), received into membership 66, eight more than were added at a service immediately after the Billy Sunday revival. Of this number 50 were received on confession of faith and 16 by letter.

The Sunday School attendance was 411, the largest in the history of the church. The number receiving communion also exceeded any previous number, it being necessary to use the gallery as well as the floor space to administer to all."

Also the following, taken from the same paper of Apr. 9:

"Net membership increase of 150 per cent in six years was reported Friday night at the annual meeting of Rosewood Avenue Presbyterian church. The pastor, Rev. D. H. Johnston, said that 450 persons had been received into the church during his six years' pastorate. Of these, 43 per cent. were men and boys.

The congregation voted to increase the pastor's salary \$400 a year.

The Bulletin of the Western Theological Seminary.

Average Sunday-school attendance for the year was 278. For the last three months, an increase of 52 over the corresponding quarter last year was reported. A vote of thanks was given to J. F. Moorhead, superintendent."

Rev. George W. Montgomery, D.D. ('88), Superintendent of the Presbytery of Pittsburgh, on May 23 delivered the baccalaureate sermon at Scotia Seminary, Concord, N. C.

From the report of the First Presbyterian Church of Hutchinson, Kansas. Rev. J. S. Blayney ('99) pastor, we learn that the total membership is 889, and the gifts to benevolence during the past year amounted to \$6,511.76.

A COMMENCEMENT HYMN

Composed by

PROF. CHARLES HERRON, D.D. ('87).

Tune, St. Catherine.

Forth from these hallowed walls we go,
Hallowed by prayer and word and song.
May their blest influence with us flow,
Their memories linger with us long.
Oh, our dear Master, keep us true.
In all we think or say or do.

Here have we delved in truth's deep mine,
Here pondered long Thy precious word,
Here traced the ways of grace divine,
Held sweet communion with our Lord.
Grant us our Lord in heart to hold,
The truth in coming days t'unfold.

For all these years of blest employ
For all the help that crowned our days,
For study, fellowship and joy,
We lift to thee our grateful praise.
Oh Lord, to us thou hast been good,
Thou hast withheld no needed food.

Help us to preach Thy gospel free
In field and mart, at home, abroad;
To carry far o'er land and sea
The loving message of our God.
And on Thy word Thy grace bestow
That men our saving Christ may know.

Life's unknown way we trust to Thee;
We would not thrust the veil aside,
For as our days our strength shall be,
No hidden harm shall us betide.
And when on earth our toil is o'er
Grant that we meet to part no more.

Omaha Theological Seminary.

The Cecilia Choir.

Following is a note from "The Music Student", London, June, 1915, which admits we have some things in theological seminaries lacking in England.

Church Music—Good and Bad

Here is a clever American programme, carried out by Charles N. Boyd and the Choir of the Western Theological Seminary at Pittsburgh, Pa., on March 1st. The idea, as will be noticed, is to bring into juxtaposition suitable and unsuitable specimens of church music, the composers of the latter being tactfully un-named.

March 1, 1915—Special Program: Desirable and Undesirable types of Church Music.

Te Deum	
Te Deum (Temple Chant Setting)	H. Walford Davies
.....	
The Lord is my Shepherd	James H. Rogers
Miss Acheson, Miss Horst, Mr. Stephens, Mr. Merker.	
Jubilate	
Jubilate in B flat	C. V. Stanford
.....	
O Lord most holy	Caesar Franck
Miss Winifred Reahard.	
.....	
Peace I leave with you	J. Varley Roberts

Give rest, O Christ	Russian
How blest are they	Tchaikovsky
Cherubin Song	Tchaikovsky

The audience consisted, presumably, of budding theologians. It would be an excellent thing if similar programmes could be given at Theological Colleges everywhere in our own country.

Alaska's Awakening.

The Rev. Robert Joseph Diven ('96-p)

The long, long night is o'er! and I awake.
'Tis gala-day that calls me to arise,
The crowning day, when artless maidenhood
Gives place to womanhood of queenly grace,
The sceptered honor wherewith Deity
Has thought it meet to clothe me. Thus I stand
Before the gaze of God, with blush of love
Suffused, and without fear, to give him pledge
That I shall never play a siren's part
In this grand work of empire now begun.
As Day rolls back the curtain of my night,
The dawn is fair as angel ever dreamed.
My mountains, and my rivers, lakes and plains,
My thousand leagues of billowy shores, my vast
Expanse of forests dark, my beasts, my birds,
My hidden wealth of mineral stores—ah! now
I must beware! That creature, man, who loves
So well the rosy lips of innocence,—
To catch their secret, then turn pillager—
Shall not foil me, I vow! Let him attend!
For I've somewhat to say to him who would
This conquest dare. I am no wanton, thing
Of shame, despoiler and despoiled! 'Tis men,
Forsooth,—not ravishers—I rise to greet.
But yesterday there passed a motley horde.
The cankerous greed for gold was eating out
Their hearts. In league with flesh-lust, demonry,
They scattered hell around, and made my name
A byword and a jest o'er half the earth.
A different day has dawned; and I hear voice
And footfall of a people who'll subdue
My land, plant seed, build homes, accomplish deeds
Of industry no man has e'er surpassed.
Let cowards stay where pity may be found!
My heart is strong, and rich in sympathy,
And yet no pity may I ever show.
I loathe the human parasite! I'll give
My bread to nourish honest toil, my wealth
To him who seeks. Let vagrant dreams of ease
Be gone! My land is not a land of ease.

Alaska's Awakening

Who loves my coast-land's balmy air must win
His food and fame by battling with the sea.
When winter falls upon my lands beyond
The great white range, a deathlike sleep enchains
The mightiest river of a continent;
Life seems to pause. Both earth and sky are locked
In silence of the tomb. 'Tis only he
Whose mind holds treasure of its own, who may
Withstand such solitude, and put to flight
The shadows of creation-days that still
At times come hovering o'er to try the faith
And fibre of a man. My soil is rich,
But only sturdy hands may put aside
The virgin growth that mocks the longing seed.
My gold, my copper, and my coal,—ah! yes;
'Tis toil shall find the way that leads thereto.
For health, the roving sun ne'er shone upon
More favored land than mine. Its fountains gush
With streams as pure as Eden ever knew.
Its air is like the breath that gave to clay
The stature of a god.....

But give me men,
I'll nourish here a race who'll tread the earth
As peers among the noblest of mankind!

Sitka, Alaska,
January, 1915.

The Bulletin of the Western Theological Seminary.

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Oct., 1914—July, 1915.

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The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME VIII.

OCTOBER, 1915.

No 1

The Inauguration of the Rev. David Ernest Culley, Ph. D.

The eighty-eighth year of the Seminary opened on September twenty-second. In accordance with the action of the Board of Directors, Rev. David Ernest Culley, Ph. D., was inaugurated as Assistant Professor of Hebrew, and the services were held in the social hall of the new dormitory. Dr. Culley is well known to recent graduates of the Seminary, as he has been instructor in Hebrew since 1908. On May 9, 1912, the Board of Directors at their regular annual meeting advanced him to the rank of Assistant Professor, in recognition of his services in the old Testament Department. At the semi-annual meeting of the Board, held November 17, 1914, it was resolved to formally inaugurate him as Assistant Professor. The charge to the Professor was delivered by the Rev. Hugh Thomson Kerr, D. D., pastor of the Shadyside Presbyterian Church, Pittsburgh, Pa. The full program of the exercises, together with the charge and the professor's address, appears in this number of the Seminary Bulletin.

The Bulletin of the Western Theological Seminary.

Program of Exercises

in connection with
THE INAUGURATION

of the

REV. DAVID ERNEST CULLEY, PH. D.
as Assistant Professor of Hebrew

in the

Western Theological Seminary
Pittsburgh, Pa.

Sept. 22, 1915—10.30 A. M.

Hymn 289

Scripture Lesson

Isaiah 40: 12-31

REV. JOSEPH T. GIBSON, D. D.

The Subscription and Declaration

The Professor Elect

Prayer of Induction

THE REV. WILLIAM S. MILLER, D. D.

The Charge to the Professor

THE REV. HUGH THOMSON KERR, D. D.

The Inaugural Address

THE REV. DAVID ERNEST CULLEY, PH. D.

"The Hebrew Language in the Light of Recent Research"

Hymn 94

Benediction

The Rev. David Ernest Culley, Ph. D., was elected Assistant Professor of Hebrew in the Western Theological Seminary, May 9, 1912, and was inaugurated Wednesday, September 22, 1915, in connection with the opening exercises of the Seminary. The services were held in the Social Hall of the new dormitory.

Charge to Dr. Culley

THE REV. HUGH THOMSON KERR, D. D.

I count it a high honor, my brother, to be chosen by the Board of Directors to deliver to you on their behalf these few words of counsel and congratulation.

The polity of our church recognizes the parity of the ministry, but, notwithstanding this, we have still two classes, or shall I say, grades. We have the preacher and the professor. Sometimes a man is big enough to fill the functions of both, but as a rule a real difference abides. I am but a private in the ranks, and for a mere private to counsel you who have been lifted out of the ranks and elevated to the high eminence of professorial life is a difficult and perhaps questionable undertaking.

It is for this good reason that I have counseled myself not to counsel you concerning your scholastic attainments. You are a student and a scholar. The directors of this Seminary are assured of that. For nearly ten years you have been under the close scrutiny of the directors, the faculty, and the somewhat closer scrutiny of the students, and you have approved yourself as a master workman that needeth not to be ashamed. You have already qualified yourself for your position, and it must be a source of extreme satisfaction to you, and to those whose interest is centered in you, that you have so soon distinguished yourself and so early in your career gained the approval of your brethren. It is also a source of satisfaction to us. Other seminaries may go to the graduates of sister institutions to fill their presidential and professorial chairs, but Western finds in her own sons distinction and qualification sufficient.

It is fourteen years since you came to this institution as a student. It is eleven years since you graduated as the most distinguished student in your class and as the

The Bulletin of the Western Theological Seminary.

first scholarship student of this Seminary. For nearly two years you specialized in theological studies in the University of Leipsic, returning thither year after year until you secured in 1912 your doctor's degree. All of us rejoice in your fine scholarship.

We are glad for your sake, and for ours. We are glad you have faced the facts and fallacies of American and German schools with open mind, and that you now possess your soul in patience, and, we trust, in peace. You have fought a good fight and have kept the faith. We rejoice in your scholarship. It will help you, and us, to perpetuate the traditions of this institution. A long line of eminent scholars have linked their names and memories with this Seminary. It was founded by scholars, and men of great intellectual strength have taught in its classrooms, and distinguished scholars are in its faculty.

We want you to be a scholar. We want you to face truth and welcome it wherever you may discover it. We want you to be an authority in your field of study. We never wish to blush for anything you may say in your Department. We want you, if need be, to sell all that you have and buy the best books rather than to fall short of our expectation. We do not want you to be too original, for that might cause you embarrassment; but we wish you to avoid all forms of obscurantism. We want you to carry the flag of the faith of our fathers farther forward into the intellectual field and to capture new citadels for Christ. We want you to be a watchman in these later days upon the tower of vision, warning of danger, heralding the dawn. We want you to be, not an adventurer, but a guide, leading your students in paths of righteousness for His Name's sake.

And if you are to become a distinguished guide and shepherd of your flock, you must have more than scholarship; you must have sympathy. You have as your companions, not only your books and your manuscripts, your Hebrew Bible and your Lexicon, but this group of earnest young men, expectant and eager, who look to you to guide

Charge to Dr. Culley.

them, not where the dry roots are, but into pastures of living green. So I lay it upon your heart and conscience that you seek first their good. "What shall it profit you if you gain the whole world of scholarship and they lose their souls?"

We are not satisfied to have our professors scholars merely. We are not yet quite Germanized, and the glorified ideals of German scholarship may have to be re-adjusted. Thinking back into my own Seminary and College career, I remember how that greatest of all chapters in the Old Testament, the 53d. of Isaiah, was analyzed and dissected, redacted, emended, and remade; how the Hebrew and the Greek, the Coptic and the Syriac, the Latin and the English, were cut up into slices and sections, analyzed and dissected until the soul of that greatest revelation took wings and fled, and it required all the hallowed memory of sacramental seasons long gone by to restore it again and to make it live and breathe in ministry to my soul. "The letter killeth; the Spirit giveth Life." You cannot succeed in this position and be a scholastic recluse. You need to know the needs of men. You need to know their problems, and your presence ought to be in class room and in Presbytery an inspiration and a delight.

I congratulate you upon the particular Department in which you are called to serve. You are to be interpreter of the Old Testament. I envy you your opportunity. The Old Testament in our day has been re-discovered and has come into its own, and its message is vibrant with spiritual reality.

Scholarship has not yet finished its work upon the Old Testament, but for half a century it has been hard at work upon it, and the battle has been severe. There has been a good deal of cloud and smoke. Many of us are not too young to remember the misgivings we had as to what would be seen when the air cleared. The storm has passed and the sky, if not all clear, is yet serene and bright. Some things have been shaken, but

those things which could not be shaken have remained, and we see, as our fathers could not see, the great living stream of a continuous and progressive revelation flowing on with increasing strength through the Old Testament; and through all the interweaving of that ancient history we behold the writing of the Unseen Hand, and we know that hand is the hand of the Invisible but ever Living God.

I am sorry for any man who has not gained that point of view. We know now that Greece above all the nations had a passion for art, for beauty, and that as the hart panteth after the waterbrooks, so longed the soul of Greece after beauty. We know now that Rome had a passion for organization and imperialism, and that as the hart panteth after the waterbrooks, so panted her soul after power. We know too that Israel had a passion for truth, for righteousness, for religion, and that as the hart panteth after the waterbrooks, so longed the soul of Israel for the Living God. We know how God both created and satisfied that longing. We see now as never before what the author of the Hebrews in his great majestic message, in that most neglected book of the Bible, meant when he said, "God who at sundry times and in divers manners hath spoken unto the fathers by the prophets hath in these latter days spoken unto us by His Son". Over Him they wrote the inscription of His power in Greek and Hebrew and Latin. That was the message of the Prophets. You must see to it that these young men do not miss that message. It is that majestic vision they need. You are to teach not only Hebrew, but you are to teach the message of the Living God, and you must stand forth and proclaim as did the Prophet of old, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jersusalem. Shake thyself from the dust; arise, sit on thy throne, O Jersusalem; loose thyself from the bonds of thy neck, O captive daughter of Zion".

For a generation psychology has been at work, and

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the great discovery of psychology has been the discovery of childhood. This is the children's century. Thinkers have always recognized the importance of the various stages in life. Shakespeare in his way outlined them long before our time. "One man in his time plays many parts, his acts being seven ages."—The infant crying in the nurse's arms; the whining schoolboy creeping like a snail, unwillingly to school; the lover sighing like a furnace; the soldier full of strange oaths, jealous in honor, seeking the bubble reputation; the justice full of wise saws and modern instances; the slippered pantaloon; and, last of all, life's second childishness. Psychology has changed the emphasis. The important stages of life have been brought back into the early life of the child, and the complex life of childhood and youth have been analyzed and emphasized. Infancy, childhood, and youth have taken on supreme significance. And side by side with that discovery has been this one which is of importance to you; that there is no book in all the world for childhood like the Old Testament. Nowhere perhaps does the duty of child education assert itself with greater eminence, or with more subtle impressiveness. The great words which have been called the Magna Charta of the Jewish creed are ever in our ears:—"And these words, which I command you this day, shall be upon thine heart, and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up".

And this, too, psychology has told us that there is no book in the world that makes its appeal to childhood like this old text-book of the ages. What is it you do, if in seeking explanations for the supernatural you lose the poetry of truth that appeals to the imagination of the child, but give your students scorpions for fish and stones for bread?

For a generation sociology has been at work. We have heard a great deal about the social gospel. It was

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fast becoming a well worn shibboleth. But suddenly the great world war has shocked us into the consciousness that our religion in some way or other has been weighed in the balance and found wanting. We have suddenly awakened to the fact that while our religion had been able to produce a fine type of individual Christian, it had not yet reached far enough and conquered society, the community, and the state. We are face to face to-day with a new need, imperative and commanding. We must in the days that are to come be able to translate our religion into social and national terms, and there is no book in the world like the Old Testament to lead us into the right path.

In it we are able to see the historic pillar of cloud and pillar of fire by which the Spirit of Old led. In it we can still see the gleam that lured the nation on. The dream of the day! The day! The coming day! That great day! The day not of the clash of swords but of bells of peace. The day not of a sword-enforced civilization but of an alluring spiritual liberty. "In that day it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jersusalem; and he will judge between many peoples, and will decide concerning strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

And to be able to do this you must have followed on to the very fulfillment of that dream. You must be able to see your Old Testament in the light of the Cross. You must be able to see the crowning of the Suffering Servant of Jehovah—that final revelation of the Old Testa-

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ment—that first revelation of the New. You must see rising out of the darkness, because of the day dawn, the shadow of a mighty cross. It is a tragic climax. It humiliates our humanity and scorns our modern Gospel of comfort.

“Not in soft speech is told the wondrous story.

Love of all Loves! that showed thee for an hour;
Shame was thy kingdom, and reproach thy glory,
Death thine eternity and the Cross thy power.”

The need of our modern life is the need of the ages. Remember, that Sin is just as shameless as in the Old Testament days of Noah, and Ahab; that Life is just as restless as in the days of Saul, Samson, and Solomon; that Human Need is just as pathetic and the heart of man just as hungry as in the days of Isaiah, Jeremiah, and Jonah, and this Seminary believes that there is no sovereign Panacea for all the sad still music of humanity but God's great remedy for sin, no security apart from Christ, no peace, no power apart from His cross.

And so I pledge you to be true to Him. Wherever your studies lead you, see that the path you follow brings you back to His feet. Leonardi swept the golden goblets from the canvas because they obscured the vision of the Central Christ. I would not have you do that. You need make no sacrifice of scholarship or of any human glory for His sake. He needs all you can bring. But this you can do—you can do what even Leonardi failed to do—you can so glorify Him, so crown Him, so enthroned Him, that your students will know that you have brought the gold, the frankincense, and the myrrh of your scholarship and laid them all down at His dear feet. And may God bless you and keep you.

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THE HEBREW LANGUAGE IN THE LIGHT OF RECENT RESEARCH.

*Mr. President, members of the Board of Directors,
and friends of the Seminary:*

Before discussing the theme which I have chosen for this inaugural occasion, I desire to express my sincere appreciation of the honor which the Board has conferred upon me in electing me as Assistant Professor of Hebrew. To serve my *alma mater* in any capacity is a joy to me, and I count myself especially happy to have a part in the present, progressive, and constructive work which now forms the program of the Western Theological Seminary. I shall endeavor always to prove worthy of the confidence placed in me, and labor with all possible diligence to the end that the students who here receive the training for their great mission shall not lack that working knowledge of Hebrew which is the foundation so essential in any right interpretation of the larger half of the Word of God. I have taken as my theme on this occasion: "The Hebrew Language in the Light of Recent Research".

Much new light has been shed in recent years upon the pages of the Hebrew Scriptures. Since the days of Gesenius and Ewald a vast army of workers, recruited from the ranks of the students of history, literature, archaeology, and linguistic science, have contributed to awaken a lively increase of interest in the Old Testament in countries widely distributed. So large, indeed, have been the direct results growing out of excavations, literary criticism, comparative philology, and historical investigations of both a general and religious nature as to make of the Old Testament a new book.

The interest in the outcome of so much research and investigation has naturally centered, first of all, in Israel's history and religion; but the language in which her sacred

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books were written has likewise received a large share of attention, and this fact itself, leading to a better knowledge of the sacred tongue, has contributed in no small degree to the major results.

The study of Hebrew among Christians, it is true, has never been entirely neglected since the impetus given it by Reuchlin, yet it was not until the 19th. century that any considerable progress was made towards a right understanding of the genius of the Hebrew tongue; and the large majority of the outstanding names associated with the history of its study belong to the last half century. It must not be forgotten, of course, that much that is now common knowledge among Hebraists was impossible fifty, or, may we not say, twenty-five years ago. Comparative philology, to which the student of Hebrew owes no small debt, is a recent science.¹ The significance also of the results of excavations was not realized twenty-five years ago, and many of the finds that have proved important for a determination of the place occupied by the Hebrew language in ancient Israel have been made in very recent years.²

We realize, indeed, that we have not even yet entered into the full possibilities that these various lines of research have opened up for us as students of the Hebrew language. But a new day in the history of the study of Hebrew has been dawning, and it is the purpose of the present discussion to indicate, if we may, just where the new light has been, and is, breaking.

The term Hebrew, referring to the language of the sacred volume, surprising though it may seem to us, is not found in the Old Testament. There the language is referred to as 'the lip, or speech, of Canaan',³ 'Jewish' or 'the Jews language'.⁴ By the Jews of a later period

1. The earliest comparative grammar of Semitic languages was that of W. Wright in 1890.

2. See Thomsen, *Kompendium d. pal. Altertumskunde* 3ff.

3. Is. 19:18.

4. II Kings 18:26, 28; Is. 36:11, 13; II Ch. 32:18; Neh. 13:24.

it was called 'the sacred tongue' or 'the text' as opposed to the targum or again, 'the language of the Law' set over against the language of the rabbis.¹

Doubtless the term had its application to the language at an early time in Israel's history, but by accident the phrase 'the Hebrew tongue' did not find a place in the Old Testament. The first recorded use of the word so employed is found in the preface of Ecclesiasticus about 130 B. C. and is used also by Josephus² although strangely enough Philo employs the word Chaldee instead.³ In both the New Testament and Apocrypha the phrase 'in Hebrew', is used ambiguously with reference to the language of Palestine, no distinction being made between the contemporary, vernacular Aramaic and the Hebrew proper of the Old Testament.

We are not to suppose, however, that the word 'Hebrew' does not occur in the Hebrew Scriptures. On the contrary, it is frequently found there in books both early and late, but applying always to the people and not the language. Old Testament writers prefer to use the term 'Israel' or 'Children of Israel' when referring to their own race; but when foreigners have occasion to designate a descendant of Abraham they are represented as using the term *'ibhri* or 'Hebrew'. Or, again, if in any way contrasted with a foreigner, a member of the commonwealth of Israel was then spoken of as a Hebrew. It would follow from this that the term 'Hebrew' was the gentile name for an inhabitant of Israel, as the Romans referred to the people of Hellas not by the word the Greeks themselves used but by their own word. We might conclude, therefore, that probably the term was first employed by the Canaanites to designate their neighbors, the descendants of Abraham. And although the etymology of the word is uncertain, it seems quite probable that its root is to be found in the verb *'abhar*, meaning

1. Weiss, Studien z. Mischnasprache, 9.

2. Ant. 1:2, 2.

3. De Vita Mosis 2:5f. Cf. Jerome on Dan I.

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to cross over. To the Canaanites, then, their neighbors were those from the other side, possibly of the Jordan,¹ or it may be, as many think, of the Euphrates.²

The appellative sense of the word was still felt among the Jews of the 3d. Century B. C. as the rendering by the Septuagint translator of Abram *ha'ebri* in Gen. 14: 13 by 'Abram the come across' makes evident. Modern versions of the Scriptures, on the other hand, rejecting the view offered by the Septuagint father, render the word here as elsewhere 'the Hebrew'—'Abram the Hebrew', pointing to the possible foreign and ancient origin of this remarkable chapter of the book of Genesis. A further word here may make this more clear. The chapter, it may be argued, has a foreign source for the reason that has just been indicated: if the first narrator of this story of Abram's victory over the kings of the north had been an Israelite he would have had no occasion to use the qualifying adjective 'the Hebrew' in order to make clear to his readers who this remarkable victor was, while a foreigner would most naturally have occasion so to do. The man was a Hebrew, the narrator tells us, and thereby betrays his own non-Israelite nationality. And, again, if the writer of the book of Genesis gathered the story for this chapter from some foreign record, that source must have been made at a time not very far removed from the events it recounted, otherwise those events would have been forgotten and never found a place in any record.

If now we are right in the conjecture that the Israelites were called Hebrews first by the Cannanites, did the practice arise before or after the conquest? Here there is a difference of opinion, but, if we accept the early and foreign origin of Gen. 14, the probability in favor of the pre-conquest period is evidently very great. And

1. So Kautzsch Gram. § 2, Stade. Akad. Reden 110.

2. See Skinner, Dillmann, Driver on Gen. 11:14.

this probability is considerably strengthened by the testimony of the Tell el-Amarna letters. These letters belong to a period considerably antedating the conquest, and here apparently reference is made to the "Hebrews". The people referred to are known in the letters as the Habiri or Habiru. They are mentioned at least seven, or perhaps, eight times,¹ and are represented as foreign invaders who, along with others, are described as seriously threatening the Egyptian rule in Palestine about 1400 B. C. Historical objections to the view that the 'Ibri of the Old Testament and the Habiri of the Amarna letters are to be identified can scarcely be raised, although the Habiri, or Hebrews, of the letters can very well have included more than the Israelites of the Old Testament.² To these are probably to be added the Moabites, Ammonites, and Edomites. And neither can linguistic difficulties be arrayed to militate against this view. The only differences between the Hebrew form of the word 'Ibri and the cuneiform spelling are simply such as regularly and often occur.³ Hebrew, therefore, is a very old term extensively used in ancient times to designate a people of whom Israel formed a part. They are represented in the book of Genesis as the descendants of Eber and must have possessed a common civilization and spoken the same language. This latter, indeed, is no longer a mere conjecture but has been made certain by the discovery of the Moabite stone, the language of which is almost identical with the language of the Old Testament.

Before the days of comparative philology it was commonly supposed that Hebrew was the original lan-

1. See Knudtzon, *Die El-Amarna Tafeln* p. 45 and 46.

2. Winckler, *Gesch. Is.* pt I p. 16ff. Kat. p. 197f. Knudtzon op. cit. 48. Cheyne, *Ency. Brit.* 11th Ed. V:141.

3. The Hebrew 'ayin often becomes ch in cuneiform. In the Amarna letters, for example, we find ki-na-ach-na for Hebrew ke-na'an; or in the glosses cha-pa-ru for 'aphar. The fact also that cha-za-ki-ya-u is the Assyrian form for Hebrew Chis-qí-hû shows that 'a' in Assyrian may become 'i' in the Old Testament. See Skinner on Gen. 10:21. The change of vowel means nothing; the change from 'a' to 'i' frequently takes place in Hebrew.

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guage of mankind. Such was the teaching of the Jews,¹ the Fathers, and Christian scholars, including some even of the last century.² But of course the cradle speech of the race could not have been Hebrew; it must have been much more simple and have exhibited a less developed character than does either Hebrew or any of the other Semitic languages.³ Hebrew, as we know it, shows elements of decay and, structurally considered, cannot be as old as Arabic, a sister language in the Semitic family. In fact, the very close relations existing between the various languages of the Semitic group force us to the conclusion that there must have been a Semitic tongue much older than any one of the Semitic languages as we now know them, and that this now long extinct speech was the parent of the group, although we must guard ourselves against construing such a statement too literally. For aught we know, this primitive Semitic language may have been a dialect member of a still earlier language group spoken with various linguistic differences by the clans of these first Semites from the earliest period after their separation from other races.⁴

The Semitic family of languages, to which the Hebrew belongs, is one of the great language groups into which the speech of mankind has been divided. The name owes its origin to the fact that, according to the tenth chapter of Genesis, almost all peoples speaking these languages are descendants of Shem. This designation of the languages so grouped is not an ancient one and neither is it accurate, since peoples who cannot trace their ancestry back to Shem speak a dialect of the family, yet the name is convenient and remains.

The Semitic family includes the following branches.

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1. Pal. Targum on Gen. 11:1.
 2. Cowley in *Ency. Brit.* 13:168, and the commentaries on Gen. 11:1.
 3. A. H. Keane, *Ethnology* (1901) pp. 197f., 206f.
 4. Nöldeke Th, *Art. Semitic Lang.* in *Ency. Brit.* 11th Ed. 24:618; Brockelmann (Carl) *Grundriss d. vergleich. gram. d. Semitisch. Sprachen* I 4f (1908).

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I. The first is the Arabic group, including (1) North Arabic, (2) South Arabic, and (3) Abyssinian. To North Arabic belong the classical literary language and modern vernacular Arabic; to South Arabic, Sabeian and Manean; and to Abyssinian, Ethiopic and Amharic.

II. The second is the Canaanitish group, including Phoenician, Hebrew, and Moabitic.

III. Then the third, or Aramaic group, includes Western or Palestinian Aramaic, often incorrectly called Chaldee, —to this belongs Biblical Aramaic, the language of the Targums, Palestinian Talmud, etc.—and Eastern Aramaic, or Syriac, to which belong the literary language of the Christian Syrians, the language of the religious books of the Mandaeans, and of the Babylonian Talmud.

IV. And finally, the fourth group includes Babylonian-Assyrian.

Of these languages it need scarcely be said that our chief interest lies in the second, or Canaanitish group. Here falls the tongue in which, with the exception of a few chapters, the whole of the Old Testament was written; although, as we shall see later, this statement has recently been disputed.

Hebrew, Moabitish, and Phoenician, the members of this group, are quite closely related dialects and doubtless those who spoke them in the days of Solomon or Ahab could readily understand each other. Aside from the Old Testament, only few remains of these old Canaanitish or Hebrew dialects as they may be called, have survived the attrition of the centuries. Nevertheless, remarkable discoveries have been made, including monuments of these and most of the other Semitic languages, that have contributed exceedingly valuable material for a better knowledge of Hebrew.

As we have learned that highly advanced civilizations had blossomed, born fruit, and perished milleniums before the days of Moses or Abraham, so we have learned that Hebrew was not the oldest language of the world, or even the oldest member of the Semitic group. We

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have no monuments of it going back to a period earlier than about 900 B. C. unless we identify it with Canaanitish, in which case we have direct evidence of its use by the people of Palestine in the glosses found in the Tell el-Amarna letters, belonging to the 15th. century B. C.

The Tell el-Amarna tablets were such a remarkable discovery of so much importance to the student of the Old Testament that the significance of the find can scarcely be overestimated. Most students of Israel's history are familiar with this epoch-making discovery, consisting in more than three hundred clay tablets unearthed by fellahin in 1887 at Tell el-Amarna, the site of the ancient capital of the Egyptian king Amenophis IV, now about 180 miles south of Cairo on the Nile. The tablets were letters addressed, for the most part, to Amenophis IV, though some were likewise addressed to his father, Amenophis III.

The writers of a few of these most interesting letters were the king of Egypt himself, the kings of Babylonia and Assyria, as well as rulers of other world powers, while the majority of them were messages from the princes and governors of the provinces of Palestine dispatched to their overlord, the king of Egypt. Their significance lies in the fact that they reveal to us conditions prevailing in Palestine in the 15th. Century B. C. These Canaanitish peoples enjoyed a high state of civilization: they had access to the literature and other products of the culture of Babylonia. But in their bearing upon our present study the most remarkable feature of the letters is the language in which they were written. This was the now famous speech of Babylonia and Assyria and the characters used were cuneiform—those wedge shaped characters so well adapted to the process of writing on clay tablets and in use among so many ancient peoples.

We are now no longer in the dark in regard to the official or diplomatic language of Palestine during the middle centuries of the second millenium B. C. It was Babylonian cuneiform. But it was not the only language

used in Palestine at this time; the people in general, and doubtless their officers as well, when not transacting official business, spoke Canaanitish. This fact is well attested in the Amarna letters. Several such Canaanitish words are to be found in the tablets written, as it were, in parentheses as glosses explaining the foreign, or Assyrian, words. The scribe evidently felt himself much more at home with the native word than with its foreign equivalent, and later oftentimes employs the Hebrew, or Canaanitish, rather than the Babylonian, or Assyrian, word in the text, and also introduces Canaanitish words in his letters without first having used them in glosses. Babylonian was an acquired and unfamiliar speech to him with the result that almost unconsciously he reverted at times to his more familiar native tongue. And thus it is that through the Tell el-Amarna letters we learn much about the old Canaanitish, or Hebrew language, spoken in Palestine long before the Hebrews laid claim to the land promised to the descendants of Abraham. We learn that the language of Canaan at this time was, in the main, identical with the Hebrew of the Old Testament, a fact already believed to be true before the discovery of the Amarna tablets but thereby established. The language of Babylonia was doubtless the official or diplomatic speech of the civilized world during most of the second millenium B. C. but Canaan and other lands possessed and employed their own native speech as well. The testimony of the Amarna letters therefore, would lead us to the conclusion that Hebrew was not introduced into Canaan by Abraham although he may have spoken a language closely akin to it upon his arrival there. But Hebrew had rather grown up in Palestine. An examination of the Hebrew tongue itself further strengthens this view. The word for 'West', for example, is '*yam*', meaning 'the sea'—the inhabitants of Canaan watched the western sun sink into the Mediterranean; and the word for 'south' is '*negeb*', meaning 'the dry country'—the land lying to the south of Palestine is a desert.

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The discovery of the Tell el-Amarna letters has proved to be as significant to the student of Israel's history as some of the major scientific discoveries of the modern world to mechanical progress, but other discoveries also bear direct testimony regarding the Hebrew language. In 1868 a German missionary found at Dibon a slab of black basalt containing an inscription in the Moabitic language, written by Mesha, king of Moab, who is probably the Mesha mentioned in 11 Kings 3:4. Mesha here relates for us what he has accomplished for his people and in referring to the foes of his country enumerates among them Omri of Israel and refers likewise to Omri's son and successor, who was his own contemporary. The stone affords us information regarding the life of one of Israel's nearest neighbors, a people very closely related to Israel in language, civilization, and religion. The inscription points to a fairly well developed taste for literature and the art of writing, and has great value for the history of Hebrew writing, orthography, and grammar. The characters in which it was inscribed are the so-called archaic Hebrew, or Phoenician script. It will be remembered that the Hebrew Old Testament, as we now have it, is printed in characters quite different from those in which ancient Hebrew was written. David would scarcely be able to read the Psalms in our present-day Hebrew Bibles, for the characters there used are those found in the oldest extant manuscript copies of the Old Testament Scriptures and are the so-called square characters which were borrowed by the Jews from the Arameans and were gradually taken over by writers of Hebrew in the last two or three centuries before the Christian era. It is true that the Talmud, Jewish tradition, and the early Christian fathers attributed the change from the archaic to the modern square Hebrew characters to Ezra, but the evidence of recent discoveries points to the conclusion that this Jewish tradition cannot be trusted, as we shall see.

It is a question of considerable importance as to when this archaic script first arose. Does it go back far enough

to permit of the conclusion that the early books of the Old Testament could have been written in Hebrew characters? Before the discovery of the Moabite stone almost no direct evidence existed permitting this conclusion. We possessed no monumental evidence that at this early time Hebrew was a written as well as a spoken tongue; but here was a monument coming from the days of Omri and Ahab, or about 860 B. C., written in Hebrew (in a broad sense) and chiseled in a rather cursive ancient Hebrew script, illustrating the language of the Old Testament at many points.

But several other important finds have likewise been made which shed light upon the Hebrew of the Old Testament. The language of the Moabite stone may, in a wide sense, be said to be Hebrew, yet it presents certain dialectical differences when compared with the books of the Old Testament, which must mark it after all as the language of another people. Are there no monuments of Israel's speech going back to that earlier period, or must we remain altogether dependent on manuscript copies of the Old Testament in Hebrew, the earliest of which is not older than the 10th. century after Christ? While these early witnesses are not abundant, yet there are a number of them and their testimony is weighty. A fortunate accident in 1880 brought to the notice of the Christian world the existence of an ancient inscription in pure Hebrew found on the walls of the Pool of Siloam in Jerusalem, recording the making of the tunnel through which water flowed feeding the pool. There can be no doubt that this inscription has reference to the engineering work of Hezekiah, who, the writer of II Ch. (32: 4, 30) tells us 'stopped the upper spring of the waters of Gihon and brought them straight down on the west side of the city of David'. And in II Kings (20: 20) we read further: "Now the rest of the acts of Hezekiah, and all his might, and how he made the pool, and the conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?". Hezekiah's work-

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men, having begun their labors on the tunnel at either end, as modern engineers might do, made memorable the completion of their remarkable task by placing this inscription on the walls of the pool, describing the manner of their labors, and telling us that they had mined through a rock that stood an hundred cubits above their heads.

The tunnel was probably a part of Hezekiah's preparation for the defence of his city considered necessary in the face of the threatening Assyrian invasion, and was therefore doubtless constructed somewhat earlier than 701 B. C., the date of Sennacherib's attempted seige. The inscription on the walls of the pool was, of course, of the same date. It is, in some respects, still the most famous of the purely Hebrew inscriptions yet found, and is written in old Hebrew characters differing but slightly from those of the Moabite stone and other monuments yet to be described.

An interesting ancient Hebrew inscription, older than that found on the walls of the pool of Siloam, is a small limestone tablet measuring $4\frac{1}{2}$ by $2\frac{3}{4}$ inches, discovered at Gezer by Professor Macalister, an English scholar, in 1908. We are unable to determine its date with certainty but it can be placed with confidence somewhere between the Siloam inscription and the Moabite stone, approaching with probability the period of the latter. And, perhaps, if we were to place its date somewhere around 800 B. C., or even a little earlier, we should not go far afield. It is a fragment of an ancient Hebrew calendar containing now but eight months all named after agricultural operations and is of less value to us for the direct information it affords than for its sure testimony that in Israel during the 8th. or 9th. Century B. C. the Phœnician or ancient Hebrew alphabet was in common use for varied purposes. Indeed, it is thought by Lidzbarski, the German scholar best informed in matters of Hebrew paleography, and by others also, that it was the proud work of a peasant who was able to write and desired to display his ability. The art of writing in the old Hebrew characters had been

practiced now for so long a time in Israel that it was no longer the private property of the schools and scribes but belonged also to the man in the streets and the fields.

How much farther back will our direct testimony to the use by Israel of the old Hebrew script carry us? The Moabite stone offered fairly conclusive evidence for the practice in Israel as early as 900 B. C.; for, if Israel's neighbor, occupying a place greatly inferior to her own in world politics and national culture, was quite familiar with the art of writing in the native tongue and script at this time, the conclusion is all but inevitable that the practice was even more common among the sons of Jacob. And the further testimony offered by the Gezer calendar and the Siloam inscription raises this conjecture almost to a certainty. But fortunately we are not left to conjecture for this significant conclusion. An epoch-making find, more important than any we have yet mentioned, was made by professors of the University of Harvard in 1910 on the site of the ancient city of Samaria. The city was built by Omri about 900 B. C. and remained the famous capital of the northern kingdom until 722, when 27,000 of its people were carried into captivity. From this time forth it was under Assyrian rule, until Alexander the Great conquered it, and finally it was rebuilt by Herod who named it Sebaste. The work of excavating was therefore a colossal undertaking, since four cities must be excavated instead of one. The results have been exceedingly valuable in the various strata of the enormous ruins but we are concerned just now with those of the Israelite city. Here, buried thirty feet beneath the surface, a massive walled structure was discovered, believed, on archaeological grounds, to be the palace of Omri and his notorious but capable son, Ahab. This belief was soon raised to almost a certainty by the discovery in the remains of a vase inscribed with the name of Osorkon II, King of Egypt and Ahab's contemporary.

On the same level with this vase was found a series of ostraca, comprising some seventy-five frag-

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ments of pottery inscribed with records or memoranda in the ancient Hebrew character. It was just the common potsherd, which in Isaiah's graphic speech became the symbol for insignificance (45: 9), that was a frequent substitute in the ancient world for writing paper. When a jar was accidentally broken its fragments were preserved for this purpose even in Ahab's palace. One might suppose at first appearance that the inscriptions here found were written originally on a complete jar or complete jars and that the jar had later been broken and these were the fragments; but Professor Lyon, director of the expedition, has shown that this is not the case. The beginnings and endings of the lines are clearly adapted to the dimensions of the fragments, and at times, in order to get an entire phrase on the fragment, lines were crowded near the end. The important thing about these ostraca, as is regularly the case with ostraca, is that they are written in ink and with a reed pen, whereas all the other inscriptions which we have had so far were chiseled on stone or cut in metal, or, as in the case of the cuneiform tablets, pressed in clay.

This then, accounts for the small number of ancient Hebrew inscriptions which have been discovered: they were made on perishable material, mostly papyrus or skins. True, we have found many papyri going back to a very early time in Egypt but the dry sands of that country have preserved them while Palestine has preserved none of any period. It is indeed remarkable, as Professor Lyon points out, that on many of these ostraca "the ink is so well preserved that the readings are subject to no doubt, and in only a few cases is there uncertainty. Such distinctness after twenty-eight centuries in a damp soil is a marvel".¹ The script on these ostraca from Samaria, written in an easy, flowing, graceful, cursive hand, points to long practice with pen and ink. There is a tendency towards the cursive already apparent in the Moabite stone. The writing here, however, seems to go much farther in

1. Harvard Theo. Review, 1911 p. 136-143.

this direction although this might be expected, considering the difference in writing material. Most scholars agree that this is the most significant find yet made for the Hebrew student. As Professor Kittel says, "it opens up an altogether new perspective in many directions". They are the earliest examples of Hebrew writing which have yet come to light, and Dr. Lyon remarks that they far outstrip all the ancient Hebrew inscriptions at present known.

The fact, then, that these sherds from Ahab's time are inscribed in the Hebrew language and written in the old Hebrew or Phoenician script with an easy skill that indicates long practice with the pen makes it practically certain that a considerable body of literature in Hebrew written with a pen on papyrus, skin, or ostraca had grown up in Israel long before 900 B. C. Professor Kittel makes much of this point in the recent edition of his *History*¹ and in connection therewith comments upon the significance of a statement made by Wen-Amon an Egyptian traveller regarding a journey which he had made to Biblos in Phoenicia 1100 B. C., bringing with him from Egypt, as he relates, five hundred papyrus rolls to be given the prince of Byblos in exchange for Lebanon wood, proving without possibility of doubt that at about 1100 B. C. papyrus was an important article of the import trade for Syria. Five hundred papyrus rolls meant considerable writing paper, and it is quite probable that it was not all consumed by the king's court or even the city of Byblos but sent inland to other cities of Syria or Palestine. Of course papyrus was used for one purpose only and this means that as early as 1100 B. C. the art of writing on papyrus was already highly developed in these countries and certainly one does not write on papyrus in cuneiform. Cuneiform was invented for clay writing. What language must then have been used? It could scarcely have been other than the native tongue, and if cuneiform could not have

1. *Gesch. d. Volkes Is.* I, 177ff. See also *Theo. Lit. Blatt*, Feb., 1911.

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been the manner of writing is it not most natural to conclude that the old Hebrew characters written with pen on the Samaria ostraca and that in such a natural, easy hand as would point to long practice, and which are at the same time the characters inscribed on the Moabite stone, on the limestone calendar of Gezer, on the inscription in the pool of Siloam, as well as upon many Syrian inscriptions which we have not had time to mention, and upon other ostraca, many seals, gems and coins of an early period—is it not natural to conclude that this old Hebrew or Phoenician script was that inscribed also on these five hundred papyrus rolls as well as on thousands of others that must have found their way north as a useful commodity given in exchange as the purchase price of the equally useful Lebanon wood transported to Egypt?

Time will not permit to describe other discoveries of considerable importance. Suffice it to say that they offer merely additional evidence to facts that are already established by the testimony of the finds that have thus far been mentioned. We shall then confine ourselves to a brief summary of a part of our discussion and point out something of the significance of the results.

We have learned in regard to the language of Israel: first, that the Tell el-Amarna letters reveal to us the fact that in the 15th. century B. C. Hebrew was the native language of Canaan—that it was not merely the vulgar dialect of the people but that their scribes were more familiar with its written form than they were with Babylonian; second, the hypothesis that at the close of the second millenium B. C. in Palestine and Syria the old Hebrew script was known and practiced has reached the highest degree of probability by the known presence and use in the north of papyrus in 1100 B. C. and the discovery that this old script was employed, and that in ink, with such a degree of skill in Israel's capital in 900 B. C. as to indicate that it was no new thing but had had a long past back of it; third, we can trace the use of this archaic Hebrew script century by century in Palestine and the adjacent countries

from the time of Ahab—or indeed we may say a full century earlier—down to the Christian era, although it had been giving place to the square or Aramaic characters from the third century on, until in the time of Christ the familiar characters were not the old Hebrew but the Aramaic as is indicated by Jesus' word, "Till Heaven and earth pass away one yod or one tittle shall in no wise pass from the law". The yod is the smallest letter in the square alphabet but by no means the smallest among the old Phoenician or Hebrew characters.

All this has much more significance than is at first apparent. In recent years it has been frequently affirmed that the earlier portions of the Old Testament were not written in Hebrew but in the Babylonian language and the cuneiform characters. The exponents of this view are, for the most part, members of the so-called Pan-Babylonian school, who have been somewhat carried away by the discovery of so many parallels between Hebrew and Babylonian culture. Professors Hugo Winckler, Benzinger, and Jeremias in Germany and Professor Sayce and Col. Conder in England have long regarded the hypothesis of the cuneiform origin of the Pentateuch and other Old Testament books as probable. And recently Professor Naville of the University of Geneva has also joined their ranks. Their argument is, in the main, two-fold: the positive evidence, on the one hand, of the use of Babylonian cuneiform in Palestine from the Tell el-Amarna period,—or even from the middle of the 3d. millenium—down to the 6th. century B. C.; and the negative evidence, on the other hand, of the failure of excavations to bring to light documents written in Hebrew and using the old Hebrew characters during this early period. In our discussion we have already given a large part of the evidence regarding the presence or absence in Palestine at this time of these Hebrew monuments, some of which was not in when most of the exponents of the new view stated their case. We have seen, for example, that there is much positive testimony bearing witness to the use of the Hebrew language and

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the old Hebrew characters well back towards the period of the conquest. Further, we have seen that the perishable nature of the writing material used in Israel at this early time precludes the possibility of a large harvest of this nature being brought forth by the spade of the excavator, while the much more permanent nature of clay tablets makes it rather surprising that the results in cuneiform discoveries have not been greater if cuneiform was the only form of writing used in Israel for literary purposes during these early centuries. For, as yet, comparatively few monuments of cuneiform writing have come to light. Besides the Amarna letters there are the finds made at Tell Taanek in the plain of Jezreel, where a library chest containing several clay tablets in cuneiform was found and near by two letters and other inscriptions, also in cuneiform, which Professor Sellin assigns to about 1350 B. C., stating that they contain correspondence between native princes of Palestine at this time. And there is also the further discovery at Gezer of cuneiform tablets of the years 651 and 649 B. C. recording deeds of sale of land.

This testimony does not seem overwhelming. There is, however, other evidence which is marshalled in support of their position by these scholars but which would scarcely have come to mind had it not been felt that the archaeological evidence needed buttressing. Certain passages of Scripture, for example, are held to prove that the Pan-Babylonists are correct. I shall mention but one. In Isaiah 8: 1 we read: 'And Jehovah said unto me, take thee a great tablet and write upon it with the pen of a man', or, as the margin has it, 'in common characters'. To state the argument briefly: Isaiah is here commanded to do what he had not been doing or would not have done if left to himself. He is commanded to take a tablet, *i. e.*, a large piece of writing paper, papyrus,—if left to himself he would have written as usual, *i. e.*, on clay tablets. He is told to write with the pen of a man or with common characters, which means that there were sacred characters

(cuneiform) used in writing the sacred books and also common characters, those used and understood by the people, but not employed ordinarily by priest, scribe, or prophet. Or, as Naville puts it, the pen of a man must be contrasted with the pen, *i. e.*, the finger of God. The tables of the testimony—the tables of stone—could not have been written with a pen as on paper; they were written with the finger of God, cuneiform. The pen of a man must mean therefore the common characters, the vulgar Hebrew script, and not the language of the books of the Sacred Scriptures.

Professor Naville has much more to say regarding the languages of the Old Testament than have other exponents of the cuneiform theory. He believes that the discovery of the Aramaic papyri at Elephantine proves conclusively that, while the early books of the Old Testament were written in Babylonian cuneiform, the late books were produced originally in Aramaic. Hebrew, in fact, throughout Israel's entire history was but a vulgar dialect of the people which never arose to the dignity of a literary language at any time until it was arbitrarily made so by Jewish authorities at the time of the Christian era.

Such being the case, how are we to account for the fact that the Old Testament Scriptures have come down to us in Hebrew? Some of the books were written originally in Babylonian cuneiform, others in Aramaic; when and why were they turned into Hebrew? By the time of Christ this vulgar dialect of Israel had become a dead language; how are we to account for its rebirth? Professor Naville's explanation is very naïve, not to say bizarre. "The time of the Christian era", to quote him, "was the epoch when the Roman Empire extended over a great part of the East and West, when it brought under its yoke nations of very different type and origin. Though Roman policy left as much as possible to the subject nations, their customs and their worship, nevertheless a certain amount of uniformity was necessarily introduced amongst them. They had the same masters and were

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governed according to the same principles.* * * * *
Though they were a Roman province, the Jews had retained a very strong national feeling; they still remembered that they were the elect. * * * * * But for them their national existence was intimately connected with their worship, with the strictest and most formal observance of that law to which they had added many details. This worship distinguished them from the Gentiles for whom they had an undisguised contempt and enmity. Their religion justified in their eyes their exclusiveness; it was the barrier which separated them from all the strange nations. This religion on which their life as a nation rested was regulated by these sacred books, the law of Moses and the prophets. They finally came almost to worship the text of those books. But the form of these writings in the last centuries before Christ had no distinctive character. The writings were in Aramaic, the language of a considerable literature: they might be confused with other writings. The rabbis found it necessary, therefore, to give to their books a national character and appearance. *They turned them into Hebrew*, (the Italics are mine) the idiom spoken by their fathers, Abraham, Isaac, and Jacob, which was certainly their own language, that of Jerusalem. This they did not share with other people. But this had never been a literary language and therefore had no script and it was necessary to invent one. They would not take Canaanitish; that was not their own. They therefore invented a script, and for that they took the alphabet to which they were accustomed and which they used in their writings. They altered the Aramaic alphabet sufficiently for their new script to be distinguished from it, so that it should stand by itself and might be called their own. Since its adoption by the rabbis, Hebrew has thus become the distinctive language of the Israelites, and has given rise to a considerable literature".¹

Such is Professor Naville's theory. It is so fanciful, so extraordinary in its quest for the novel, so far removed

1. Naville, E., *Archaeology of the O. T.* p. 198f.

from established facts as scarcely to challenge refutation. It is astounding in its total disregard of the very great literary and linguistic differences between the language of the Old Testament and post-Biblical Hebrew. To mention a single striking instance among others which might easily be pointed out: A chief characteristic of classical Hebrew is the use of the so-called *waw* conversive tenses. These forms are already well developed and used with great nicety in the early books of the Old Testament. They occur there also with great frequency while in what must be recognized as the declining stages of Hebrew speech they occur much less frequently and in post-Biblical Hebrew the *waw* conversive forms disappear.

But it cannot be our purpose to controvert this strange theory in detail. The rabbis of the Christian era themselves recognize and comment upon the great difference between the Hebrew of the Old Testament and the artificial speech of their own day. It would seem indeed, that a simple statement of Professor Naville's view is sufficient argument against it.

With regard, however, to the growing impression in certain quarters that the early books of the Hebrew Scriptures were written first in cuneiform, we believe that the evidence in opposition which we have presented far outweighs the affirmative testimony which archaeology has to offer so far. We will not affirm that the evidence for the traditional view is absolutely incontrovertible. We know not what future excavations may yet reveal, but the probabilities are that the evidence already brought to light by the archaeologist supporting the old view will be greatly strengthened by further discoveries.

Literature

THE IDEALS OF THE PROPHETS. By S. R. Driver, D.D., Edinburgh: T. & T. Clark, 38 George St. 1915. 239 pp. \$1.50.

Dr. Driver's book of a little over two hundred pages, with appendices of his published works, of the main events in his life, and of the obituary notes, is a collection of sermons preached in the Christ Church Cathedral, Oxford, where he was a Canon in virtue of his office as Regius Professor of Hebrew. We are told they are sermons, but we find them fine historical essays upon the great truths which the prophets bequeathed to the world. In recent years the prophets have been studied with a vengeance. The motive of this study, however, has not been so much to understand their spiritual contribution to God's revelation for the world, or to express the development of their conception in Christian thought, but it has been a desire to determine their bearing upon the social problems as they confront us to-day. Now, it is true, that the prophets have many lessons for our social life, but, were this all their message, these books would long ago have been consigned to the archives of forgotten works. It is, therefore, refreshing to read such a book as this of Dr. Driver's, and find its emphasis of the Prophets's true and vital place in the inner life of religion. The fundamental conceptions underlying the work are in harmony, in the main, with the same period covered in his work "The Introduction to the Old Testament". And, however we may differ from him in his conclusions, we must be big enough to realize that not every man who differs from us is dishonest or destructive.

There are three outstanding traits in this work, and, to my mind, in all the works which Dr. Driver has ever published. The first is that honesty which has made his contributions to the world of inestimable value. We cannot read his writings without feeling that back of them there is a sincere, truth-loving spirit struggling for that light which brightens the face of God. The second is that scholarship which has made him one of the great authorities in the Old Testament field. As we read these essays, which are so packed with exegetical information, and in which scarcely a word can be omitted without changing the thought, we can feel they come from the life of a master. Out of the mass of detailed information which lies back of them, and out of which they have grown, we know that he has gathered for us in a beautiful and effective way these ideals of the prophets, set like spiritual gems in a well-informing historic background. The third is that evangelical spirit which finds in Christ Jesus the fulfilment of all the strivings of these prophets in an age when the light for humanity was not so bright as it was in the time of the Savior and as it is to-day. What can be finer than this? He is speaking of the poet of the Lamentations who sees the "innocent suffering with the guilty; the innocent so associated with the guilty by ties of kindred and other relations that they cannot escape from their punishment. In the Passion of our Lord we find more than this; we see the innocent not suffering *with* the guilty, but suffering

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for them, and taking upon Himself not merely the sins of His own nation, but those of the whole world".

The title of this book is taken from one of the sermons upon the text: "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose" (Isaiah 35:1). He shows here in his keen way,—and this is the underlying principle of each essay,—that the ideals of the prophets were vastly superior to their accomplishments. For "the prophets, in the first place, write often as poets: they give play to their imagination; they construct *ideals*. . . . They often intermingle in their discourses, especially in those which deal with the future, a large *ideal* element". "It is, however, a misconception of prophecy to treat it as 'anticipated history', or history written beforehand. The prophets almost uniformly see the future through the forms of their own social and religious organization; their own times, their own surroundings supply the figures under which they represent it." Thus "the prophet is much more than a mere foreteller: he is in a far wider sense the interpreter of the thoughts of God, the announcer to man of the Divine will and plan. He is not the less a true prophet because the picture of the future which he draws is sometimes a Divine ideal, rather than the reality which history actually brings with it". For the prophets never overcame entirely the limitations which their own age and national life imposed upon them. They never arose, we are told, to the idea of a Church, with places of worship scattered all over the world. Their spiritual metropolis of the future was to be on the hill of Zion, and the observances of Jewish religion were to be maintained. But this limitation does not detract from the real catholicity of their ideals, for they contain ideas which are appropriated and find their fuller realization in the Gospel. In speaking of "The Glory of this House" from Haggai he says: "We must read such prophecies as ideals of the goal designed by God for man, visions which, though not realized, present pictures of what human life and society might and ought to be, and of what perhaps at some future time, when Christianity has leavened the hearts and wills of men more completely and more universally than it has done at present, it actually may be".

Of the twenty chapters, eight are taken from the Book of Isaiah. They comprise the ideals of conversion, of character, of mission, of destiny, of happiness, and others. In the remaining chapters we have treated the ideals of faith, of community life, of suffering, of individual responsibility, of spiritual religion, of citizenship, of king, of saint, and others, each growing out of some distinct prophecy. We will quote two or three of the fine passages in this book. In his chapter on "Comparative Religion" he says: "Man is by nature a religious being. Religion is confined to no one time or place. Whatever may have been the case in the infancy of the world, and whatever may be the case with particular tribes even now, the great majority of tribes and races have developed, in a more or less mature form, some system of religious belief. Even though religion should not be a universal characteristic of mankind, there are facts abundantly sufficient to show that it is a genuine instinct of humanity; and that, as men advance in culture and civilization, their religious instincts express themselves, as a rule, the more strongly and the more distinctly". In speaking of Judaea Capta of Lamentations he explains: "The book consists of five distinct elegies, each constructed with great art, almost every line marked by that broken plaintive rhythm which seems to have been

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generally chosen by the writers of Hebrew elegy, and each abounding with images which appeal to every reader by their pathos and force. For the author does not merely describe from a distance; he is full of sympathy; and even when he narrates his people's sufferings, he narrates them as something he experienced himself; the long tale of woe is made his own; one sob after another rises from his heart, the plaintive strain brightened now and again by faith and trust". In discussing "The New Covenant" he makes this suggestive statement: "The law written in the heart will become, so to say, man's second nature, an inseparable part of his intellectual and moral being. Principles, again, will take the place of particular outward ordinances; for a multitude of ceremonial observances, such as formed a great part of the law under the old covenant, and the exact nature of which had often to be learnt by special inquiring of a priest, men will have large principles enshrined in their hearts, such as truth, and justice, and purity, love to God and love to man".

I find no hesitancy in urging this book upon ministers and thinkers in general. Certainly the Old Testament becomes a more vital possession to-day when we look at it through the principles which are enunciated in Dr. Driver's book. It is finely exegetical, dramatically descriptive, and betrays back of it the mind of an honest, consecrated, devoted scholar. No library on the Old Testament can be complete without it contains in some shape, or some form, the possession which we have in this posthumous book of a great teacher.

George Taylor, Jr., '10.

Wilkinsburg, Pa.

The Book of Leviticus. By A. T. Chapman and A. W. Streane (Cambridge Bible for Schools and Colleges). New York: G. P. Putman's Sons. 1914. 75 cents.

This volume is the latest addition to that excellent series of commentaries which bears the general title, "Cambridge Bible for Schools and Colleges". The dual authorship is due to the pathetic fact that Mr. Chapman died while he was in the midst of the collection of material for this exposition. He was well known to users of the series by the volume entitled, "Introduction to the Pentateuch", but the editors entrusted the completion of the work to competent hands for the commentary on the Book of Jeremiah in this series was written by Dr. Streane.

Approximately one-third of this commentary on Leviticus is taken up with a valuable introduction. First we are furnished an elaborate analysis of the contents of the book and its literary structure. Following a thorough-going treatment of these topics, we find a discussion of sacrifice, its origin, meaning, and history as practiced by Israel, together with a synopsis of the sacrificial regulations which are laid down in the Priestly Code. The ritual of the various offerings is presented in the form of a table, thus enabling the reader to secure a bird's eye view of the complicated systems of Levitical sacrifice.

Another suggestive section of the introduction deals with the very important topic, "The Religious Value of the Book". The Book of Leviticus is not popular at the present time, either with preachers or teachers of the Bible. It seems to be so entirely apart

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from the religious life of the present day that the modern Christian is indifferent to its contents. Such an attitude is largely a reaction against the artificial and mechanical theory of types which used to be very popular with evangelical preachers of the past generation. Yet the misuse of the book is no adequate reason for its complete neglect, and in the brief treatise before us we have a suggestive treatment of the underlying religious value of the book. In section V. of the introduction, four fundamental conceptions are presented: the unity of God, His holiness, the presence of God with man, and His worship a spiritual one.

The formal exposition of the text is based on the Revised Version. For the use of the new version in all the latest volumes of this series, the general editors are to be very strongly commended. The exegesis is scholarly and critical and never fails in bringing out the great religious ideas of the book. The reader is furnished with valuable appendices, dealing with critical and theological matters which could not be adequately treated in the exposition. The appendix on "Azazel" is a comprehensive discussion of a difficult theme. In addition to drawing upon Jewish and Christian materials, Mr. Chapman has gone into the field of primitive religion to throw light on the scrape goat and its destination to Azazel.

This commentary is to be welcomed by all serious students of the Old Testament, for until its appearance there was only one other recent work covering the same ground ("Leviticus", Century Bible, by A. R. S. Kennedy).

James A. Kelso.

The Text and Canon of the New Testament. By Alexander Souter. New York: Charles Scribner's Sons. 1913. pp. x 254. Price 75c.

Dr. Souter's book, like the others in the series of "Studies in Theology", is primarily intended for those "beyond the narrow circle of experts". The author tells us that he desires not only to give information but also to encourage students who may read his volume to undertake on their own account some such work as this book represents. He "would fain allure some churchmen from the fascinating pursuit of liturgiology, and some nonconformists from the equally if not more fascinating pursuit of speculative theology to the study, say, of the abundant manuscript materials which exist for the writing of the history of the Latin Bible".

Unfortunately we cannot hope for much in the way of response to this appeal on the part of American ministers, who so often are obliged to "leave the word of God and serve tables", and who, indeed, are for the most part much better fitted, by inclination and by training, for the serving of tables than for the scholarly investigation of the Biblical literature. But even for these Dr. Souter's compact little volume will be most valuable, since it gives in brief the substance of "what every minister ought to know" on the two important topics which it treats.

The author has devoted by far the greater part of the space allotted to him to the discussion of the text, leaving only fifty pages or so for the treatment of the canon, unless we include in this the very useful collection of documents—such as the Muratorian Canon, etc.—which, however, ought rather to be considered as an appendix.

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The discussion of the New Testament text is introduced by a brief chapter on the nature and aim of textual criticism and the methods and styles of book-making at the beginning of the Christian era. Then follows a chapter devoted to general statements concerning the three sources of the text, viz.: Greek manuscripts, versions, and patristic quotations, preparing the way for the more detailed description of these, which constitutes the chief part of the discussion. It is barely possible that the author might have abbreviated a little in this part of his work, and in the chapter on the printed editions of the Greek New Testament, in order to have a few more pages for the treatment of the Canon. The chapter on "Principles of Textual Criticism" presents a very full account of the work of Westcott and Hort in the arrangement of manuscripts in family groups, and of the enormous but practically futile labors of Van Soden. In the concluding chapter of this part of the book the author points out the lines along which future work in this field is to be carried on, at the same time expressing his opinion that the text as established by Westcott and Hort will not be materially altered by further investigation.

The second main division of the book opens with an enumeration of the various meanings of the Greek word *Kanon*, in order to arrive at an understanding of the idea conveyed by the word as applied to the New Testament literature. The author finds that in this application of the word *Kanon* it meant originally "a list of Biblical books which may be read in the public services of a church, and, if such be produced with the authority of a synod or council, of the Church". The fitness of a book for public reading in the church services, therefore, constituted its *canonicity*. The question at once presents itself, on what basis and by what authority that fitness was determined, and this question the author does not fully and clearly answer. He has given us, however, an account, as comprehensive as was possible within the limits necessarily imposed upon him, of the successive stages in the establishment of "the Canon" as we know it, leaving us to infer what Gregory so positively affirms, that in point of fact there is not and never was a "New Testament Canon" accepted by the whole Christian Church as definitely and finally fixed. The author closes his discussion with some very good remarks on the tendency of modern criticism and modern views on inspiration to blur the distinction between the New Testament and the extra-canonical literature of the early church.

By way of appendix the author gives some twenty-four selected documents which constitute in part the material for the study of the canon of the New Testament, beginning with late Marcionite Prologues to the Pauline Epistles, and closing with the Acts of the Council of Trent. An admirable bibliography and an index complete the work, which, in spite of the defects which necessarily result from its brevity, will meet the needs of the average minister and "the intelligent layman" (usually identical with "the tired business man") who desire to become acquainted with the leading facts in the field which it covers.

William R. Farmer.

John Huss, His Life, Teachings, and Death, After Five Hundred Years. By Rev. David S. Schaff, D. D. New York: Charles Scribner's Sons. 1915. \$2.50 net.

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The Church, by John Huss. Translated, with Notes and Introduction. By Rev. David S. Schaff, D. D. New York: Charles Scribner's Sons. 1915. \$2.50 net.

In these two stately volumes Dr. Schaff has not only rendered a most timely service, but has also given us illustration of the wide and accurate range of his acquaintance with the period with which he deals. His previous volumes, dealing with the development of the Church from 1049 to 1517 and covering the period which his father's monumental work had omitted, had already given ample proof of his power of research and historical construction. Already much of the material of these later works was in hand, and it had become evident that he had a first-hand acquaintance with the original source material of the centuries immediately preceding the Reformation. It was with a scholar's instinct that he turned his attention to the life and teachings of John Huss and gave the reading world the benefit of his studies just at the time when the five hundredth anniversary of the great Bohemian's martyrdom was being celebrated. The celebration has brought out a number of smaller biographies which have doubtless been extensively read, but these two volumes give the material of which the more careful student will be glad to avail himself. After a brief but exhaustive bibliography, in which Dr. Schaff lists the Latin and Czech writings of Huss, such translations of the same as have been made, the other authorities of the period, and modern works upon Huss, he gives us in the twelve chapters careful treatment of such subjects as the following:—the age in which Huss lived, his debt to Wyclif, his activity at Prague, his exile, his appearance before the Council of Constance, his condemnation and execution at the stake, completing the work by showing Huss' place in history, briefly sketching his influence until the present day, not only in Bohemia but also in the wider circle of Protestantism. The background of the period is well drawn. The great movements, not only in the Church but in society at large, are vividly portrayed, so that one who has not an intimate acquaintance with the period can enter sympathetically into it. The story of Wyclif and his work, the bringing of his writings to Bohemia, Huss' intimate acquaintance with and use of them, are given to us in such a convincing fashion as to show how thoroughly Huss followed the morning star of the Reformation and how completely he accepted and championed the positions which Wyclif had enunciated. Already that had been done for us by Loserth. Yet closely as some of his own writings followed those of Wyclif, there are others which show the vigor and independence of his theological thinking, as, *e. g.*, his Commentaries on the Sentences of Peter Lombard; and one feels that his following of Wyclif is that of a whole-hearted surrender to the great truths for which Wyclif stood and which Huss afterward so heroically sealed with his own blood.

Dr. Schaff draws an interesting picture of life in Prague at the time, the place of the University in that life, the rising consciousness of strength on the part of the Bohemian people and their natural desire for recognition and control in their own institutions. Here Huss appears not only as a preacher and reformer, but also as a patriot. This alone can explain the hold he has upon the affections of the Bohemian people, both Roman Catholic and Protestant, not only in their native land, but in this country. He is a great national figure, one of the greatest which that heroic people has pro-

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duced, and his name is still one which may summon them to a more devoted adherence to the truth for which he gave his life. It was because of his devotion to his people that, when the interdict was proclaimed against Prague on account of him, he withdrew from the city in order not to overwhelm them in calamity. Just as Luther's protective captivity in the castle at Wartburg gave him the opportunity to begin his translation of the Scriptures, the most influential product of his literary activity, so Huss' exile from Prague in 1413 and his sojourn in castle after castle of his friends gave him opportunity for the writing of the most influential of his books, the one which most completely summed up his religious positions, which finally sent him to his death, but which also proved a great factor in the awakening which came a century after he breathed out his spirit on the border of Constance. It is strange that no translation of it had ever been made, so far as is yet ascertained, until Dr. Schaff gave us this scholarly one into English. It came into Luther's hands shortly after the Leipsic Disputation and called from him the acknowledgement in 1520 that, without surmising it, he had been championing Huss' positions, and that he and his associates were all Hussites without knowing it. It is no wonder that in 1520 a Latin edition of Huss' treatise on "The Church" appeared in Wittenberg. It may have done much to convince wavering scholars of the day that they were in the midst of a great movement of growing force, which had shown itself in England in Wyclif's time, had acquired new force through Huss' championship of it in Bohemia, and now was in the beginnings of flood-tide in many lands. The only wonder is that, with Luther's recognition of the value of the aid of the press to his work and with his appeal to the people at large, he did not have some friend turn this work into vigorous German and spread it widely among the people.

Dr. Schaff has had the rare privilege of an historical student in performing this work, and he has done it well. He has had access to various early editions of Huss' works; that of Frankfurt, 1558, in two volumes, and also a second edition entitled "*Historia et Monumenta J. Hus,*" likewise published in Frankfurt in 1715. He has thus had opportunity to compare the text and has found that it has been preserved with practically no alteration. Lane Theological Seminary is fortunate in having a copy of the original edition in its library. The work itself in the edition of 1715, of which Dr. Schaff made more constant use on account of the greater clearness of its type, fills seventy-five double-columned pages, while the present edition occupies about three hundred. In an introduction of about forty pages Dr. Schaff treats briefly but clearly of the author, the circumstances under which the treatise was written, its contents (under which heading a comprehensive analysis of the work is given under the headings, "The Church", "The Panacy", "The Power of the Keys", "The Scriptures", "The Death Penalty for Heresy") Huss' debt to Wyclif, the importance of the treatise, the canon law, and the translation itself. The discussions of the contents of the treatise and of its importance are especially full and illuminating. Thus any one who purchases this as an independent volume has the introductory material which will enable him to understand the conditions under which it was written and to appreciate its importance. This work was well worth the doing, for it not only gives us Huss' reasoned defense of his own position, but it shows that which Rome most apprehended and which it set itself to overcome by flame

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and sword. The book of Huss, written in exile, and the condemnation voiced by Rome in the Council at Constance and vividly set forth in the burning of the arch heretic, put the position of this precursor of the Reformation and the Holy Roman Catholic Church in sharp and marked contrast. The very headings of the twenty-three chapters, of which we cannot cite all, show the inevitable conflict. The Unity of the Church; All Christians are not members of the Church; Christ the only head of the Church; The Roman pontiff and the cardinals not the universal church; The power of binding and loosing; The abuse of Scripture in the interest of clerical power; The pope not the head of the Church but Christ's vicar; The Church may be ruled without pope and cardinals; Obedience not always to be rendered to the Church or its prelates. One can see from the very phrasing of these chapter-heads that the positions of Huss and Rome were irreconcilable. His very definition of the Church struck at the whole mediaeval conception. He defined it as the totality of the elect—*universitas predestinatorum*; or, as more fully given, "The Church is the number of all the elect and the mystical body of Christ, whose head Christ is, and the bride of Christ, whom of his great love He redeemed with his own blood." While he does not distinguish between the visible and invisible church, as the Reformers afterwards came to do, he does set forth the conception in other language, and his criticism of the Church of Rome as it actually existed showed that it could not be coterminous with that which he had defined. In his discussion, which, as Dr. Schaff shows, centers about four topics—the Church, the pope, the priesthood, and the Scriptures—he shows himself at fundamental variance with the positions held by the theological ecclesiastical authorities of his day. There could be no reconciliation without complete surrender. Not only in his definition of the Church, but in his discussion of the papacy, his denial that Peter is the rock on which the Church is built, his heroic exposure of how popes may be mistaken through ignorance and avarice (with telling comments on many who had held that office), his keen thrusts at the present occupant of it, did he show himself thoroughly out of accord with a system which made the pope the head of the Church and his *ex cathedra* utterances infallible. The priesthood was laid bare by keen dissection. And when he demanded that the Scriptures should be in the hands of the people in their vernacular, that they should have the right of interpreting them, and that the first duty of the priest is to expound their teachings, he was anticipating some fundamental principles of Protestantism and setting himself against those of Rome. The constant use he made of the Scriptures was in itself an aggravation of his offending. The interesting fact is brought out that in this treatise Huss quotes the New Testament at least 347 times, and the Old Testament 72 times, the book most frequently quoted being the Gospel of Matthew, 93 times, and John 67 times. Dr. Schaff is right in saying that if Tyndale was strangled at Vilvorde for having translated the Bible into English, then it is also true that Huss, a hundred years earlier, was burned at Constance for his devotion to that sacred book.

It is not to be expected that Huss would entirely free himself from the errors of the theology of his day, but it is interesting to see him emerging from them. His division of the Church was in accord with the mediaeval view. While he frequently recognizes the distinction between the universal church and a particular church,

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he divided the holy universal church into the church triumphant, militant, and dormient, the last division including the number of the predestinate suffering in purgatory. It is a striking fact that between the days of Cyprian and Augustine, and those of the Reformation, this was the one outstanding work on ecclesiology, and that it so largely anticipated the positions of the modern Protestant world.

It only remains to say that both the volumes are well indexed and that in the very full foot notes Dr. Schaff has given his readers ample opportunity to verify his positions, as well as very helpful guidance in the study of the sources. His wealth of patristic and mediaeval learning is drawn upon to throw illumination upon the text. These notes indicate how widely he has mastered not only the original source material outside of the untranslated writings in Czech, but also the growing body of literature upon the age and upon Huss himself. It is an encouragement to scholarly research when a publisher can be found for a translation of such work as that of Huss, and it is to be hoped that it will give added impetus to the movement in which so many students of history are engaged, the bringing of original source material out of the languages in which they have so long been silent and making them accessible to an increasing public interested in such work. Dr. Schaff in the rich volumes which he added to his father's work, has shown us his close study of the whole range of mediaeval history. He doubtless has gathered much material which he has only been able to sketch in them. May we not look for other works from his pen in a field in which he has already shown himself such a master workman?

CHARLES HERRON, '87

Omaha, Neb.

The Early Church. By George Hodges, Dean of the Episcopal Divinity School at Cambridge, Mass. New York: Houghton-Mifflin Company. 1915. \$1.75.

If Dr. Hodges intended to be merely interesting and popular, he succeeded. The book is readable; at times fascinating. The life and struggles of Chrysostom with the congregation at Byzantium should reëcho in the experiences of the modern pastor of a fashionable church. Basil, too, takes flesh and blood, and becomes an archetype of those saints whom Newman more recently represented. And the account of the Roman Empire, with the great movements that were convulsing the world geographically and politically, as well as religiously, is an excellent resume.

But I suspect that Dr. Hodges aimed at more than mere interest, more than to be popular, readable. And however ungracious it may seem, I must confess that he has failed. This failure is due, probably, to the method he used in writing. He confesses that the various chapters were lectures, some delivered as the Lowell lectures, some at Kenyon College, variously and partially repeated at Middletown, Michigan, and the Summer school of the Los Angeles Diocese. The first four bear evidence of a plan to give us an outline of church history; and one cannot help suspecting, when one finds, instead, a series of biographies of eminent patristic writers, that he allowed the guiding thread to slip out of his fingers. For we have, here and there, filaments; but the skein itself is still entangled.

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As an instance of this, the organization of the Church is found to be a result of the opposition of the Roman world, as seen in the well-known persecutions. It is consequently a mystery to him that the Roman government, so tolerant of cults that outraged all decency, should persecute the Church. But is not the explanation in the fact that even at that day Christianity was more a cult, rather a programme, political, social, moral—in fact, a church organized?

This shows how easy it is to follow the traditional routes in history and to evade those perplexing questions that lie over the horizon. It arises from that historical timidity that calls itself impartiality, that aims at neutrality rather than correctness. Such neutrality brings its own undoing—the movement in the events of Church history have no bearing, no drift. The Church that then lived was simply a group of blundering, well-intentioned men, good Christians at best! The history is no longer an organic whole, held together and moved by a spirit.

Such criticism applies to others as well as to Dr. Hodges. And when I say that he has not given us that clear-cut vision of the meaning of the past life of the Church, I should add that he has put the materials in a brief portable form, where even the untechnical mind may construct a theory for his own satisfaction. It may seem purely paradoxical to state that it is his very unsatisfactoriness which is most satisfactory. By this I mean that, whereas after reading most Church Histories I am glad of a change of diet, after reading him I felt like examining a whole library. He is suggestive.

A. P. KELSO, JR., '10.

Mt. Pleasant, Pa.

The Practical and Social Aspects of Christianity. By Prof. A. T. Robertson, M. A., D. D., LL. D. New York: The George H. Doran Company. 1915. \$1.25 net.

This volume is a series of very readable expository talks upon the Epistle of James. The exposition has its roots in a scholarship not only familiar with the modern problems of the New Testament but also rich in exegetical suggestion. Prof. Robertson's knowledge of the results of recent investigation within the realms of New Testament Greek, helps in no small degree to illuminate his pages, imparting freshness and sympathy with life. The studies are published at the request of those who have heard their substance at Northfield or Winona.

There are twelve chapters in the volume entitled as follows: "James the Servant of God and of the Lord Jesus Christ"; "To the Twelve Tribes Which Are of the Dispersion"; "Joy in Trial"; "The Way of Temptation"; "The Practice of the Word of God"; "Class Prejudice"; "The Appeal to Life"; "The Tongues of Teachers"; "The True Wise Man"; "The Outer and Inner Life"; "God and Business"; "Perservance and Prayer".

The author adopts the view that James, who wrote this epistle, was the brother of Jesus, and regards him as a person of real importance in the early history of Christianity. It was his sound practical wisdom, enforced by a genuine religious experience, which prevented a rupture between the conservative Jewish element and the liberals under the leadership of Paul. James was a mediator be-

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tween the old and the new; not, as some have tried to make out, a champion of the old against the new. His aim in this letter is to show all Christians everywhere how to adjust the new religious ideas of Christianity to practical social life, so as not to contradict but rather fulfill the ethical ideas of the Old Testament. On the basis of this assumption, it is plain to see that the expositor of James has many doors of approach, not only to the practical and social life of that time but of all time.

The author of our volume does not fail to call attention to these various doors of suggestion as he passes in order through the five chapters of the epistle. In many cases he throws open these doors and invites his readers to take, with him, a look through them at practical social matters of our own time. In none of his chapters does he pose as a sociological expert nor present critical discussions of extra-Biblical questions. He confines himself to the domain of the exegete, skillfully bringing out for modern use, what the epistle contains so that the preacher and Sunday School teacher can find many points of departure into matters of living interest and be able to deal with practical matters of the hour with the authority of Scripture behind him. It adds value to his work that the author has the habit of making use, throughout the volume, of parallel ideas gathered both from Scripture and from the whole realm of literature.

It is our opinion that this volume will prove valuable and be much prized by all who are engaged in studying the New Testament for practical purposes.

J. SHANE NICHOLLS, '92.

Pittsburgh, Pa.

The Book of Faith in God. By the Rev. John T. Faris, D. D. New York: George H. Doran Company. 1915. \$1.00.

Dr. Faris, the author of this book, is the editor of the Sunday School publications of the Presbyterian Church. He sits in the seat so long filled by the sainted J. R. Miller, and he occupies it well. He is the author of "The Book of God's Providence" and "The Book of Answered Prayer", which, with the present volume, constitute a most helpful trilogy.

This work is divided into twelve parts, each part having from four to seven short chapters varying from two to ten pages each. These devotional chapters are not intended to unravel any theories of faith, but are rather encouraging illustrations of the power and efficacy of faith in God and His kindly overarching providence. They are not taken from the field of theology, but from the throbbing heart of human life. The credentials of this modern cloud of witnesses certainly prove the reality and strength of unshaken confidence in God.

Here the preacher may come and browse and find a rich fund of impressive and illuminating illustrations for almost any subject of Christian life and experience. The weary and discouraged, the tired and tempted may also learn here how others have been more sorely tested and have triumphed gloriously through faith; and they too will be led to realize that even for them "standeth God within the shadow, keeping watch above His own". These illustrations are

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drawn from the experiences of the humble and lowly, and also from those who have walked in the high places of the earth. They are taken from those who walk about our own dooryard and city streets, and also from the noble heroes of the Cross in the foreign field—both missionary and native Christian.

A careful reading of these chapters will be a tonic to any heart. It will come as "a word in season to one who is weary". At a time when we think our lot is hard, to read such a chapter as "A Thankful Woman" or "The Sleepless Watcher" will put a new cheer in our heart and a song in our mouth. Or, when in some faithless hour we think our burden is too hard to bear, to read the story of Mrs. Rijnhart in Chapter XLII will make our lesser trials to take the wings of the morning. The experience of Sita, the wealthy widow of India, should inspire anyone to faithfully own his Lord under any circumstances or peril. When one lives in bondage to the fear of death, reading Chapter LIII, "Looking Death in the Face", should help him to realize that it means putting his hand in the Wounded Hand and walking out into the Eternal City. The whole book is a message of faith and courage for the toil and strife and stress of life, drawn from the deep experience of many of God's saints who have been made perfect through suffering.

JAMES MEASE POTTER, '98.

Wheeling, W. Va.

The Philosophy of Spirit. By John Snaith, New York: Geo. H. Doran & Company. 1914. VII, 1-405. \$3.00.

This volume is an attempt to combine orthodox Christianity and the philosophy of Hegel as interpreted by Professor Stirling, who, it may be recalled, in 1865, thirty-four years after the death of the master, discovered what his philosophy really meant, and gave it to the world in the two volumes entitled *The Secret of Hegel*.

It is no easy task to give an adequate idea of the thought of this book. Hegelianism is, as George Matheson once said, of all philosophies the farthest removed from the standpoint of English thought. The technical language of the English Hegelians is hard to follow, due partly to the fact that the terms are English words used to convey German notions, partly to the inconsistent use of these words. Keeping in mind, however, that even the best intention may fail to convey adequately the author's meaning, the content of the book may be summarized as follows: the opening chapter asks the question "What is truth?"; The answer is, that since thought is the absolute being of all that is, truth will become our possession as soon as we are able to accomplish a logical exposition of the nature of thought. This task is the work of a Philosophy that is at the same time a Theology, and, in distinction from the agnosticism of present day philosophy and the self-imposed limitations of much of the new theology, is truly scientific. When our thought is examined it is found to make three assertions: I think, I am, and I know (that I think and that I am) or, in other words, thought and being are united in personality. This last notion is subjected to examination and found to be infinite, because it embraces in its thought infinite being. Man is thus "the measure of all things", an expression equivalent to the Scriptural statement

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that man was made in the image of God. But by man is meant man in his highest type, Jesus Christ, the God-Man, the personality in whom thought and being are completely united. Other men participate in Jesus Christ by the Witness of the Spirit. At this point the treatise might end, but the author adds a number of chapters for good measure, on "Nature", on "The Spiritual Nature of Universal Gravitation" (a most curious section), "The Historical Record" (an exposition of the author's views on Scripture), "The Philosophical Character of the Biblical Record", "Moses and the Pentateuch," and "The Ego, Ontology, and Immortality" (a repetition and summary of what has already been stated).

Apart from the often exposed difficulties of equating Hegelianism and Christianity, the volume before us exhibits the two main characteristics of nearly all such attempts, obscurity and the implicit assumption that Holy Scripture is inherently Hegelian. Mr. Snaith is obscure. His paragraphs lack unity, his digressions are constant, his repetitions are many. When the thoughtful reader meets sentences (and they are not few) like these, "Thought is being, and I is being, therefore being is thought, which is the Triple-Syllogism—the absolute reason-thought of the totality of Being (p. 3)", and "In its essential nature personality is the spirit of infinite Thought: man is only a Person because he possesses this thought, in and by which he is in conscious reciprocal relation in universal self-consciousness, that is, in its own self infinite thought. The unity expressed by the I-Me is the unity of the divine and human nature in the infinite thought of man (p. 405)", he is convinced that Mr. Snaith's meaning is not on the surface, and then, since the days of his years are threescore and ten, and since like most he is usually busy, he is in doubt whether what lies beneath will repay the effort to bring it to light. The "Hegelization" of Scripture may be seen in the following: "Now (in sense) I know in part (finite); then (in reason) shall I know even as also I am known—that is, through the same pure intuitive reason-vision in which I am known to God. To know even as I am known, is a great thought, and well expresses the philosophy of Hegel and Stirling (p. 150)". "Whosoever will save his life shall lose it, and whosoever will lose his life for My sake, shall find it. Here death is the negation, and life the negation of the negation (p. 140)." "If Hegel and Wesley could have been blended into one person, such a person would have been near the stature of the Apostle Paul (p. 209)."

On the other hand, the leading thought of the book must not be lost sight of—man is capable of grasping God because personality is infinite, and through Christ, the God-Man, it is possible to reach the heights of divine perfection, and also to have the witness thereto in a vivid experience. If infinite means capacity for the highest, and perfection, the divine ideal for the Sons of God, all Christians may agree with these statements.

GEORGE JOHNSON.

Lincoln University, Pa.

Necrology

Adams, Robert Newton.

Born, Fayette Co., Ohio, Sept. 15, 1835; enrolled Miami University, 1858; U. S. Army, 1861-5; brigadier general by brevet, 1865; graduated since Civil War by Board of Miami University as A. M.; Seminary, 1867-9; D. D., Miami University, 1887; licensed, 1869, and ordained, 1870, Presytery of Chillicothe; stated supply, McArthur and Hamden, Ohio, 1869-72; pastor Ottawa, Kan., 1872-5; Piketon and Waverly, Ohio, 1878-80; stated supply, Fergus Falls, Minn., 1881-6; Superintendent Home Missions, Synod of Minnesota, 1886-1907; financial secretary, Board of Home Missions, Northwestern District, 1907- ; residence, Minneapolis, Minn.; died Minneapolis, Mar. 24, 1914.

Anderson, Matthew Lowrie.

Born, Butler Co., Pa., Jan. 1, 1837; Washington College, 1860; Seminary, 1860-3; licensed, April, 1862, Presbytery of Butler; ordained, Nov. 10, 1863, Presbytery of Wooster; pastor, Millersburg, Ohio, 1863-6; pastor, Holmesville, Ohio, 1863-9; stated supply, Orville, 1866-9; Rosendale, Mo., 1869-83; stated supply, Barnard, Mo., 1884- ; honorably retired, 1888; died, Norman, Okla., Dec. 23, 1914.

Baugh, Walter Henry.

Born, Harrodsburg, Ind., Oct. 15, 1852; Wabash College; Seminary, 1879-82; licensed, 1876, Cumberland Presbyterian Church; ordained, April, 1882, Presbytery of Pennsylvania (Cumberland Presbyterian Church); stated supply, Bethel, Van Buren, Pa., 1882- ; San Francisco, Cal., 1892-3; pastor, 14th Street Presbyterian Church, Sacramento, Cal., 1894-5; died, San Jose, Cal., May 14, 1914.

Beatty, Reading Karns.

Born, near Doylestown, Pa.; Maryville College; Seminary, 1905-7; Princeton Theological Seminary, 1907-8; licensed, Apr. 14, and ordained, June 15, 1900, Presbytery of Aberdeen; Mellette, S. D., 1909-11; stated supply, Linwood, Wichita, Kan., 1911-12; pastor, Nickleville, Pa., 1913- ; died, Germantown, Philadelphia, Pa., Dec. 5, 1914.

Boyd, James Shields.

Born, Allegheny Co., Pa., Oct. 13, 1830; Washington College, 1855; Seminary, 1855-8; licensed, April 13, 1858 and ordained, June, 1863, Presbytery of Allegheny; stated supply and pastor, Kirksville, Mo., 1866-85; principal Witherspoon Institute Butler, Pa., 1859-65; stated supply, Fifth, Minneapolis, Minn., 1889-92; stated supply, Hillsboro, N. D., 1892-7; stated supply, Alden, Minn., 1897-9; pastor, Greenleaf and Spring Grove, Minn., 1900-6; home missionary, Foothills, N. D., 1906-8; honorably retired, 1906;

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Jamestown, 1910; Fargo, 1911; residence Courtney, N. D.; died, LeSueur, Minn., July 11, 1914.

Published "Every Family Apart"; "The Lost Ship"; "Class History"; "Significancy of Names"; "Story of Jonah"; "Homilies Hymns and Harmonies".

Bracken, Theodore.

Born, Portersville, Pa., Oct. 23, 1849; Marietta College, 1874; Seminary, 1874-5; Northwestern Theological Seminary, Chicago, Ill., 1875-7; D. D., Parsons College, 1899; licensed, April 26, 1877, Presbytery of Iowa; ordained, Sept. 6, 1878, Presbytery of Solomon; stated supply, Grandview, Iowa, 1877-8; Phillipsburg, Kan., 1878-81; stated supply and pastor, Birmingham, Iowa, 1881-3; stated supply, Phillipsburg, Kan., 1883-9; pastor at large, Presbytery of Osborne, 1890-3 and 1894-5; pastor, Wakeeney, Kan., 1893-4; Synodical Sabbath School Missionary, Synod of Kansas and Indian Territory, 1895-1908; pastor evangelist, Presbytery of Osborne, 1908-9; stated supply, Long Island, 1909-10; Moderator, Synod of Kansas, 1894; stated Clerk, Osborne Presbytery, 1894-14; residence, Phillipsburg, Kan.; died, Chicago, Ill., June 10, 1914.

Breck, Robert L.

Born, Richmond, Ky., May 8, 1827; Centre College, Danville, Ky., 1845; Seminary, 1845-6; Princeton Theological Seminary, 1846-7; D. D., Westminster College, Fulton, Mo., and Davidson College, N. C., 1874; LL. D.; ordained, June 28, 1849, Presbytery of Ebenezer; pastor, Versailles, Ky., 1849-50; stated supply and pastor, Macon, Ga., 1851-8; pastor, New Albany, Ind., 1858-60; Richmond, Ky., 1860-1 and 1865-6; stated supply, Maysville, 1861-4; Silver Creek, 1865-74; chancellor, Central University, 1876-80; honorably retired; residence, San Luis Obispo, Cal.; Palo Alto, Cal., 1912- ; died, Palo Alto, Feb. 15, 1915.

Carlile, Allan Douglas.

Born, Clarksburg, W. Va., April 1, 1860; student in Park College, Parkville, Mo.; law student; Seminary, 1882-5; post-graduate student, Lafayette and Hanover Colleges; D. D., Hanover College, 1899; licensed, April 26, 1884, Presbytery of West Virginia; ordained, May 7, 1885 (Congregationalist); pastor, Congregational Church, Brockton, Mass., 1885-7; pastor, First Presbyterian, Easton, Pa., 1887-94; pastor, Second, New Albany, Ind., 1894-8; pastor, Tabernacle, Pittsburgh, Pa., 1898-1906; Throop Avenue, Brooklyn, N. Y., 1906- ; died, Wolfboro, N. H., July 16, 1914.

Carr, William T.

Seminary, 1861-4; licensed, 1864, and ordained, 1865, Presbytery of Baltimore; pastor, Madison Street, Baltimore, Md., 1865-7; stated supply, Wilmington, N. C., 1869-73; New Haven, Conn.; pastor Siloam, Elizabeth, N. J., 1873-85; pastor, Shiloh, New York, 1888-91; stated supply, Mizpah, S-Boston, Va., 1893-1903; pastor, Westminster, Concord, N. C., 1904- ; died, Concord, N. C., March 10, 1915.

Caruthers, James S.

Born, Lawrence Co., Pa., Jan. 26, 1839; Vermillion Institute, 1870; Seminary, 1870-3; licensed, 1872, Presbytery of Wooster; or-

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daigned, 1875, Presbytery of Peoria; French Grove, Ill.; Lyons, Kan.; Idaho Springs, Col.; Ellsworth, Kan.; Fairmont, Neb.; Silver Cliff, Col.; Bloomfield, Io.; Casey, Io.; Adair, Io.; Perry, Kan.; Raymond, Ill.; Pacific, Mo.; Union, Mo.; Hope, Kan.; Hill Memorial, Kansas City, Mo.; Rossville, Kan.; Altamont, Kan.; Mound Valley, Kan.; Weir City, Mo.; Caney, Kan.; Eldorado Springs, Mo.; honorably retired, 1912; Sulphur Springs, Ark.; died, Sulphur Springs, Ark., Mar. 19, 1914.

Chalfant, Frank Herring.

Born, Mechanicsburg, Pa., May 29, 1862; Lafayette College, 1881; Seminary, 1884-7; D. D., Lafayette College; licensed, 1886, and ordained, 1887, Presbytery of Pittsburgh; foreign missionary, Weihsein, Shantung, China, 1887- ; died, Pittsburgh, Pa., Jan. 14, 1914.

Published, "Early Chinese Writing".

Chalfant, George Wilson.

Born, near Brownsville, Pa., Mar. 29, 1836; Jefferson College, 1856; Seminary, 1860-61; D. D., 1891; licensed, April, 1859, Presbytery of Saltsburg; ordained, June, 1861, Presbytery of Carlisle; pastor, Mechanicsburg, Pa., 1861-3; Martins Ferry and Kirkwood, Ohio, 1863-81; pastor, Park Avenue, Pittsburgh, Pa., 1881-1901; chaplain, One Hundred and Thirtieth Regiment Pennsylvania Volunteers; travelled, China and Japan, 1898; moderator, Synod of Pennsylvania, 1899; evangelist, City of Mexico, St. Louis, etc., 1901- ; residence, Pittsburgh, Pa.; died, Pittsburgh, Feb. 2, 1914.

Coleman, Delbert Leoran.

Born, Beaver Co., Pa., May 2, 1884; A. B., Geneva College, 1910; Seminary, 1910-13; licensed, April 16, 1912, and ordained, April 15, 1913, Presbytery of Beaver; foreign missionary, Weihsien, Shantung, China, 1913- ; died, Chefoo, China, Sept. 30, 1914.

Condit, Ira Miller.

Born, Mercer Co., Pa., Jan. 14, 1833; Jefferson College, 1855; Seminary, 1856-9; D. D., Hastings College, 1895; licensed, Sept. 14, 1858, and ordained, Sept. 24, 1859, Presbytery of Erie; foreign missionary, Canton, China, 1860-5; missionary to Chinese, California, 1866; stated supply, Girard, Pa., 1867-70; missionary to Chinese, San Francisco and Oakland, Cal., 1870-6; Los Angeles, 1876-7; Oakland, 1877-86; Los Angeles, 1886-91; San Francisco, 1891-04; Oakland, 1904-15; died, Pacific Grove, Cal., Apr. 25, 1915.

Publications: Chinese School Geography; English and Chinese First and Second Readers and Dictionary; The Chinaman as We See Him; booklets: Great Truths in English and Chinese; The Force of Missions in a New China.

Danley, Philip Robison.

Born, Good Intent, Pa., Aug. 13, 1848; Waynesburg College, 1875; Seminary, 1875-8; licensed, 1875, and ordained, 1878, Presbytery of Pennsylvania (Cumberland Presbyterian); Rock Lick, W. Va., 1878; Sandy Lake, Pa., 1878-83; Brownsville, 1883-4; Danville, Ind.; pastor, Loudenville, Ohio, 1908-10; died, Cleveland, Ohio, June 25, 1914.

Necrology.

Donahey, Joseph Alexander.

Born, Taylorstown, Pa., Feb. 6, 1850; Washington and Jefferson College, 1871; Seminary, 1871-4; D. D., Waynesburg College, 1908; licensed, April 23, 1873, Presbytery of Washington; ordained, Oct. 6, 1875, Presbytery of Waterloo; Laporte City, Io., 1875-8; Boone, 1878-81; Waynesburg, Pa., 1882-91; Barnesville, Ohio, 1891-2; Capitol Avenue, Denver, Col., 1892-5; Bridgeport, Ohio, 1895-1912; Barnesville, Ohio, 1912-15; died, Barnesville, Ohio, July 12, 1915.

Doyle, Sherman H.

Born, St. Clairsville, Ohio, July 9, 1865; Franklin College, 1887; Seminary, 1887-90; Ph. D., Franklin College, 1897; licensed, Apr. 23, 1889, Presbytery of St. Clairsville; ordained, June, 1890, Presbytery of Pittsburgh; pastor, Finleyville, Pa., 1890-2; Moundsville, W. Va., 1892-4; Falls of Schuylkill, Philadelphia, Pa., 1894-9; pastor, Fourth, Philadelphia, Pa., 1900-11; financial secretary, Lafayette College, 1911-14; Summerville, Pa., June-October, 1914; died, Summerville, Pa., Oct. 9, 1914.

Ealy, Taylor Filmore.

Born, Schellsburg, Pa., Sept. 12, 1848; Washington and Jefferson College, 1869; Seminary, 1869-72; M. D., University of Pennsylvania, 1874; licensed, 1871, and ordained, Oct. 6, 1874, Presbytery of Pittsburgh; evangelist, Fort Arbuckle, I. T., 1874-7; Lincoln, N. M., 1877; Government medical missionary, Zuni Indians, Pueblo, N. M., 1878-81; physician, Schellsburg, Pa., 1881- ; died, Schellsburg, Feb. 19, 1915.

Translated Shorter Catechism into Zuni.

Flanagan, James H.

Born, Westmoreland Co., Pa., Sept. 22, 1832; Washington College, 1851; teacher, 1851-4; Seminary, 1854-7; D. D., University of West Virginia, 1891; licensed, November 19, 1856, and ordained, Oct. 7, 1857, Presbytery of Redstone; stated supply, Kingwood, W. Va., 1857-62; pastor, Fairmont, W. Va., 1862-72; pastor, Grafton, W. Va., 1872-1902; pastor emeritus, 1902- ; died, West Newton, Pa., July 17, 1913.

Foster, Alexander Scott.

Born, Lawrence Co., Pa., May 2, 1837; Jefferson College, 1857; Seminary, 1862-3; licensed, Apr. 15, 1863, and ordained, Apr. 24, 1867, Presbytery of Saltsburg; stated supply, Armagh, Centerville, and Mercersburg, Pa., 1866-7; pastor, Litchfield, Ill., 1869-73; Austin, Minn., 1873-4; Fremont, Neb., 1874-7; Steamboat Rock, Iowa, 1877-8; Cedar Valley, Iowa, 1878-81; Sac City, 1881-2; Miller, Dak., 1882-5; Brookings, S. D., 1885-7; Pipestone, Minn., 1887-8; Lewiston, Ida., 1888-9; Anacortes, Wash., 1889-93; Medford, Ore., 1893-8; Myrtle Point, Knappa, and Tillamook, Ore., 1898-1904; Freewater and Kent, 1904-8; Buxton, Fruitdale, 1908-9; honorably retired, Apr. 21, 1909; moderator, Synod of Oregon, 1899; residence, Portland Ore., died Portland, Feb. 24, 1915.

Fulton, William E., Jr.

Born, Pittsburgh, Pa., June 25, 1884; A. B., 1904, and A. M., 1907, Washington and Jefferson College; Seminary, 1904-7; licensed, 1906, Presbytery of Pittsburgh; died, Pittsburgh, Pa., April 4, 1913.

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Gilmore, John.

Born, Merrittstown, Pa., Oct. 25, 1835; Washington College, 1862; Seminary, 1862-5; licensed, 1864, Presbytery of Redstone; ordained, June 19, 1866, Presbytery of Washington; stated supply, Moundsville and Third Church, Wheeling, W. Va., and Wegee, Ohio, 1865-7; pastor, Columbiana, Leetonia, and East Palestine, Ohio, 1867-9; stated supply, Andrews and Farmers Creek, Iowa, 1869-71; Bellevue, 1871-6; pastor, Hanover and Elizabeth, Ill., 1874-88; pastor, Minden, Neb., 1888-90; stated supply, Shelton, 1890-1; Central City, 1892-4; pastor, Sterling, 1894-9; Liberty, 1899-1906; honorably retired, 1906; died, Liberty, Neb., Nov. 12, 1914.

Hall, David.

Born, Slate Lick, Pa., Dec. 13, 1827; Jefferson College, 1850; president, Witherspoon Institute, Butler, Pa., 1850-1; Seminary, 1851-4; Princeton Theological Seminary, 1854-5; D. D., Jefferson College, 1858; licensed, June 20, 1854, and ordained, Nov. 5, 1856, Presbytery of Allegheny; pastor-elect, First Church, Columbus, Ohio, 1855-6; pastor, Union and Brady's Bend, 1856-66; Mansfield, 66-74; Indiana, Pa., 1874-1900; honorably retired, Presbytery of Kittanning, 1901; residence, Annapolis Junction, Md.; died, Aspinwall, Pa., Sept. 7, 1915.

Harvey, James White.

Born, Delmont, Pa., Mar 31, 1862; M. D., Jefferson Medical College, 1884; physician, Greensburg, Pa., 1884-90; Washington and Jefferson College, 1894; Seminary, 1894-7; licensed, Apr. 15, 1896, Presbytery of Washington; ordained, Apr. 14, 1897, Presbytery of Mahoning; pastor, Lowellville, Ohio, 1897-1903; Fourth Church, Washington, Pa., 1903-7; California, Pa., 1907-12; financial secretary of the University of Pittsburgh, 1912- ; died Pittsburgh, Pa., Feb. 7, 1914.

Johnson, Henry Clay.

Born, Hillsboro, Ohio, Oct. 15, 1843; Miami University, 1865; Seminary, 1865-6; licensed, 1867, Presbytery of Chillicothe; license, 1867-71; residence, Berlin Heights, Ohio, 1871; Berea, Ohio (Congregational), 1871-3; entered Episcopal ministry, 1886; held rectories at Wooster, Newark, Port Clinton, and Hudson, all in Ohio; resigned, Feb. 1, 1915, after service of 11 years at Hudson; died Crafton, Pa., Feb. 15, 1915.

Ketler, Isaac Conrad.

Born, Northumberland, Pa., Jan. 21, 1853; principal, Grove City College, 1876-84; Seminary, 1885-8; D. D. University of Wooster; LL. D., Washington and Jefferson College, 1902; Ph. D., University of Wooster, 1884; licensed, April, 1887, and ordained, June, 1888, Presbytery of Butler; president, Grove City College, 1884- ; died, Grove City, Pa., July 2, 1913.

Knipe, Samuel Worman.

Born, Bucks Co., Pa., Apr. 9, 1840; Lafayette College, 1866; Seminary, 1867-70; licensed, Apr. 13, 1869, Presbytery of Donegal; ordained, May 10, 1870, Presbytery of Philadelphia; stated supply, Millvale, Pa., 1869-70; pastor, Delaware Water Gap, Pa., 1870-83; Oceanic, N. J., 1883-1907; honorably retired; residence, Phoenix, Ariz., died, Phoenix, Ariz., Feb. 20, 1913.

Necrology.

Lawson, Orr.

Born, Clarion Co., Pa., Oct. 17, 1831; Jefferson College, 1856; Seminary, 1856-9; D. D., Washington and Jefferson College, 1883; licensed, April, 1858, and ordained, April, 1859, Presbytery of Clarion; pastor, Buchanan and French Creek, W. Va., 1859-61; Logan Valley, Pa., 1861-7; Sinking Valley, 1861-9; Sunbury, 1869-70; Oxford, 1870-84; Pottsville, 1884-6; Aberdeen, S. D., 1886-9; New London, Iowa, 1892-7; honorably retired, 1908; residence, Fairfield, Iowa; died, Fairfield, Iowa, May 13, 1914.

Luckey, George J.

Born, Blackhorse, Harford Co., Md., Oct. 2, 1838; A. M., Adrian College, Mich.; studied law with Wadsworth and Orr, Lisbon, Ohio; Seminary, 1861-2; principal, High School, East Liverpool, Ohio, until 1864; U. S. Army; superintendent public schools, Columbiana, Ohio; principal, Third Ward School, Allegheny, Pa.; Grant School, Pittsburgh; superintendent, public schools, Pittsburgh, 1868-1900; served in Maryland Legislature 1908-9; died, Frederick, Md., Feb., 1912.

McClelland, Henry Thom.

Born, Westmoreland Co., Pa., June 7, 1849; Washington and Jefferson College, 1875; Seminary, 1875-8; D. D., Washington and Jefferson College, 1887; licensed, April, 1877, Presbytery of Clarion; ordained, June, 1878, Presbytery of Pittsburgh; stated supply and pastor, Montours, Pa., 1878-81; Sixth Church, Pittsburgh, 1881-6; Bellefield, Pittsburgh, 1891-1904; First, Clarksburg, W. Va., 1908- ; professor, Western Theological Seminary, 1886-91; assistant editor, Presbyterian Banner, 1893-8; field secretary, Presbyterian Board of Missions for Freedmen, 1904-8; died, Clarksburg, W. Va., Apr. 19, 1915.

Published: editorials in Presbyterian Banner; article on "Seventy-five Years History of the Western Theological Seminary"; numerous articles and leaflets on "The Problem of the Southern Negro", etc., etc.

McClelland, Samuel Boyd.

Born, Upper Strasburg, Pa., July 22, 1850; University of Wooster, 1879; Seminary, 1879-82; licensed, Apr. 8, 1881, and ordained, Apr. 5, 1882, Presbytery of Wooster; Pomeroy, Io., 1882-3; Ashton, 1883-4; Lyons, Neb., 1885-9; Cloquet, Minn., 1889-92; Grand Junction and Dana, Io., 1892-4; Idaho Falls, Ida., 1894-1900; Marshfield, Ore., 1900-02; Boulder, Mont., 1902-5; Onslow, Io., 1905-11; Linn Grove, Presbytery of Cedar Rapids, 1911-14; died, Linn Grove Manse, six miles north of Mt. Vernon, Io., Feb. 8, 1914.

McCombs, John Caldwell.

Born, Ohio Co., W. Va., Mar. 9, 1838; Jefferson College, 1858; Seminary, 1859-62; licensed 1861; law student, 1862-4; lawyer, Pittsburgh, Pa., 1864- ; residence, Avalon, Pa.; died Avalon, Dec. 30, 1914.

McConkey, William James.

Born, Cambridge, Ohio, June 28, 1837; Jefferson College, 1864; Seminary, 1864-7; D. D., Grove City College, 1895; licensed, April 26, 1866, and ordained, Dec. 5, 1867, Presbytery of Zanesville; pas-

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tor, Mt. Zion, Ohio, 1867-75; Center, Pa., 1875-87; Grove City, Pa., 1875-1911; pastor emeritus, 1911- ; travelled, Holy Lands, 1904; died Grove City, Pa., Nov. 30, 1913.

McCurdy, Thomas Alexander.

Born, Indiana Co., Pa., Jan. 18, 1839; Washington College, 1862; Seminary, 1862-5; D. D. Wittenberg College, 1878; LL. D.; licensed, Dec. 30, 1863, Presbytery of Saltsburg; ordained, Aug., 1866, Presbytery of Steubenville; pastor, Wellsville, Ohio, 1866-8; First Church, Steubenville, 1868-75; Wooster, 1875-84; Peoria, Ill., 1890-6; Central, Wilmington, Del., 1896-1907; president, Macalester College, 1884-90; Baltimore, Md.; First Church, Mandan, N. D., 1909-15; died, Atlantic City, N. J., Mar. 1, 1915.

McFadden, Samuel Dinwiddie.

Born, Crawfordsville, Iowa, July 7, 1869; Parsons College, 1891; Seminary, 1892-4; McCormick Theological Seminary, 1895; A. B., 1891, and A. M., 1895, Parsons College; licensed, Sept. 12, 1894, and ordained, May 8, 1895, Presbytery of Iowa City; Princeton and LeClaire, Iowa, 1894-8; Greene, 1898-1904; Westminster, Des Moines, 1904- ; died, Des Moines, Iowa, Jan. 7, 1913.

McKee, Samuel Vigo.

Born, Vincennes, Ind., Oct. 27, 1833; Jefferson College, 1857; Seminary, 1858-61; licensed, April, 1860, Presbytery of Allegheny; ordained April, 1862, Presbytery of Vincennes; pastor, Indiana, Ind., 1861-3; Clermont and Prospect, 1863-4; Second Church, Peru, 1864-5; Kendallville, 1865-7; Angola, 1868; Waynesville, Ill., 1868-72; Gillman, 1872-6; Buckley, 1876-8; stated supply, Mishawaka, Ind., 1878-81; Port Austin, Mich., 1881-4; Birmingham, 1884-7; South Lyon, 1887-9; Southport, Ind., 1889-92; Remington, 1892-6; honorably retired, 1903; residence, South Bend, Ind.; Valparaiso, 1911; Peoria, Ill., 1912; died, Peoria, Dec. 9, 1913.

Moffatt, Francis Irvine.

Born, New Castle, Pa., Sept. 8, 1835; Westminster College, New Wilmington, Pa., 1857; Seminary, 1857-60; licensed, June 20, 1860, and ordained, Nov. 11, 1863, Free Presbytery of Mahoning; stated supply, Colerain, Pa., 1860-1; missionary, Western Pennsylvania, 1860-6; entered Presbyterian Church, 1866; stated supply, Irish Grove, Ill., 1866-71; pastor elect, Calvary, Ill., 1871-82; stated supply, Red Oak Grove, Io., 1882-90; stated supply, Summit, 1890-5; supply, Summit, 1896; evangelist, Presbytery of Iowa City, 1897- ; residence, Davenport, Ia.; died, Davenport, Dec. 22, 1914.

Noyes, Henry Varnum.

Born, Seville, Ohio, Apr. 24, 1836; Western Reserve College, 1861; Seminary, 1862-5; D. D., University of Wooster, 1895; licensed, April, 1864, and ordained, 1865, Presbytery of Western Reserve; foreign missionary, Canton, China, 1866- ; teacher, Presbyterian Theological Seminary and High School, Canton, 1885- ; died, Canton, Jan. 21, 1914.

Published: "Chinese Concordance"; had a large share in the preparation of a version of the Old and New Testaments in the Cantonese colloquial; from Isaiah, 40, to end of Malachi, also Mark, First and Second Timothy, and Hebrews for Union Commentary.

Necrology.

Powelson, Benjamin Franklin.

Born, near Romney, Va. (now W. Va.), Sept. 10, 1840; Washington College, 1860; Seminary, 1860-2 and 1866-7; licensed, April, 1862, Presbytery of Washington; ordained Sept. 10, 1868, Presbytery of Southwest Missouri; stated supply, Deep Water and Little Osage, Mo., 1867-70; Montrose, 1870-5 (9 months of this time in Neosho, Mo., for special work); Ebenezer and Ozark Prairie, Greenfield, 1879-82; pastor, Lyons, Kan., 1882-7; pastor, Grand Junction, Col., 1890-5; Gunnison, 1895-1900; stated supply, Sunset and Wall Street, 1900- ; United States Army, 1862-5; teacher and home missionary, Lake Spring, Mo., 1865-6; principal of academy, Butler, Mo., 1876-9; principal, Western Kansas College, Dodge City, Kan., 1887-90; moderator, Synod of Colorado, 1895; permanent clerk, 1892- ; residence, Boulder, Col.; died, Boulder, Apr. 3, 1914.

Published: "History of Company K, 140 Pa. Vols.

Reed, James Linn.

College of New Jersey, 1870; Seminary, 1870-3; licensed, April 24, 1872, and ordained, Dec. 15, 1874, Presbytery of Washington; stated supply and pastor, Lower Buffalo, Pa., 1873-83; Immanuel, South Pueblo, Col., 1883-4; pastor, Barnesville, Ohio, 1885-91; pastor, Leetsdale, Pa., 1891-8; professor, Lincoln University, 1900-1; stated supply, Follansbee, W. Va., 1905-10; died West Alexander, Pa., Feb. 9, 1913.

Rice, George Sherman.

Born, Westmoreland Co., Pa., Sept. 1, 1829; Jefferson College, 1850; Seminary, 1853-6; licensed, April, 1856, Presbytery of New Lisbon; ordained, Sept., 1858, Presbytery of Highland; stated supply, Highland, Kan., 1857-60; Iberia, Ohio, 1860-6; Hubbard, 1866-72; stated supply Coitsville and Concord, Ohio, 1872-4; pastor, Slippery Rock and Newport, Pa., 1874-89; stated supply, Sorrento and Seneca, Fla., four years; residence, Tacoma, Wash.; died Tacoma, Feb. 7, 1915.

Robinson, William Harvey.

Born, Indiana Co., Pa., Dec. 6, 1852; A. B., Washington and Jefferson College, 1878; Seminary, 1878-81; licensed, July 1, 1880, and ordained, June 21, 1881, Presbytery of Kittanning; missionary, Kangive, Ogove River, West Africa, 1882-5; missionary, Chili, S. A., 1887-96; stated supply, Cherry Tree, Pa., 1897-8; pastor, Glen Campbell, Pa., 1897-1905; stated supply, Streetsboro, Ohio, 1907- ; evangelist, 1905- ; residence, Wooster, Ohio; Indiana, Pa.; died, July, 1915.

Santuccio, Agatino.

Ra Universita, Cantania, Italy, 1904; German Theological School of Newark, N. J.; Seminary, 1909 (two months); ordained, June 20, 1910, Presbytery of North River; Italian Missionary, Poughkeepsie, N. Y., 1910- ; died Syracuse, Italy, Dec. 11, 1914.

Sheeley, Virgil G.

Born, Millersburg, Ohio, Sept. 13, 1837; Miami University, 1863; Seminary, 1863-6; licensed, April 12, 1865, Presbytery of Saltsburg; ordained, June 12, 1867, Presbytery of Dubuque; stated supply, Harmony and East Union, Pa., 1865; Harrison City, 1866;

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pastor, Waverly, Io., 1866-9; stated supply, Red Oak, 1869-70; pastor, Dalton, Ohio, 1871-86; Bethany, Bridgeville, Pa., 1886-92; Seville, Ohio, 1893-1905; supply, Solon, Ohio, 1906-7 (6 months); honorably retired, 1908; residence, Cleveland, Ohio; died, Cleveland, Dec. 23, 1913.

Spriggs, James Donehoo.

Born, Washington, Pa., Mar. 6, 1856; Washington and Jefferson College, 1878; Boston Theological Seminary, 1878-81; resident graduate, Seminary, 1885-6; licensed, 1881, Methodist Episcopal Church; ordained deacon and elder, New York Conference; preached four years, New York Conference; became Presbyterian, 1885; Holliday's Cove, W. Va., 1885; Mingo, 1886-7; Three Springs, 1887-8; Hoosatic, Mass., 1888-9; South Lyons, Mich., 1889-93; business, Washington, Pa., 1893- ; died, Washington, Nov. 5, 1913.

Stewart, Robert Crain.

Born, Dauphin Co., Pa., Mar. 14, 1830; Jefferson College, 1858; Seminary, 1858-61; licensed, April, 1860, Presbytery of Saltsburg; ordained, April, 1864, Presbytery of Hocking; stated supply, Hagerstown and New Castle, Ind., 1862-70; West Columbia and Upper Flats, W. Va., 1870; Point Pleasant, 1871-4; Syracuse, Bashan, Decatur, Chester, Carthage, Ohio, 1874-8; Tupper's Plains, 1876-88; honorably retired, 1900; residence, Columbus, Ohio; died, Columbus, Dec. 23, 1914.

Street, David.

Born, Salem, Ohio, Feb. 23, 1838; Haverford College; Seminary, 1872-3; licensed, Sept. 1871, Congregational Association of Northern Ohio; licensed, April, 1873, Presbytery of Cleveland; ordained, October, 1873, Presbytery of Winnebago; pastor, Wapaca and Rural, Wis., 1873-4; Manchester, Iowa, 1874-5; Juneau, Horicon, and Minnesota Junction, Wis., 1875-6; Fort Howard, 1876-8; Falls City and Salem, Neb., 1878-81; Van Wert, Ohio, 1881-4; Cleves, Berea, and Elizabethtown, 1884-6; Felicity, Cedron, Feesburg and Higginsport, 1886-8; Clyde and Green Spring, 1888-9 Lexington, 1889-91; Monticello, Iowa, 1891-9; Anamosa, 1891-6; Deshler, Belmore, and Leipsic, Ohio, 1899-1903; Waterloo, Garret, Stroh, and Salem Center, Ind., and Edgerton, Ohio, 1903-7; professor of elocution, Lenox College, two years; honorably retired, Presbytery of Fort Wayne, 1908; residence, Belmont, N. Y.; Utica, N. Y., 1912- ; died, Utica, June 28, 1913.

Wrote a series of articles in "The Times Star" upon "A Successful City Government"; wrote continuously for the religious and city press on the following subjects: Y. M. C. A. Work; Public Education; Ministerial Education; Gladiatorial and Gambling Elements in Rugby Foot-ball; Unscientific Theories of Evolution; Art of Correct Singing.

Sutherland, Lindsey Owen.

Born, Good Intent, Pa., May 22, 1862; B. E. and M. E., Southwestern State Normal School, Indiana, Pa., 1883; Seminary, 1888-91; licensed, 1890, and ordained, May 5, 1891, Presbytery of Pittsburgh; Sunday School missionary, Iowa, 1891-2; pastor, Cascade, Iowa, 1896-8; Sumner, 1898-1901; Mt. Hope, 1901-4; Hartford, 1904-5; Sorrento, Fla., 1906- ; died, Sorrento, Feb. 5, 1914.

Necrology.

Thompson, Francis Edwin.

Born, New Wilmington, Pa., May 3, 1849; Westminster College (Pa.), 1870; Seminary, 1870-3; A. B. and A. M., Westminster College; licensed, April 14, 1872, Presbytery of Shenango; ordained, June 25, 1873, Presbytery of Kittanning; pastor, Concord and Mahoning, Pa., 1873-7; Fairmount, Kan., 1878-9; Marysville, 1879-82; King City, Mo., 1882-3; Gallatin, Bethel, and Jameson, 1883-6; Cawker City and Glen Elder, Kan., 1886-93; Mankato and Providence, 1893-7; Wilson, 1897-1901; St. Edward, Neb., 1901-5; Niobrara, 1905-11; Pender, 1911- ; died, Pender, Neb., June 3, 1913.

Thompson, Henry Bogart.

Born, Towanda, Pa., Dec. 12, 1894; Grove City College, 1908; Seminary, 1909-12; post-graduate, Universities of Berlin and Marburg, 1912-13; ordained, June 11, 1912, Presbytery of Butler; stated supply and pastor, Clintonville, Pa., 1913- ; died, Grove City, Pa., Apr. 14, 1914.

Thompson, Jacob L.

Born, Washington, Pa., Dec. 27, 1842; Washington and Jefferson College, 1869; Seminary, 1869-72; licensed, April 26, 1872, Presbytery of Pittsburgh; ordained, June 20, 1874, Presbytery of Kittanning; pastor elect, Curries Run, Pa., 1872-4; pastor, Curries Run and Elderton, 1874-6; New Salem, 1876-90; stated supply, Ballard, Los Olivis, Los Alamos and Santa Ynez, Cal., 1894-6; Olympia, Wash., 1896-8; residence, Seattle, Wash.; died, Seattle, Oct. 29, 1914.

Wright, John Elliott.

Born, Lafayette, Ind., Dec. 17, 1842; Jefferson College, 1862; Princeton Theological Seminary, 1862-5; A. B., 1862, A. M. 1866, and D. D., 1885, Jefferson College; licensed, 1864, Presbytery of Logansport; ordained, 1866, Presbytery of Allegheny; stated supply, Central Church, Allegheny, Pa., 1866; pastor, Manchester, Allegheny, 1866-8; Greenville, 1868-74; First Church, Walnut Hills, Cincinnati, Ohio, 1874-8; Madison, Wis., 1878-82; Jefferson Park, Chicago, Ill., 1882-3; Market Square, Germantown, Philadelphia, Pa., 1883-92; Great Island, Lock Haven, 1893-1901; residence, Edgewood Park, Pa.; died, Edgewood Park, June 10, 1915.

Wycoff, Cornelius William.

Born, Carroll Co., Ohio, Oct. 14, 1837; Washington College, 1862; Seminary, 1862-5; D. D., Washington and Jefferson College, 1903; licensed, Apr. 25, 1865, and ordained, Apr. 25, 1866, Presbytery of Steubenville; pastor, Richmond, Ohio, 1865-6; Bacon Ridge and East Springfield, 1865-73; Bethel Presbyterian, Presbytery of Pittsburgh, 1873-1913; pastor emeritus, 1813- ; residence, Bridgeville, R. F. D., Pa.; died, Nov. 22, 1914.

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GRADUATING CLASS, 1915.

Walter Payne Harriman—A.B., Cedarville College, 1910. Pastor, Reformed Presbyterian Church, Smith's Ferry, Pa.

Jesse Fulton Kiskaddon—A.B., Washington and Jefferson College, 1912. Pastor, First Presbyterian Church, Oxford, Ind.

William Henry McCracken—A.B., Huron College, 1912. Pastor, Presbyterian Church, Avella, Pa.

Charles Vincent Reeder—A.B., Ohio Wesleyan University, 1912. Under appointment of Presbyterian Foreign Mission Board to China. Having been awarded a Seminary fellowship, Mr. Reeder will spend the coming year at the United Free Church College, Glasgow.

William Proudfit Russell—A.B., Washington and Jefferson College, 1912. Pastor, Island Creek Presbyterian Church; address, Toronto, R. F. D., Ohio.

Charles Irwin Steffey—A.B., Grove City College, 1912. Pastor, Melrose Avenue Presbyterian Church, N. S., Pittsburgh, Pa.

Leo Leslie Tait—A.B., Grove City College, 1911. Having been awarded a Seminary fellowship, Mr. Tait will spend the coming year at the United Free Church College, Glasgow.

Ralph Eugene Thurston—A.B., Ohio Wesleyan University, 1912. Pastor, Presbyterian Church, New Sheffield, Pa.

Gusty Philip West—A.B., Ursinus College, 1912. Pastor Slippery Rock Presbyterian Church; address, Ellwood City, R. F. D., Pa.

William Gray Alter—University of Pittsburgh. Pastor, Millbrook Presbyterian Church; address, Jackson Center, R. F. D. 19, Pa.

William Reed Cowieson—University of Pittsburgh. Pastor, Second Presbyterian Church, Wellsville, Ohio.

Andrew Kovacs—Grove City College. Pastor, Hungarian Presbyterian Church, Leechburg, Pa.

Paul Sappie—University of Pittsburgh. Pastor, Clarksville Presbyterian Church; address, Clark, Mercer Co., Pa.

David Ryan Thompson—Ph.B., Grove City College, 1907. Pastor, Licking and Leatherwood Presbyterian Churches, Presbytery of Clarion.

Thomas Robinson (post-graduate)—Princeton Theological Seminary, 1906. Pastor, Presbyterian Church, Wilson, Pa.

Alumniana

CALLS

Rev. E. E. Patterson ('96), of West Lafayette, Ohio, has accepted a call to Leipsic and Belmore, Ohio, and began work there Sept. 5th.

Rev. E. M. Snook ('85-p), of Boswell, Ind., has accepted a call to Princeville, Ill., and took charge of the new field late in September.

Rev. Malcolm A. Matheson ('11), of Murdocksville, Pa., has accepted a call to Burgettstown, Pa.

INSTALLATIONS

Rev. W. H. Crapper ('14), lately of Newell, W. Va., was installed pastor of the Fourth Presbyterian Church, New Castle, Pa., on September 20th.

Rev. George Arthur Frantz ('13) was installed pastor of the First Church of Oakdale, Pa., on Wednesday evening, Sept. 29th. Dr. T. R. Lewis presided and proposed the constitutional questions; Rev. George M. Duff read the Scripture lesson; Rev. Hugh T. Kerr, D.D., preached the sermon; Rev. Edwin H. Kellog gave the charge to the pastor; Dr. J. M. Duff charged the people; and Dr. G. M. Kerr offered the installation prayer.

On September 27 the Rev. V. P. Backora ('05) was installed pastor of the Presbyterian Church of Hobart, N. Y. Prayer was offered by the Rev. W. N. Hawkins and the sermon was preached by the Rev. Alfred J. Sadler; the Rev. Albert L. Evans presided and propounded the constitutional questions; the Rev. W. M. Kittredge delivered the charge to the pastor; the Rev. Hector W. Cowan charged the people; and the Rev. Albert L. Evans offered the installation prayer.

GENERAL ITEMS

Rev. A. M. Buchanan, D.D. ('82), for more than twenty-eight years pastor of the Presbyterian Church of Morgantown, W. Va., has resigned this charge to take up an important work under the College Board.

Dr. James F. Record ('97), of the Tucson Indian Training School at Escuela, Arizona, has again taken up the presidency of Pikeville College, Pikeville, Ky.

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At the communion service on October third, the Rev. J. W. Snyder ('07), pastor of the Valley Presbyterian Church of Imperial, Pa., received 163 new members—160 on confession of faith and 3 by letter. Forty-five adults and twenty-five children were baptised. The membership, which now numbers 500, has been doubled in two years.

Rev. W. E. Lewis ('07) Rushville, Pa., has received since January 1, 1915, fifty-seven new members, nearly all adults. In some cases entire families have united; the membership has nearly doubled.

In a recent issue of "The White Elephant", the official organ of the Siam Mission, there is an interesting account of an itinerating tour on the Meklong River by the Rev. R. W. Post ('02).

Mrs. Edwin C. Howe, the wife of Rev. E. C. Howe, of the South China Mission, died suddenly on Sept. 14th. Mr. Howe was a member of the class of 1914. The faculty, students, and classmates of Mr. Howe offer to him their deepest sympathy in this great sorrow.

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God's Supreme Revelation a Growth.

THE REV. R. P. LIPPINCOTT.

God's supreme revelation of himself took place, first of all, in the life and experience of the people of Israel, reaching its consummation in the life and experience of Jesus Christ. The content and significance of that ancient revelation has been so preserved for us in that body of varied literature making up our Old and New Testaments, that we are able, in all things essential, to form a relatively correct and sufficient idea of its progress. In the consideration of our theme, we find that the law of growth is amply illustrated in the study of the Old Testament itself. Its history is beautifully comprehended in one of its own statements: "The path of the righteous is as the dawning light that shineth more and more unto the perfect day".

A careful student is also able to trace the same divine law in the New Testament. It is said of Christ, living a true human life under the limitations of the flesh and the times and age into which he came: "Jesus advanced in wisdom

and stature and in favor with God and men". It does not seem that in that emptying of himself that took place in the incarnation, he was supplied from the first with a full knowledge of all that entered into his life and mission. While the purpose that is to control him, summed up in the doing of the Father's will, seems to be very clear in his mind, it is in the real experience of his unfolding daily life that the full content and application of that will in a world of human life becomes evident. In the study of the past history and needs of his people, in the bitter opposition that confronted him, in the full play of his historical environment upon him, in the elements of surprise, temptation and struggle, his duty and mission were made manifest to him.

In his instruction of the disciples he followed the same law. He taught them as they were able to hear it. When he was going away in the flesh to return in the Spirit he said, "I have yet many things to say unto you, but you cannot bear them now". He, through the Spirit, was to lead them and us into fuller and richer understanding of the things of God as contained in himself. The history of the subsequent experience of the disciples on through the New Testament times and our own history since, proves that God's method is that of growth.

But we are best able to see this principle of the divine procedure when we contrast the Old Testament revelation with the New. This is a contrast that is made repeatedly in the New Testament, with the purpose of pointing out the superiority of the New Testament revelation. The author of the book of Hebrews is making such a comparison when he says, "God having of old spoken unto the fathers in the prophets by divers portions and in divers manners hath at the end of these days spoken unto us in his Son". Paul speaks of the Old Testament revelation as "a shadow of things to come", and as preparatory to the fuller revelation in Christ, "our tutor to bring us to Christ". Sometimes we hear the Old Testament spoken

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of as if the whole gospel were contained in it, and of equal authority with the New. But Christ gives no sanction to such position. The New Testament writers, in drawing the contrast they do, are but following the example of Christ himself. His attitude is clearly seen in the Sermon on the Mount where he says, "Ye have heard that it was said unto them of old time....but I say unto you". He proceeds then to take up the revelation of the past, given in divers portions and partial and incomplete, and complete it. What is only germinal, and existing in seed form in the past, he brings to full flower and beauty in himself. In this sense he came not to destroy, but to fulfill. In some instances he seems almost to discard the past revelation altogether. "Ye have heard that it was said an eye for an eye and a tooth for a tooth, but I say unto you resist not him that is evil". At another time he says: "the law and the prophets were till John; from that time the kingdom of heaven is preached".

From these and other similar instances it is evident that Christ regarded the Old Testament revelation as a preparatory stage in God's revelation of himself to the world, a process in divine education leading up to and at last making possible the Christ in the world of real human life. Great as is the Old Testament—and there is nothing superior to it in all history except the superior light of the New Testament—great and marvelous as it all is, yet I think you and I can scarcely realize how much would be left out of our religious life and understanding, if Christ had not come. We cannot realize it because, always having had the New Testament revelation, it is impossible for us to read the Old without giving New Testament meanings to its words and sayings. We carry the New back into the Old, and give the Old a larger content than it had for the people to whom it was given.

We can see the great advance the New Testament is over the Old when we compare the teachings of the two.

We will not here dwell upon the Messianic element of the Old. Everyone knows, however, that the whole Old Testament looks forward to a better and larger day to come under the reign of David's greater Son. It is also true that in the Old Testament the general lines and characteristics of the Messiah and his reign are laid down. But it does not take a very close student to see that those scattered Messianic elements, here a little and there a little, were never gathered up and unified, and given full and complete meaning, till He whose right it was to reign came, and centered all in Himself. How far the people of Israel, with merely the Old Testament revelation, were from having any clear conception of the Messiah, the New Testament makes so evident that he who runs may read. It is the coming into the flesh of the real Son of God that marks the great advance found in the New Testament, not only on this question, but all other truth.

Let us take for example the conception of God. Whatever we may think about some of the great leaders of the people, and it is possible that from the earliest Hebrew beginnings there were comparatively advanced views in existence among some of them on the unity of the Godhead, yet with the mass of the people to say that there was no god but Jehovah, meant no god for them, in the same sense that there was no god for Moab, but Chemosh. It did not deny the existence of Baal and other foreign gods, but affirmed their loyalty to their own tribal god. King Solomon dedicated an altar to Chemosh, the god of Moab. Even David seems to think of the activities of Jehovah as confined to the boundaries of the land of Israel and in the tribal sense, for when driven out from the land he says, "They have driven me out this day, that I should have no share in the inheritance of Jehovah, saying, Go serve other gods". Here we find an explanation of the ease with which the people were continually falling into idolatry in the worship of other gods. Under the ministry of the great prophets and the af-

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fiction of the exile they were gradually won away from the lower conception to the higher.

Along with this lower conception of the unity of God, are found crude ideas as to the character of God. The thought of him is often grossly anthropomorphic. "Thou thoughtest that I was altogether such a one as thyself", is a just condemnation of many Old Testament beliefs concerning God. That it was believed by some that Jehovah would accept and be pleased with human sacrifice is seen in the story of Jephthah and the sacrifice of his daughter. Another instance is seen in the surrender of the seven sons of Saul, the natural rivals of David for the throne, to the Gibeonites by David, knowing that they were to be sacrificed to Jehovah. We read, "He hung them up before the Lord". Of this and other beliefs about the character and conduct of Jehovah sometimes found in the Old Testament, it has been well said that it is far easier to believe that they represent the belief of a developing people about Jehovah, rather than the real character and doing of Jehovah.

It is true that we find lofty and noble conceptions of Jehovah in some portions of the Old Testament. We would not for one minute minimize these. What I mean to say is that no where in the New Testament do you find these vastly lower conceptions. We will go even further: no where in the Old Testament do we find the full light upon the character and nature of God that we find in the New. It is often the idea of God as a great King that receives the emphasis in the Old Testament. Where the idea of his relation to his people takes on a more intimate relation, and seems to hover near the great New Testament thought of the Fatherhood of God, it never quite reaches it. It is rather the relation of God to the nation as a people than to the constituent individuals, as expressed in the words, "For I am a Father to Israel and Ephraim is my first born". It needed the master mind of the Christ, as he fed his own soul on the devo-

tional literature of this past revelation, to take the suggestions looking toward the larger conception and give us what we find in the New Testament. After all, only perfect Sonship could reveal perfect Fatherhood. "He that hath seen me hath seen the Father." In him God draws near in that close personal relation that is the soul of religion. With few exceptions, "Father" is the sole name he uses to designate deity. We find him so using it forty-five times in Matthew, five in Mark, seventeen in Luke, and ninety times in John. It is not only in the name, but in the rich content he put into the name, that the word "Father" has become the most satisfying and the final word in the revelation of God. It must take supercedence over every other conception, and embraces all that was partial, and good so far as it goes, in other names. All in the Old Testament must be judged by it. The higher must govern the lower, not the lower the higher, conception. At the World's Congress of Religions there was one prayer acceptable to all: "Our Father which art in heaven", which also is a prophecy of the triumph of the superior religion of Christ over all in the ongoing of human history. The Fatherhood of God is the sun in the Christian solar system.

Again another contrast can be made between the Old and the New Testaments in the light on immortality. One of the painful things as we read the Old Testament is the little it has to say about another life. Like others of their own Semitic kindred, their belief in another life was so vague and shadowy and unattractive that it was not to be longed for. This life and its prosperity were to be chosen in preference. Here and there are a few aspirations after another life, and, in some of the later books of the Old Testament, it begins to come to the front. In the literature that springs up between the Testaments it receives a larger place. But when Christ came, so small was the place given it and the light upon it, that we may well say he "brought life and immortality

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to light". In him the flickering flame of the past became the light of the world.

Still another contrast can be made between the Old and New Testament standards of morality and conduct. It is true that in the Old Testament we find such expressions as "He hath showed thee Oh man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?". It is true that we find that lofty moral code known as the Ten Commandments. But all such expressions take on a higher meaning, once Christ has come and given a higher and more spiritual content to them. But let us look at deeper contrasts. It is evident to anyone who thinks, that a long distance has been traveled between Samuel hewing Agag to pieces and Christ praying on the cross that wonderful prayer for his enemies, "Father forgive them for they know not what they do". The same is true of the vindictive spirit of the Psalmist, when he cries out, "Happy is he that taketh thy little ones and dasheth them against the stones". How vast the chasm between that barbaric desire, often finding expression in an enemy sacking a city, and the tender sayings of Christ concerning children: "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven". "But whoso shall cause one of these little ones to stumble it were better for him that a great millstone should be tied about his neck and that he should be sunk into the depth of the sea."

These are only a few of the contrasts that can be pointed out. From the very earliest times this difference has been noted, and the lack of a reasonable explanation has been a fruitful source of skepticism even to this day. Marcion in early church controversy even went so far as to say that the Old Testament came from an inferior god, while the supreme God and Father of our Lord Jesus Christ had revealed himself only in his Son. Porphyry and other Pagan philosophers also supported him in the

same claim. Ingersol's famous lecture, "The Mistakes of Moses" finds most of its power in a theory of inspiration that recognizes no development in God's revelation of himself to man and claims equal authority for all parts of the Bible. Much of the current doubt as to the Bible is rooted in the same source. To a man that does anything more than superficial thinking, the problem presents a real difficulty. There is little trouble with the New Testament, but how are we to think of the Old Testament and still cling to it as the revelation of God? What is its value, if the New is superior to it? Why not throw it away and cease all this trouble? That is what some would like to do. It is the fear that we might have to part with it that causes some to hesitate in recognizing the lower levels we have pointed out. But we need have no fear for the Old Testament revelation. The fact that it has held its own, in spite of imperfections, and equally imperfect theories in explanation, is evidence of its inherent worth in nourishing the spiritual life of man, and giving him an intelligent conception of God in his relation to man. It is of great value in every respect in our understanding of the Christian religion. It is only when it is put in the place of the New Testament and the word spoken through prophets in divers portions and manners is given more weight than that spoken through the Son, that it is an instrument to obscure the truth. It is not a question of its value, but of its relative value. It is a question of precedence and emphasis in our system of thinking. Grant if you will every crudity and imperfection that has ever been pointed out, and look at it from the standpoint of a growing light and we are still able to say with Paul, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be completely furnished unto every good work". There is not a line of it that ought not to be there. To remove a single incident, to trim it to agree with the New Testa-

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ment would lessen its value. What then is its value considered more in detail?

One instructive lesson, illustrated on a wide scale extending over hundreds of years and found in the Old Testament, is that there must first be capacity to receive God's truth before he can get into the world. In capacity to receive that truth, souls vary. It is only as they obey the divine impulse toward the highest and are in harmony with the great Spirit of the eternal God, that they become receptacles. "The pure in heart see God." In the Old Testament some souls are seen to be tincup souls, others are bucket size, and still others are hogshead capacity. Some are great reservoirs; but God's truth is an ocean, and even a reservoir cannot hold the ocean. In the perfect Son alone could his character and being find fitting expression. Or changing the figure, some one has likened the difference in souls as mediums of the divine expression to the history of the window pane, and the sunlight. At first the window was an oiled skin, then a muddy crude glass, and at last the clear, unobstructing pane. The nature of the window determined the degree of light that lightened man's home. The light of the sun, all along the history of this growing adaptation to its light, was just the same, but how vast the difference between the oiled skin and the modern window pane! What that pane is to the sunlight, the Son of God is to the light of the Eternal, and all others are as the oiled skin or the muddy glass. He alone makes the claim which history verifies, saying: "I am the light of the world, he that followeth after me shall not walk in darkness, but shall have the light of life". All others are broken lights, all others let in the light mingled with shadows.

One of the sad things of human history, however, is that, once the light had dawned on men, they loved darkness rather than light. He came unto his own, and his own, in spite of a long course of preparation, received him not. Even the little band that he gathered about him

were slow of heart to see and believe. He must leave to history, and the growing experience of the church to give meaning to many things he would like to have said. Again, it was the capacity to take in that limited the degree of light received. What shall we say of our own day? Are we allowing the full light as it is in Christ to shine in our souls? Is it not true that we do not need to go far back to find Princeton granting a D. D. to the pastor of the First Church of Hartford, not counting the fact that he was in the distillery business any objection to his work as a minister? Is it not true that the author of the well known hymn, "In the cross of Christ I glory towering o'er the wrecks of time", wrote that hymn when he was in China, a party to the forcing of the opium traffic upon that country? Did not the great preacher Whitefield, when in this country, buy a plantation and stock it with slaves, and when he died, leave it to a relative whom he called an "elect lady"? Do we not find even this very hour a nation professedly Christian for more than a thousand years justifying what seems a cruel and needless war, and yet the Christ was to be called "the Prince of Peace", and taught men to love one another as He had loved them? We need to repent in sackcloth and ashes, and search our hearts, and see if there be any evil thing in us. Sin is with us still, and still, as of old, obscures the light. This lesson so forcibly seen in the long history of the Old Testament should ever be instructive to men in all ages. It should help them to brush the cob-webs of sin from their souls and let in more and more of the light of the Eternal. It will help them to be complete to do every good work.

The scientist tells us, that the eye has come about in the long process of the divine creation through the action of the light shining on the cells of the skin, coöperating with the need and the desire to see in the earlier species introduced on the earth. At first it was rather crude and the light that shown within was very dim. But God

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toiled away, working together, with, and through the existing order, till perfection was reached. One necessary requirement was, that the various species keep themselves in the light. Not to do that, was to lose even what progress had been made. The moral is evident. We must dwell in the light, if we are ever to see the full beauty of the truth as it is in Jesus Christ. It is only thus our darkened souls can ever be enlightened with the Light of life.

The value of the Old Testament, as a permanent help in the religious life of the world, is again seen in the fact that it illustrates, on a large scale, how God permits lower standards in His process of educating the race, in order that in the end He may do away with them. Man is a free willed being, and God does not violate this nature of man. It is that which crowns man as supreme in this order of creation. Christlike character is the goal of human life, and that can only come in a free willed being, as he is won to definite choice and committal of the life to that end. If man and his capacity for God were a mere tub, God might fill him without man having any part in the matter. But, man being as he is, God and man must work together. That means that He must take man as he is, and work patiently toward the exalted ends He has in view. He must permit man to do and believe many things which in themselves are wrong, but which in the nature of things cannot be avoided. Such things, as found in the Old Testament, are not meant to be standards of conduct for us, however instructive and helpful they are in understanding the ways of God in relation to men. When John Wesley believes in witches and justifies their burning because he finds in the Old Testament the words "Thou shalt not suffer a witch to live", he is doing the very thing that brings the Old Testament into disrepute, and, with it, our religion. The same may be said of Joseph Smith's defense of polygamy; also the defense of slavery as a legitimate institution by the pulpits of the South.

Still another instance, bearing on our own times, is the opposition to a movement launched by Grotius in the seventeenth century, looking toward the amelioration of the terrible barbarities of war then in vogue. Were not these things, they said, justified by the practices and customs of the Old Testament wars? Did not David, when he captured Rabbah and other cities of the children of Ammon, bring forth the inhabitants "and cut them with saws, and with harrows of iron, and with axes"? That, among other things, is what Dr. Gibson has in mind when, referring to the crude barbaric life recorded for us in the book of Judges, he says that the main lesson to be learned there is the long-suffering patience of God in waiting for better light to dawn upon his people. The Old Testament is a faithful record of the long historic struggle, under the guiding hand of God, of the people of Israel as they pressed forward toward the light. All in the Old Testament must be tested by and supplemented by the light as it is in Christ. "Ye have heard..... but I say unto you."

The relation of God to his people has been likened to the missionary going into the savage land. "He knows how little is to be expected at first. He must tolerate and overlook much that grieves him. He must be content to move slowly. He rejoices at every effort after good, even though it be largely mixed with evil. He gives warm approval to acts which for the poor savages really mean great progress upward, though to the Christian world at home they may seem more worthy of censure than praise." Yet it is only thus he can ever reach the higher levels in Christ for these backward people. It is true that slavery is recognized by law in the Old Testament. But slavery was a great step forward at one time in the world's history. It was better to make slaves of the captives taken in war than to kill them as was previously done. The Old Testament recognizes it, and throws around it certain laws to soften and make the lot of a slave easier. It is true that

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Christ condemned the law, "An eye for an eye and a tooth for a tooth", but at one time that was a great step forward and expressed a sense of justice. We find that this is one of the laws of the Code of Hammurabi almost a thousand years before Moses. Before its day, if a man pulled your eye out, you cut his head off. This law forbids you retaliating upon an enemy in any greater degree than he has injured you. It, in that measure, is a step forward, looking to the day when one would stand forth and say: "I say unto you, resist not him that is evil". Paul, catching the same spirit, says: "Be not overcome of evil, but overcome evil with good". Regarding the law on divorce, in condemnation of those who clung to the ancient law and in the light of something better, Christ said: "Moses for the hardness of your hearts suffered you to put away your wives".

A final feature of the Old Testament, in which is seen its permanent value, is, that it provides the historical connection and shows the sources of our religion. However superior to the old dispensation is the revelation in Christ, Christianity did not start up out of the earth, or fall from the sky full blown, without historical connections and relations. It took long ages of training and historical development under the providence of God to make such an advance possible. Christ came at the fullness of time. It has often been pointed out, that to no other religious development among the great religions of the world can Christianity be so vitally attached. Judaism provided the superior raw material out of which, and upon which as a foundation, Christ as the great Masterbuilder erected that magnificent structure known as Christianity. The religion of Israel is majestic in its sweep and upreach. There are points in it, like the Psalms and the teachings of the great prophets, where the crest of the waves leaps toward the stars, and the soul, borne upward by them, can reach out and touch high heaven and God himself. Much of the Old Testament is assumed in the New. There, as no-

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where else, we are able to learn the lesson of the providence of God as it extends over many centuries. The New Testament, in contrast, covers but a brief span of years. There too is given for all time, a brilliant array of character studies. We are able to see, on a wide scale, the results of good and evil doing. It may be true that it places the emphasis on this life, and says practically nothing about another. But after all, even Christ taught us to say "Thy kingdom come, thy will be done on earth as it is in heaven". While, it is true, He set windows in man's sky, and gave him a glimpse of the eternal blue, and let the light of immortality and heaven come streaming in, it was that He might better illuminate the lesson that the Old Testament makes so prominent, the sacredness of this earth. He, too, laid the emphasis on right living on this "shoal and shore of time".

It is just because the Old Testament reaches so high, he, standing on it, as the very mount of God beneath his feet, was able to lift the Banner of God's love still higher and hold it aloft in the eyes of all the world. In the words of George Adam Smith: "It was the Bible of his education and the Bible of his ministry. He took for granted its fundamental doctrines about creation, about man, and about righteousness; about God's providence of the world and his purposes of grace through Israel. He accepted its history as a preparation for himself, and taught his disciples to find him in it. He used it to justify his mission and to illuminate the mystery of his cross. He drew from it many of the examples and most of the categories of his gospel. He reinforced the essence of its law and restored many of its ideals. But above all, he fed his own soul with its contents, and in the great crises of his life sustained himself upon it as the living sovereign Word of God. These are the highest external proofs—if indeed we can call them external—for the abiding validity of the Old Testament in the life and doctrine of Christ's Church.

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What is indispensable to the Redeemer must always be indispensable to the redeemed".

But when all is said, we must not forget he was the first to draw a contrast between the New and the Old. He used it intelligently. We must study it through the light of his superior revelation. "Ye have heard that it was said unto them of old time. . . . But I say unto you". The course of the Old Testament, without the New, is like a river that rolls out across the plains with increasing volume and depth, and majestic sweep and promise, toward the sea, but suddenly dries up and does not reach its goal. Or to put the same truth in another way: The Old Testament is like that sublime piece of Gothic architecture, the Cologne cathedral, without its towers. Stone on stone, arch on arch, it mounts upward from its lowly foundation, the soul of the middle ages soaring upward in a magnificent song of praise toward the skies, reaching its highest divinest note, in those two massive towers, "like the sound of a great amen". Take away the towers and you have a magnificent beginning, a great pile of stone and arches, standing there aspiring after, and suggestive of something still higher and nobler to complete it, a glad triumphant anthem, giving promise of much, but broken off in the midst, meaningless and never reaching a conclusion.

Cadiz, Ohio.

The Rev. Henry Thom McClelland, D. D.

By HUGH THOMSON KERR, D. D.

Henry Thom McClelland was a child of Western Pennsylvania. Within a few hundred miles of his birth place he lived his life and formed his friendships. He was an eminent example of the best traditions of that strong commanding race which put unfading stamp upon this section of Pennsylvania, and to understand him is to appreciate something of the conditions out of which his character was formed and his ideals fashioned. The atmosphere of those early pioneer days is fast being dissipated and it is well whenever the opportunity offers to re-create it. In my effort to find the true setting for the life of Henry T. McClelland, I am under obligation to his distinguished brother, Dr. Wm. C. McClelland, professor of English Literature in Washington & Jefferson College.

Henry T. McClelland was born in Westmoreland County, Pa., June 7, 1849. The year after his birth, in 1850, his father, James Harvey McClelland, and his mother, whom a stanch Presbyterian minister had named Margaret Howard, and whose father was plain John Thom, arrived at their prospective log cabin home near Punxsutawney, which was then a belated pioneer region of Western Pennsylvania. They brought with them traditions, sentiments, and culture above the level which their new surroundings could supply. Each had a brother in training for the work which the Presbyterian Church then expected of its ministers. The husband's younger brother was already aiming at what he subsequently acquired, skill as a physician and surgeon. Another brother was a book-

*A biographical sketch read before the Board of Directors of the Western Theological Seminary, November 16th, 1915.



THE REV. HENRY THOM MCCLELLAND, D. D.

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seller. Three of Mrs. McClelland's sisters had taken so kindly to learning that they received diplomas from what was in those days a Seminary of the highest rank for the higher education of women.

The whole stock of people whom the young couple could claim as relatives was Presbyterian, many of them deeply religious. John Thom in his youth had been the subject of "the falling exercise" experienced by numbers of persons who fell to the floor, or to the ground, struck down, as they believed, by the power of the Spirit. He was not a hard man, for he had a humorous, congenial spirit which softened and humanized much that he thought he believed. The essence of the man was akin to kindness and mirth. "The way he beamed upon you" was his daughter's most vivid recollection of him. There was, however, little retreating from duty in his habits. Whatever his hand found to do he did it with all his might. He could do his work, and he did it. He could not sing, but he did that also. The three or four tunes that he partly knew and regularly made use of in family worship had in them as he carried them through, a note of faith and of moral earnestness that forbade all criticism of the tune and melody.

The McClelland's side of the family was less mystical and more artistic than the Thom's. Some of them developed unusual skill in the simpler forms of drawing and painting and gave promise of musical ability of no mean order. The doctor brother and his sons constituted themselves into a "Concert and Instrumental Company" and toured the State of Iowa. This same versatile doctor, besides being a skilled musician and an army surgeon of creditable record, was an effective political speaker and a fluent editorial writer whose vividness of phrase and of fancy was his guaranty of a host of readers wherever his newspaper was wont to circulate. The one McClelland to obtain national distinction was Robert, who became Secretary of the Interior under President Tyler.

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It was to this pioneer country that James Harvey McClelland, his wife and child, Henry Thom McClelland, the first of twelve children, had come. Spinning wheels hummed in living room and kitchen; home-made cheese appeared on the table; the clack of the family loom was heard in the weaving room; straw hats were braided and stockings knit by the deft fingers of mothers and sisters. In the store room the meal chest bore the initials of the neighborhood cooper; the crocks carried the trade mark of the village potter; shoes were made to order by the local shoe-maker; and the itinerant "clock fixer" had not yet forsaken his usual rounds. When assistance was required in household duties the neighbor's daughter lent a helping hand. Such conditions were most stimulating to sentiments of independence and democracy. No task was menial; the hired man sat at his employer's right hand at dinner, and one could pray or exhort as long and as loud as he pleased.

The newcomer was quickly and heartily welcomed into the simple community life of the place. He combined the trades of farmer and tanner. He had a good many books; he was musical; he was a good swimmer; the best heavy weight lifter in the community; he was honest and generous; he had a ready wit; could tell any number of stories, and tell them well. He could maintain his own opinions in the give and take of conversational debates, and he could actually compose ballads on local incidents, dictating the stanzas extempore to the village store-keeper, who wrote them down, and on trial they were not only interesting but singable. They welcomed him for his versatility and took him in to their choicest society (since they left nobody out), and confirmed their good opinion of him by electing him School Director and Elder of the Kirk.

But dark days were ahead. The father's health began to fail; the invincible rivalry of great corporations in his principal business reduced him to the edge of bankruptcy.

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With failing health his humor began to forsake him; life grew dark and the days were filled with frailty and foreboding. Through it all he was generous as ever, giving his older children their freedom as each arrived at the age of seventeen to gain by their own exertions what education they could. While his peace of mind left him, he was as ever patient at heart and kind in hand, but the fight was too hard and his strength came to an end when he was still in his forty-sixth year.

Henry T. McClelland, the oldest in this now fatherless family of twelve, was a young man when his father died. Almost from his cradle his face and form were unique. Of good height, broad-shouldered, and always slightly stooped, the boy had the movements suggesting those of an elderly man. A face of unusual pallor when not browned by the sun, a broad forehead under brown hair, clear blue eyes—humorous and pathetic, a well formed mouth and chin, and a nose strikingly suggestive and chiseled after a model of its own, concealed and revealed a spirit of loyalty and ardor. Resembling each of his parents in many respects, no face or form or personality so individual had appeared within the connection within the memory of those then living. While a boy he assisted his father in field and shop and soon disclosed a passion for finishing his task without interruption. Often he preferred to miss a meal or to work till after nightfall rather than to leave his chore unfinished. At the public school, kept open four months in a year, supplemented by a summer school of a few weeks, he made good progress and developed a taste for reading. He was not a plodder; he browsed in books and received much nourishment thereby, but it is doubtful whether before he was twenty he had ever read any book through consecutively except the Bible. His remarkable characteristic as a school boy was his initiative in leadership. Having dipped into Livingstone's Explorations, he undertook with some of his companions to discover the sources of a stream that came from the

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mysterious depths of the primitive forest and with native thoroughness he accomplished his undertaking. He started "hikes" before the days of hiking. Before he was yet in his teens he had organized a military company,—it was in war time—and he prepared to meet his soldiers for drill once or twice a week regularly. He conducted fishing parties as soon as he could bait a hook and ever after. In all his enterprises he was helped by a voice like a bugle, a delightful, musical, inspiring yell that rang for miles through the woods, and a piercing whistle that even Robin Hood of Sherwood Forest might have envied in summoning his men.

The teacher who appealed to him most was Charles M. Brewer, a young man who talked to the boys and girls in the country school of great men and books as a farmer might have talked of horses and kine. Brewer, in fact, was a critic of considerable acumen and a very dramatic but unaffected reader. He used Osgood's Fifth Reader as a sort of literary Bible, awakened a real interest in literature and public speaking, and presently declared that Henry McClelland was of the stuff of which orators are made. But the person who swayed most powerfully the nature of the boy, was his own mother. There was a vein of poetry in her nature; she named the new home Shady Nook, made a few ventures in verse, and was heartened in her busy life by a native, appreciative, admiring interest in the natural world about her, an interest she transmitted, it would seem, to every one of her descendants. At times her heart was awed within her when she thought—and Henry and the rest, when they thought—of the great miracle that still goes on in silence, or in turmoil, around them; but beyond this, the advent of a rainbow, or the flight of wild geese, or the arrival of the first robin, sufficed to glorify a day; while a snow crystal, or the earliest violet, or the blundering uncertainty of a carpenter bee, or the iridescence of an insect's wing, or any of the thousand other appeals that

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nature makes to the seeing eye and the hearing ear were to her and to her children inexhaustible sources of admiration and delight.

Her oldest son was like her. He was once heard to say very modestly, "I have gone wrong often, but I think I never went back on a friend". "More often", he might have added, "on a conviction". Once when a young man in Pittsburgh he had entered a theatre for the first time, but he went out before the play had fairly begun; the old view and his Puritan conscience were too many for him, or rather he found himself unable to be disloyal even to a sentiment.

He did not need to make friends; they came to him and he was always bringing them home to spend a night or two. He was everlastingly discovering a new boy's specialty and putting him on exhibition, not for his own, but for the new boy's glorification. Jeff Conrade could sing ballads and Henry was determined that people should know how well Jeff could warble; Scott Lewis could throw a stone like a Benjamite; all hands were invited to see Scott throw. There was a boy also whose vanity as a tree climber was so advertised by him that the poor fellow, as he said, "almost climbed himself to death".

Having decided to go to college, in order to meet the necessary expenses he began to teach school, and as might have been expected of him, found the task congenial enough. He was a leader already; his quick intelligence and graphic expression, did the rest.

To develop the sinews of war he was quite willing to turn his hand to whatever offered an honest reward for honest toil. He continued to teach in the public schools of Jefferson and Armstrong Counties; he assisted the lumberman in "engineering" rafts during spring freshets on the upper waters of the Allegheny; he even took a pick and worked side by side with immigrant Irishmen in a construction gang on the low grade division of the Allegheny Valley Railroad. Once he spent the larger

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part of a year in the employ of the Freedmen's Board of the Presbyterian Church teaching colored children upon Edisto Island, S. C. In all this, the ability to meet expenses, academic and collegiate, was, as he judged it, the smaller part of his gains. He came to know men as such, and all his life the humbler people had as warm a place in his affections as the efficient and the prosperous.

When he accepted the Professorship of Theology in the Western Theological Seminary he touched upon this school of humanity out of which he had been graduated, and which he considered not the least part of his qualification. "I was born with the love of my fellowman strong within me. Thank God! a varied personal experience has not quenched but rather augmented that love. Whether toiling with the apprentices and journey-men in my father's shop, or sweltering with the sun-browned farmer in our neighbor's fields, or grasping the oar with the hardy raftsmen on our nothern streams, or seizing crow-bar, pick and shovel with Irishman, Italian, Swede, as they helped to belt the continent, or resting upon the deck of ocean steamer and looking up at the stars with the sailor of the salt sea while he told of the lark that sang out of sight in his native skies, or watching with the wounded soldier on into the weary night while he muttered in pain yet gloried in the cause for which he willingly suffered; whether helping to give religious instruction to men in convict garb or teaching in free schools north, or Freedmen Schools south; whether entering upon general study in college with men who looked toward all the professions or pursuing special study in the Seminary with men whom God had chosen for one sacred calling; whether laboring in city missions or in a quite country charge or in a laborious city pastorate; whether visiting the homes of crime, poverty, ignorance, sorrow or of pity, refinement, ease, joy,—I have ever learned more and more to love the persons and to honor the capabilities of those who were created in the image of God, and to mourn more and more over the ruins and desolation of sin."

II

He prepared for college at Glade Run Academy, Dayton, Pa., having as a classmate Rev. A. C. Good, the African Missionary, and had as companions young men who had seen service in the Civil War. He excelled in all his studies, excepting mathematics, and was valedictorian of his class. In those days the literary society was a flourishing adjunct of academic discipline, and here distinctively his triumphs were many and prophetic. Sometimes in his eloquence his comrades stared at him with a kind of awe, and a dear old farmer who had slipped in one day to hear, went away using a handkerchief, and making predictions of future greatness.

He united with the Presbyterian Church during the first year of his residence at Glade Run, and, like a good many other readers of Bunyan, was in the Slough of Despond at the worst end for a time, but happily emerged on the right side. Soon he determined to be a minister of the Gospel of Christ and never vacillated in his purpose.

He entered Washington & Jefferson College in the autumn of 1870 as a sophomore. He lost a year on account of financial reasons, and graduated in June, 1875. Of course he was popular. He always stood among the first in his class in college; in the Franklin and Washington Literary Society he was a bright particular star, and as an oratorial contestant, representing his society in what was then the favorite academic event of the year, he carried off the honors, but it was characteristic of him that he regretted the loser's loss more than he enjoyed his own victory. "I pitied Jim so much and the host of relatives that had come likely enough to congratulate him, that I didn't feel a bit good over the victory. None of my family was there."

He began his theological studies in the autumn of 1875 at the Western Theological Seminary. In 1874 his father had died and the family had gone to try farming in Southern Virginia. The agricultural activities of the

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younger brothers brought a slender income. The head of the clan, however, took to preaching early in his theological course, so that from the time that he was deemed worthy, there often came, when the need was greatest, a welcome check for the home folks in Virginia.

III

He graduated from the Seminary in 1878, and that same year accepted work in the Presbyterian Church of Montours, Pa., where as stated supply and as pastor he served until 1881. Montours was an old church, having been organized in 1788, and that congregation knew what good preaching was. In the account of the Centennial of that church, held in 1888, he is spoken of emphatically as a powerful preacher and a faithful pastor. The people who sat under his ministry during those first years, and who still abide, insist that those were his greatest years. There was a native fire and passion which overwhelmed both himself and his hearers. He gave them the best he had, and his burning zeal for the evangel of Jesus was winged with words of thrilling power that awed the thoughtless and rejoiced the hearts of those that loved their Lord. He was a true New Testament Evangelist. He gloried in his calling and rejoiced in his work. His messages were shot through and through with light and convicting power.

There was no possibility of hiding his lamp under a bushel. Sooner or later his voice was bound to make itself heard, but it was characteristic of him all through his life that he never sought place or power for himself, and his call to the Sixth Presbyterian Church of Pittsburgh came as one of the rare surprises of life. He had been appointed by Presbytery to assist in an ordination service, and in that service his address had carried his hearers to the heights and compelled a wider attention beyond the audience that heard it. It gave him distinction as a prophet and preacher of appealing power, and from

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1881 to 1886 he gave the best that he had to that important field which had been ministered to by such men as Samuel J. Wilson. At the Semi-Centennial of that church, which was observed during the opening year of this century, these words were said of him: "Dr. McClelland, both in spiritual qualifications and pulpit power, was not an unworthy successor to the strong men who had preceded him. It was well this was so, for upon his shoulders fell a load of hard work. It was during this period that the first decided wave of migration to the suburban portions of the city began. This exodus from the older portions of the city placed special difficulties in the way of the rapid growth of the church; yet in spite of all, the congregation under its faithful and kindly shepherd gradually increased until the last report to the General Assembly shows an enrollment of 348". It had a membership of 250 when he began his ministry there.

In September 1886 he resigned the pastorate to accept the Chair of Didactic and Polemic Theology in the Western Theological Seminary. He delivered his Inaugural Address upon the theme, "The appeal of Evangelical Theology to the Whole Man". I have had the exceptional pleasure of reading that inaugural and it clearly reveals to those who have eyes to see and ears to hear that his acceptance of that responsible position was accompanied in his own mind with great reluctance and hesitation. In pleading the cause for a brother whom he admired and loved, and who is now an eminent professor in this same institution, he had spoken the words that led to his own appointment. No one was more conscious as to where the seat of his own power lay than he himself. He was suggestive rather than systematic, imaginative rather than logical, a seer and a prophet rather than a logician and a theologian. It was, however, characteristic of him to give the whole energy of his enthusiastic nature to meet the demands of his new and high calling. He set himself systematically to master his specialty. The

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works of the great theological masters of the church soon found a place in his library, and he earnestly and anxiously strove to become master of his theme. He went abroad visiting the halls of theological learning, meeting the leaders of religious thought and fitting himself through a wider acquaintance of men for a deeper understanding of philosophy and theology that he might be a workman that needeth not to be ashamed.

Concerning his theological attitude, his own inaugural speaks for itself. "Born and bred under the Westminster Confession, by the Providence of God, it became the symbol of my boyhood's faith. The questionings and doubts of later years, when as I trust I was born anew, but confirmed my loyalty to the blue banner. Entering as a raw recruit the ministry I vowed heartily to be loyal to the standard as I believed it to symbolize the will of the Great Captain and the *esprit de corps* of our Presbyterian Church. And now although not yet a very old man, called upon to enlist in the veteran service I have heartily plighted my troth anew to this latest, most elaborate, most adequate of all the great Protestant Creeds. Such being my convictions and my pledges, it is not strange that I should be an advocate of a thoroughgoing theology in any age, most of all in such a time as this."

He was not original in his thinking and had no sympathy with theological novelties. Yet he was modern. He was a great lover of general literature, a great lover of life, and sought to meet the needs of the present age with the gospel that had stood the test of the centuries. He was a great lover of his Lord, a true herald of the Cross. Those who have heard his great sermon on "The Three Crosses" can feel the pull of his appeal in undiminished power. He never surrendered the pulpit. He thought he did, but his heart was still there, and during his Seminary professorship he was sought for constantly and incessantly by churches that understood and appreciated great preaching.

IV

In 1891, he again surrendered to the call that was deepest in his own heart and accepted the important pastorate of the Bellefield Presbyterian Church in the City of Pittsburgh, where he remained as pastor until 1904, and where he did the best work of his life, where all his powers of friendliness for men and his passion for God came to their full flower. One who knew that work intimately through all those years, Mr. Thomas Stephen Brown, an eminent attorney in this city, bears this testimony:

"Dr. McClelland was installed as pastor of Bellefield Church on May 1st, 1891, and for thirteen years, in that field, his labors were continuous, and his ministry, both in the pulpit and in the pastoral relation, was most assiduous, efficient and acceptable. He was exceptionally qualified, both intellectually and spiritually for the Christian ministry. His wide and thorough culture, fine taste and choice gift of expression, together with marked oratorical ability, made his sermons interesting and effective; and his broad, human sympathy, his affability, cheerfulness, and ready wit, and withal, his genuine piety, made him an ideal pastor in his intercourse with his congregation. He was a welcome guest in every house, and was beloved, respected, and influential throughout the whole community in which the church where he ministered was situated.

"He was devoted, in body and in spirit to his congregation, and to the work of the Master in that community, and he labored unceasingly and gave of his resources without stint to advance the cause of true religion within his field; and the evidences of the Master's approval of his work were many and notable. His own church prospered greatly during his ministry, and was manifestly blessed, spiritually and temporally.

"In the summer of the year 1893, the Bellefield Church, under Dr. McClelland's guidance, established a Mission on Boquet Street, which soon developed into the Oakland Presbyterian Church, and was organized as

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a church in December, 1899, with the Rev. Hugh T. Kerr as its pastor. Directly thereafter Bellefield Church, at the request of Mt. Olive Presbyterian Church, on Squirrel Hill, took that organization under its care, which relation continued until 1903, when it was transferred to the Sixth Presbyterian Church.

"In the years 1899 and 1900, Bellefield Church made great and important additions and improvements in its church building. Dr. McClelland entered into that project with all his characteristic enthusiasm and energy, and may truly be said to have wrought his very soul into that new edifice, which stands to-day as the most substantial physical monument of his work in that church. His memory is still cherished with affection among that people, and the blessed influence of his ministry is still felt and gratefully acknowledged by them."

Owing to failing health, reluctantly and as the greatest surrender of his life, he gave up his work among his friends at Bellefield and accepted the Field Secretaryship of the Board of Missions for Freedmen. For years he had been President of that Board, and all his life had an intense love for the cause. It was thought by those who knew and loved him best that his appeal would find a hearty response from the church at large, and it did. No one ever plead the cause of the Freedmen of the South better than he. His keen insight, his sense of humor, his sympathetic temperament made him a real prophet in whom the needs of that afflicted people found a voice. We can still hear that voice. "We are nothing if not missionary. Industrial education, unless saturated with the education that the Gospel of Jesus Christ effects, is an inadequate expedient. Intellectual culture without the faith that saves, only intensifies the agonies of the situation. We Presbyterians, in our solution of this great problem, are not ashamed of the Gospel, and this is the wisdom of God with whom He is well pleased. The worse the Southern negro seems to be, the more need for

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the sacrifices of mercy in his behalf. The more systematically he is maligned by tongue and press the more need for the sacrifices of justice in his behalf. The more complicated and desperate his problem becomes, the more need for the sacrifices of wisdom in his behalf. With such sacrifices God, all merciful, all just, all wise, is well pleased."

But the call of the pulpit would not be silenced and the constant demand to be upon the road was not congenial to his home loving spirit, and in 1908 he surrendered his work for the church at large and immediately accepted the first work that was offered to him and became pastor in that same year of the First Presbyterian Church in Clarksburg, W. Va., which he served with faithfulness and with an enthusiasm that never lost its power of renewal, until he fell asleep and entered into rest in the year of the great war 1915.

His acceptance of that pastorate was in some respects the finest achievement of his life. It enabled him in his maturity to develop into commanding strength a church and a people that loved him and love him still with all their heart. It enabled him in the great needy state of West Virginia, by means of the experience that he had gained through responsibility and privilege, to initiate and inaugurate great forward movements that will develop through the years, and the fruit of which other hands will gather.

He gave of himself ungrudgingly wherever service was needed. During his busy city pastorates, week by week, he found time for the arduous committee work which claimed so much of his time. For years he was President of the Board of Freedmen and worked willingly and self-sacrificingly upon the problems of church and school that came up for adjustment. For twenty years he acted as Secretary of the Home Mission Committee of the Presbytery, laying the basis in large constructive plans for the fine work of the present. Year after year he

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returned to the Seminary to fill a gap made by the illness or absence of one of the Professors, and for years served upon the Board of Directors. His interest in the welfare of the Seminary never suffered diminution or arrest. He was elected frequently to places of honor both in this Seminary and the Alumni Association of Washington & Jefferson College—his Alma Mater. For five years he assisted in the editorial department of the Presbyterian Banner, and from whatever quarter the call came to serve the church in high or lowly place, his response was prompt and generous. He sought out needy fields in near at hand places to carry on mission work. Through his personal sacrifice and undiscouraged support the necessary work which grew into the Oakland Presbyterian Church was organized, and one of his last tasks, voluntarily undertaken, was the personal oversight and training of a young Italian Christian whom he instructed in New Testament Greek during the last year of his life in order to prepare him to take charge of an Italian Mission which he had organized within the bounds of his own parish. Dr. McClelland never lost the generous impulses of youth, and his journals and papers reveal again and again the undying dreams of his early life which ever remained with him as a fresh and fruitful inspiration.

V

Behind this busy active life of service those who knew him best, loved him most. When he died not a few of us lost our best friend. He had hosts of friends, and in his own home was the fountain spring of good cheer and happy hours. He had a vigorous regard for principle and conviction, a profound sense of honor and righteousness in personal and social life. He was without guile; he hated hypocrisy and he possessed a generous supply of righteous indignation for everything that savored of sham or guile and the lightning of his wrath could strike terror

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to the guilty, but he was like a little child in his sympathy and trustfulness, and his home was the haven of his heart. His sense of humor, his unfailing wit, his ringing laughter, his song of mirth, were his gifts to life and love.

In May 1878 he married Euphrasia P. Marshall, of Armstrong County, Pa., a woman of true refinement and spiritual insight, and who died during the pastorate at the Sixth Church.

February 1st, 1883, he married Lizona D. Ewing, and to her gracious influence and winsome womanhood he owed much and acknowledged all.

His children, Margaret Marshall, who married George P. Heriott, an attorney of this city; Mary Beacom, graduate of Wooster University; Henry Thom Jr., of Washington & Jefferson College; and Elizabeth Ewing, graduate of Washington Seminary and of the Pennsylvania State Normal, rise up and call him blessed.

Never was a truer friend, a more uncompromising Christian, a more winsome man, a more loyal herald of the Holy Life than Henry T. McClelland. The measure of his loss is the measure of his worth and the homes and hearts that have been helped by his example and his ministry can never be told. He carried about with him the cheer and comfort of the Divine Companionship. He made life for many of us a little easier and a little sweeter. Once—it seems but yesterday—he stood beside the much loved Muskoka Waterways and guided my feet into my present place in life. For five years in his home and for twenty years in his heart I had a welcome all my own, and I, who know the things whereof I have borne witness, testify that they are true.

On April 19th, 1915, he slipped out of life into Eternity without even a farewell. The tide of love and life for him was still full and deep when he put out to sea. In one of the last journals which he kept—and he had a

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habit of beginning a journal but never completing it—I found this sentiment written down as if it had spoken home to his heart, and I trust through him it may speak to us:

“Time worketh,
Let me work too;
Time undoeth,
Let me do.
Busy as time my work I ply,
Till I rest in the rest of Eternity.

“Sin worketh,
Let me work too;
Sin undoeth,
Let me do.
Busy as sin my work I ply,
Till I rest in the rest of Eternity.

“Death worketh,
Let me work too;
Death undoeth,
Let me do.
Busy as death my work I ply,
Till I rest in the rest of Eternity.”

Pittsburgh, Pa.

Mr. Buchanan's "New Bible Text from Spain" *

THE REV. FRANK EAKIN, B. D.

The oldest Greek mss. of the N. T. which we possess (Aleph and B) were written sometime between 300 and 400 A. D. This was 200 to 300 years after the time when the N. T. books were originally composed. Thus a very considerable gap intervenes between the actual mss. which the N. T. writers wrote and our most ancient and reliable copies of them. Moreover it was during this very period that scribes were most inclined to take liberties with the text when they copied it—to harmonize passages that seemed not to agree, to insert comments, make "corrections", etc. Here, then, the great problem of N. T. textual criticism confronts us: How shall we bridge this chasm, and thus get back as nearly as possible to the very words which came from the pens of the N. T. writers?

Needless to say, any discovery of a Greek ms. of the N. T. dating from the 2nd. Century would be received with great joy. But such are not forthcoming. It is therefore worth our while to recall that in the 2nd. Century many *translations* of the N. T. books into other languages were made—notably into Latin. If we could find reliable copies of some of these early translations would they not prove of great assistance to us in our task? In particular if an Old Latin ms. should prove to have certain readings differing materially from those with which we are familiar, the question would at once arise as to whether these readings *might* be correct.

To come more directly to the point, Mr. Buchanan is an English scholar who has devoted many years of

*"A New Bible Text from Spain", by E. S. Buchanan, M.A., B.Sc., Oxford, Eng.—in "Bibliotheca Sacra" for October, 1915; also printed separately in pamphlet form.

his life to the study of these Old Latin (pre-Vulgate) mss. The "New Bible Text from Spain" which he presents for our consideration in this article is known as the *Morgan Ms.*, because it was acquired by the librarian of the late Mr. J. P. Morgan in 1910. It proves to be a copy—in Latin—of a *Commentary on the Apocalypse* written by a Spanish presbyter named Beatus who flourished in the 8th Century A. D. The ms. however is of considerably later date—about 970 A. D.

These facts, confronting us at the outset, may somewhat dampen the ardor with which we follow Mr. Buchanan into the investigation of his new text. It appears (1) that we are dealing with a translation—not with a ms. written in Greek, which was the language used by probably all of the N. T. writers; (2) that only the text of the Apocalypse is given consecutively and in full: other portions of the N. T. appear merely as fragmentary citations in the Commentary (The importance of this point will appear as we proceed); (3) that the date of Beatus—not to mention the even later date of this ms.—is rather far removed from Apostolic times. To be sure Beatus *may* have copied his text directly from a 2nd. Century ms., while the "ancestors" of our trusted uncials, Aleph and B, may have numbered a dozen or a score of generations before they get us back to the same early period; but it would be hard to prove that such was the case.

Nevertheless Mr. Buchanan presents his case clearly and forcefully, and his introductory pages tend to create a presumption in favor of his views as to the value of the new text. But to my mind he is less fortunate when he begins to cite readings from the new text to demonstrate its superiority over the "received" text of the Vulgate and of our Greek editions based on Aleph and B. I comment briefly on a few of these references.

At one point in his Commentary Beatus says: *Christiani a Christo vocati sunt. Ideoque ait Dominus, Super hanc petram hedificabuntur a Spiritu Sancto discipuli eius*

Mr. Buchanan's "New Bible Text from Spain."

("Christians are called after Christ: therefore the Lord said, On this rock shall be built by the Holy Spirit His disciples") Mr. Buchanan makes much of the fact that "the Spanish text omits all mention of Peter, the Church, and Hell in this passage", which of course is quoted from Matt. 16: 18. But it seems to me that there is little or nothing remarkable about this when we observe that Beatus makes no pretense of quoting the words of Jesus fully or even directly, as is shown by the use of "His" (*eius*) rather than "My". I see no necessity for assuming that back of this quotation is a different text from the one with which we are familiar. Is it not true rather that Beatus has abstracted a part of the "saying" from its context and given such a paraphrase of it as would illustrate his point? Such a practice is not entirely unknown in our own day.

In John 21: 18 Jesus says to Peter (I quote from R. V.):—"...but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not". The Spanish text omits the clause, "thou shalt stretch forth thy hands",—a fact which Mr. Buchanan thinks significant. His view is that this clause, like the reference to Peter and the Church in Matt. 16: 18, was a later insertion due to the effort to find Scriptural support for the lofty claims of the Bishops of Rome. Gal. 2: 9 is cited in the same connection. Here Paul speaks of "James and Cephas and John, they who were reputed to be pillars". But as Beatus quotes the passage "the pillars" are only James and John—the name of Cephas does not appear.

Mr. Buchanan is probably right in his surmise that the omission of Peter's name in these rather conspicuous instances has some significance. If only the Vulgate stood in opposition to the Spanish readings his theory of later interpolations by the hand of a Romanist might seem valid. But it is to be remembered that in each of the three passages cited Beatus is opposed by Aleph and B

as well as the Vulgate. Aleph and B date from about the time of Constantine. Is it probable that at this early date these passages would be altered *by insertions* designed to give support to the view of the primacy of Peter? In view of the bitter hostility to the claims of Rome that we know to have been manifested in later centuries by some of the clergy of Spain and other Western countries, is it not more natural to suppose that the text would be altered in their hands *by omission* of words or phrases which they might think had been inserted in the interest of the papal propaganda?

The frequency with which the Holy Spirit is mentioned is another peculiarity which Mr. Buchanan has noted in the readings of this Latin ms. We have already had an example in Matt. 16 18 (see above). Beatus quotes from John 14: 27 as follows: *Pacem meam per Spiritum Sanctum do vobis* ("My peace through the Holy Spirit I give unto you"). Other examples are Eph. 4: 13: *Donec occurramus omnes per Spiritum eius in virum perfectum* ("Till we all come by His Spirit unto a perfect man"); Rom. 5: 9: *Salui erimus per Domini Spiritum* ("We shall be saved by the Spirit of the Lord"); I. Cor. 3: 11: *Fundamentum enim aliud nemo potest ponere preter a Spiritu Sancto id quod positum est quod est Jesus Dei filius est* ("Other foundation can none lay except that which is laid by the Holy Spirit, which is, Jesus is the Son of God"). In all of these cases I find it much easier to believe that Beatus has inserted the references to the Spirit than that they are from the pen of the original writer. Beatus seems to have had a tendency to paraphrase rather than to quote verbally, and it is evident that "Spiritus" and "Spiritus Sanctus" were terms which his mode of thought led him to use frequently. With regard to I Cor. 3: 11, in particular, it seems to me perfectly natural to explain the reading of this ms. as a paraphrase of the reading with which we are familiar.

Hope mounts high when we learn that the newly discovered text has a new variant for I. Cor. 15: 29. One

Mr. Buchanan's "New Bible Text from Spain."

would be predisposed in favor of any reading that would help us to understand what Paul meant by his reference to being "baptized for the dead". What Beatus gives us is the following: *Quid facient qui pro mortuis baptizantur et Christo consurrexerint* ("What shall they do who are being baptized for the dead, and have ventured all for Christ?") Thus Mr. Buchanan translates. Does the added "et Christo consurrexerint" clear up the meaning? I fear it rather makes obscurity more obscure.

The "enrolment" referred to in Luke 2:1 applied, according to the text of Beatus, not to "all the world" but to "all Judaea". Mr. Buchanan contends that history supports this reading, but I am not at all sure that the preponderance of evidence is on that side. Such authorities as Sir Wm. Ramsay and Drs. Grenfell and Hunt have shown, largely through the evidence of the papyri, that Luke's record as it stands in our ordinary text is by no means incredible.*

After giving these and other illustrative quotations from the Spanish text, Mr. Buchanan says: "Enough examples have been brought forward to prove that the Bible text, as used in Spain by Beatus as late as the 8th. Century, was a text that had escaped an ecclesiastical revision that has left its marks on the face of the Vulgate text". I must confess my inability to see that any such thing has been proved, or that it would be a matter of great importance if it were. A considerable number of passages have been shown in which the Spanish text exhibits marked divergences from the Vulgate, but are these variations necessarily to be explained on the ground that the text of Beatus "had escaped an ecclesiastical revision that has left its marks on the face of the Vulgate text?" How can ecclesiastical revision of the Vulgate account for the fact that in practically every one of the examples cited the Vulgate reading is supported by Aleph

* *πᾶσαν τὴν οἰκουμένην* no doubt means "the whole Roman Empire".

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and B,—both of them written before Jerome had given the ecclesiastics a Vulgate to revise?

My criticism applies only to the evidence presented in the paper under discussion. Where the readings of the Morgan Ms. agree closely with those of other (independent) Old Latin texts the case would of course be strengthened somewhat.

It is unfortunate that in the article before us the writer confines his comments to Beatus' more or less casual citations from various N. T. books and fails to discuss the value of the Apocalypse text, which is found complete in this ms. Mr. Buchanan has published in pamphlet form an English translation of the Latin text of the Apocalypse used by Beatus. It shows many interesting variations from the text of our ordinary versions—most of them in the nature of *omissions*. One can readily believe that this ms. may prove of real value in the difficult task of reconstructing the text of the Apocalypse.

The real question at issue, if I understand it, is not the academic one (academic at least from the Protestant point of view) as to the comparative purity of the Old Latin and the Vulgate, but the intensely practical one as to what source or group of sources gets us nearest to the actual words which the N. T. writers wrote. If it can be demonstrated, or even shown to be probable, that the Morgan Ms. has readings that are closer to the original than those of the sources which for the past generation have been considered most reliable, then let us welcome it with joy. But by this test it must stand or fall.

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✓ **Bible Prophecies and the Plain Man.** By Marr Murray. New York: George H. Doran Co., 1915. \$2.25.

In the introduction, the author states that "the besetting sin of every writer on prophecy is . . . a disposition to confound the prophet with the interpreter" and he condemns "the predicting of certain events, dates which are seldom fulfilled and which to the unthinking are signs that prophecy is a profitless study". We shall see how well the author succeeds in avoiding these pitfalls.

"Are we at the end of the dispensation?" is the question asked in the second chapter. The "seven times" of Lev. 26, Daniel's image, and the "seven seals" of the Apocalypse are all interpreted to show that the end of the age is near at hand, although the author does not commit himself to any date and wisely leaves loopholes for his assertion in case time shows the contrary. Technically the computations of dates are made on the "day-year" system. The last chapter of the first half of the book shows that not only the prophets but also the Great Pyramid of Cheops is inspired of God to foretell future events. Its various dimensions, especially of the inner chambers, computed on the basis of the "inch-year" system, furnish a chart of world events which has been correct hitherto and will be for the future. The Pyramid as well as the Prophets show that the end is near.

"Are the British the Lost Tribes?" is the question asked in the sixth chapter. That they are, is supported by the following facts. Josephus asserts that in his day "the Ten Tribes are now beyond the Euphrates and are an immense multitude"; a grave-stone in Crimea, and a Russian town on the Black Sea, Isaktoha, point to a migration westward by that route; the three names, Isaacians, Sakai (Scythians), Saxons, and the resemblances in sound is a strong philological tracing of the westward movement; the house of Hanover through Scotch and Irish lines goes back to Heremon of Ireland who married Zedekiah's daughter; the coronation stone chair at Westminster is traced back to Jacob's pillar at Bethel; both the British and the Israelitish kings are anointed with oil; finally, Judah, Israel, and Britain share as their symbols the lion and the unicorn. Arguments of like cogency show that U. S. is Manasseh. The fact that both the Northmen and the Benjamites had the wolf for their symbol shows that the former is descendent from the latter. Much of this data is at first introduced as being inferential but its importance grows on the author as it increases, as is shown by his statement in regard to the last conclusion, "the inference to be drawn from all of these conclusions is obvious. The Northmen were the descendents of the Benjaminites."

The second part of the book is neither so timely nor so original as the first half and is given over for the most part to the well known arguments for the Pre-millennial theory which are too well known to our readers to require repetition here. It is of contemporary interest to hear, as is shown in the latter part of the second

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half of the book, that the battle of Armageddon is to be fought between Britain and Russia, a conclusion which warrants us in believing that the end of the world cannot come until the Quadruple Entente is broken up. The fact that the Turks have recently driven the Jews out of the Promised Land must also be regarded as discouraging to the view of the near approach of the millenium.

What shall we say as to these interesting conclusions? In the first place we must be careful of the premises when we are dealing with so close and logical a thinker as our author. Grant him his premises, his theory of prophecy and historical criticism, and we must follow him to the bitter end. However, the plain man whom the book addresses is liable to pass an opinion on matters which he understands before he ventures into the devious paths of chiliasm where each traveller carries a chart of his own manufacture. The study of past events does not give quite so plastic materials for the artist as does the prediction of the future. The author is unfortunate in venturing into the fields of history and philology. The plain man knows that to soberly assert the theory that the British, the Americans, and the Northmen are all of the stock of Isaac, as well as the pseudo-historical and pseudo-philological arguments which support it, is pure moonshine. The inspiration of the Great Pyramid also is a doctrine which gives the plain man pause. Chiliasm and pre-millenarianism require uncommon sense to appreciate them. If our author had made a greater bid for the approval of the commonsense of us, the plain people, we would perhaps have more faith in his uncommon sense as to the future.

We do not accept his premises as to prophecy. In the first chapter he gives four theories of prophecy as though they covered the whole field, but we accept none of them. The prophet is a predictor of future events only as this is incidental to his main office as the moral and ethical mouthpiece of God to his own generation; he recognizes the moral constitution of man and society, and, much as a physician predicts health and disease, the prophet predicts individual or social happiness or disaster; he looks upon nations as moral personalities and so long as the moral and ideal part of his prophesy is fulfilled, he is careless of concrete details; being inspired of God to fulfil his task, incidentally his moral teaching has all the force of prediction, but it cannot be used as a chart for future events, for the reason that it was never so intended. The details of prophecy are to be found in the events and color of the age in which the prophet lives, he often uses figures which have been used by the writers who have gone before him, and thus both as to fact and language, he illustrates the fact that history repeats itself. Evidence shows that many of the details of prophecy never have been fulfilled and probably never will be fulfilled. Jonah and Jeremiah are the authorities for the principle that prophecies are often merely threats never to be carried out in the case of repentance. Many details of Old Testament Prophecy, quoted by New Testament writers as applying to the Savior, must be so interpreted in a figurative or poetical sense because such an application is not contained in the first utilization of the words. Our Savior did predict his rejection by the Jews, death, resurrection, ascension, and glorious return, but details concerning the latter are greatly lacking. He did not know the date and consequently could not be sure as to the details of contemporaneous events and he is chiefly in-

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terested in the spiritual victory of His own and His Father's kingdom.

If these conclusions are true, as modern scholarship declares them to be, then the Bible does not give any detailed chart for future historical events. We might as well make our own as our author has done. In that case our own favorite ideas will dominate the picture. It is so in our author's case. His feeling that the British are God's chosen people and that the Roman Church is the chief personification of evil in modern life are his real sources rather than scripture.

His profession of millenarianism is a profession of something which has little place in the Bible outside of the Apocalypse where the difficulty of interpretation makes a definite science impossible. Repeated prediction followed by repeated practical failure is sufficient demonstration of the fact. It has so been recognized in the main in the history of the church, as says Prof. W. Adams Brown, "the church as a whole, Protestant as well as Catholic, has either adopted Augustine's identification of the millenium with the church militant or else looks for a period of prosperity preceding the second advent of Christ". The practical results of the present revival of the doctrine of pre-millenarianism are sure in the long run to be damaging to the activities of the church, because the doctrine in general and in the exposition of our author takes away the motive for evangelism, mission work, and social reform, in as much as it declares that the world will never be saved "by the foolishness of preaching" and Christian work, but by a miracle in the last times. It thus undermines the efficacy of the plan of salvation. It is thoroughly unscientific in that it opposes all the conclusions of modern thought as to the possibility of social and racial improvement. It will be accepted by practical men who desire to get ease of conscience in regard to the duty of Christian reform or are satisfied to profit by present day unchristian social conditions.

PAUL G. MILLER, '07.

Canonsburg, Pa.

✓ **The Story of Our Bible—How it Grew to be What It Is.** By Harold B. Hunting. Illustrated. Pp. 290. New York: Charles Scribner's Sons. 1915. Price \$1.50.

This is not a book of Bible Stories, but a book which tells "The Story of our Bible" in a simple and interesting way. How the many and diverse writings which now compose "the Bible" first came into being; how certain of these writings gravitated into groups, thus forming nuclei for the "Old Testament" and the "New Testament" that were to be; how this wonderful collection of books was handed down through the ages; how it was made available for English readers in translations from Wyclif to King James; how centuries of Christian scholarship reached their fruition in the improved Greek text of the N. T. upon which our Revised Version is based; how by the indefatigable zeal of Christian missionaries this Bible has been presented to the peoples of all lands and all faiths, so that they can read it in their own languages and be sharers in its

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wonderful truth; how in our own day the archaeologist has proved a most efficient Bible interpreter—his discoveries throwing floods of new light on the old Book: these are some of the topics that together make up this fascinating Story.

The binding and print are excellent—the illustrations well chosen and exceptionally good.

It would be impossible for such a book to be beyond criticism—at least from every person's point of view. The story teller cannot always pause to present both sides of disputed questions; therefore he is likely to appear dogmatic—giving his own view as though there were none other. Mr. Hunting will no doubt seem very "liberal" to some; probably others will think his position quite conservative. One thing all sincere critics surely can agree upon: that he has shown real talent as a contributor to a type of literature that is at present all too scanty but is abundantly worth while—the literature that has as its aim the popularizing of modern Biblical knowledge. May Mr. Hunting's tribe increase.

FRANK EAKIN, '13.

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Jesus Christ the Unique Revealer of God. By Joseph T. Gibson, D.D. New York: Fleming H. Revell Company. 1915. \$1.50.

The Bulletin of the Western Theological Seminary is especially interested in this work because Dr. Gibson is an alumnus of the Seminary and a member of the Board of Directors; with these ties he has always taken a deep interest in the welfare of the institution. We congratulate him on having produced a scholarly and suggestive treatise on a great subject. Many works have been written on the earthly life of our blessed Lord, but, unlike all other human lives, that of our Saviour is inexhaustible in its fullness, and the world can never have too many interpretations of His life, His words, and His sacrificial death. In fact, every age and every community must interpret the life of Jesus of Nazareth afresh, if men are to know Him as the Bread of Life. Dr. Gibson's volume is the product of long study and experience. Most of its chapters have been used as lectures to a Bible Class which the author conducts in one of the leading Presbyterian churches of Pittsburgh. The book, therefore, is born of a desire to interpret and apply the life of Christ to the every-day needs of men and women in a busy, commercial community.

The volume is addressed to two different classes. It is primarily intended for believers: the author himself says it is 'first of all designed for those who wish to see Jesus Christ as He is presented to them in the Gospel'; but a larger circle of readers who have not accepted the Saviour are not passed by. Our author is entirely correct when he writes: "No intelligent man can afford in this day to ignore the world-wide influence of the person and work of Jesus of Nazareth, and this volume is designed to aid all who are sincerely inquiring what they ought to do with Him".

We feel that Dr. Gibson has been exceedingly wise in presenting the life of Christ in the form of an interpretation rather than a

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discussion of the critical questions which have been raised in recent years. It is easy to spend too much time and devote too much thought to the critical husks and to neglect the sweet kernel. The reader who looks for a discussion of the Synoptic Problem or a defense of the Virgin Birth or Resurrection of our Lord, will look in vain. These aspects of the subject, that bulk so largely in many modern works, are omitted, not because our author is unacquainted with these discussions, but because they did not come under the scope of the treatment which he had laid out for himself. No one who writes concerning the life of our Lord can be ignorant of the debates that have been conducted in the arena of critical scholarship; but to parade them and to over-emphasize them in books intended for the average educated man, as many have done, is a radical error. Our author has harmonized the four-fold strand of the New Testament narrative according to reasonable principles. His statement of the incident of the woman accused of adultery, in John 7:53-8:11, shows that he is familiar with the principles of textual criticism, and his exegesis of this much discussed passage is sane. Again, in describing the scene of the transfiguration incident, he follows the best modern authorities in putting it on Mt. Hermon rather than on the traditional site of Tabor. These are but two illustrations of the up-to-date interpretation of the Gospel narratives.

The opening chapter, on "The Birth of Jesus Christ", takes the reader back to the Old Testament and traces the ever-widening stream of Messianic prophecy. This is an important subject and relevant to the Life of Christ, but frequently passed over in silence. When it is taken up, there is danger of the interpreter falling into fantastic schemes of exegesis, of introducing passages which can be termed Messianic only by forcing words into unnatural and far-fetched senses. The author has avoided these common vagaries and has given a very clear-cut presentation of the foreshadowings of the coming of Christ as they are set forth in the oracles of God's ancient people.

Dr. Gibson's style is appropriate to the subject matter. Elaborate artificial rhetoric does not do honor to the most sacred of all subjects, the life of the Founder of Christianity. The author has avoided falling into this temptation which naturally presents itself to a writer on this theme, and has used a style straightforward and lucid. He brings the great scenes from the life of our Lord in a fashion so graphic that they stand out before us as realities, and interprets and applies His words of divine wisdom in the terse Anglo-Saxon speech, which constitutes the strength of the best English literature. The book is well adapted for use in Bible Classes of our churches, and we trust it will have a wide circulation and attain the results which the author had in mind when he composed it. A careful perusal of the volume cannot fail to impress the Christian reader with the beauty and grandeur of our Lord's earthly life, while it will assist those who are seeking the truth to find it in Him who is the Way, the Truth, and the Life.

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JAMES A. KELSO.

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The Episcopal Church. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: The Macmillan Company. 1915. Pp. 204. \$1.25.

The purpose of this book is to offer a convenient manual of instruction in the essential doctrines of the Episcopal Church, to be used by clergymen in preparing confirmation classes. The author disclaims expressly all right to speak authoritatively. The opinions set forth on moot points are his own private opinions. In general a perusal of this work reveals to us the best type of Episcopal clergyman. He is intensely loyal to his church, but he is also a broad minded liberal. To use the Anglican nomenclature he is an evangelical broad churchman. In his book Dean Hodges certainly has done a valuable piece of work for the layman of the Episcopal Church. It is also interesting to outsiders, for almost at a glance one can select the distinguishing features of the Anglican body at the present day.

The average Presbyterian minister would find himself in agreement with nine-tenths of the contents of the book. In this review we shall accordingly try to call attention to those features of the Episcopal Church which are alien to the genius of Presbyterianism.

The first topic discussed is the Bible. On this the author takes common ground with most clergymen of all denominations who have received a modern education. One feels that the term higher criticism is not wholly foreign to the writer, and yet a sane perspective is maintained at all points. The next topic, the Prayer Book, is of special interest to the outsider. Dean Hodges feels called upon to make a defence, and this he does on grounds both of history and expediency. He traces the liturgy from its Hebrew antecedents down through the Greek and Latin versions to the Reformation in England. His plea for written prayers is specific and forcible. "People who are unaccustomed to written prayers sometimes ask if we do not find them monotonous and wearisome; and we are able to say in answer that they grow more significant and uplifting year by year." The Prayer Book "protects the clergy from the necessity of literary composition in the progress of their prayers and from the subtle temptations which go along with it. And it protects the congregation, in great measure, from the eccentricities of the parson. It provides prayers which are not affected by the size of the congregation, by the annoyances of the weather, by the health of the minister, or by his inevitable limitations. They insure the people a reverent service, on a high spiritual plane. . . . And the book provides for the participation of the people. It is a Book of Common Prayer, in which the people as well as the priest have part. It belongs to both priest and people, and to the one no more than to the other. . . . The Prayer Book was prepared to be used in public. Even so, there are some who can pray in public in their own immediate words, in such a manner as to make us realize the presence of God. When this happens, we enter into a great spiritual experience. But it does not happen often or with many. The Prayer Book takes that into account."

The discussion of Baptism calls for no comment, for it would meet with the approval of all Christians except Baptists and Catholics. Confirmation, on the other hand, is more strictly an Episcopal rite. Our author derives it from the benediction of the ancient

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baptismal service, pronounced by the Bishop at the close of the service. Thus it is that in the Episcopal Church the Bishop alone has the right to confirm. However in its actual application the Episcopal Church is exceedingly liberal. It does not stand for close communion. Any evangelical Christian or Catholic is welcomed to its communion table. "Such a construction of the rubric was officially given by Archbishop Tait of Canterbury, in 1870, when Dean Stanley invited to the Holy Communion in Westminster Abbey the whole company of the revisers of the translation of the New Testament, representing various denominations". In support of this liberal position the Dean cites from various authorities of his church.

Under Renunciation the author has some opinions that can scarcely be called puritanical. "Human beings are so made as to enjoy music and dancing and the play at the theatre. These amusements are found in all lands and times. They are often in need of reformation, but to pronounce the thing itself wrong because for the moment it is wrongly done, is to make an artificial sin. As for the place of these matters in the life of the individual, the Episcopal Church lays down no rules". In like manner in discussing Obedience the author treats of the fourth commandment in a very liberal spirit. "Whatever on that day brings rest and refreshment to mind and body is in accordance with the commandment, which does indeed forbid work, but does not in any syllable forbid play; quiet and orderly recreation, the open air of the country, books, pictures, music. The day is happily marked in households by special games and privileges for children. What is needed is not so much prohibition as affirmation." Such an interpretation of the fourth commandment ought to be very popular with golf players.

In treating of the Creed the author naturally takes up some of the vexed problems of the day, but all that he says could have been just as well said by many a Presbyterian minister. When he comes to the Church our author is on more debatable ground. He very properly emphasizes the wonderful breadth and catholicity of his church, which seems to have room for ultra-Catholics and Unitarians, Methodists and Calvinists. His picture of the Reformation is a familiar one. The contention that the English Church under Edward VI merely returned to what it had been before 600 A. D. is one that does not meet with universal assent. The explanation and defence of apostolic succession is fair and broadminded. "The continuance of the Church in the historic society is called the apostolic succession. It is held by some that outside of this succession a ministry is not a valid ministry, and the sacraments thus administered are not valid sacraments. It is held by others that the difference in ministry and sacraments is properly stated not in terms of validity but in terms of regularity." It is this latter position that Dean Hodges holds. "The evidence of validity is the blessing of God; and this, it is plain, is altogether independent of ecclesiastical boundaries." Thus our author defends apostolic succession from the standpoint of expediency rather than as a *de jure divino* institution.

In the concluding section of the book the author makes the attempt to show that the Anglican Church occupies a middle ground between the Catholic Church and Protestant bodies on the matter of the Holy Communion. "The Holy Communion is like a letter which by means of ink and paper brings to us the will, the counsel,

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and the affection of our friend. It actually brings them. The words are not our friend; the value of them is not in the outward form; neither do the words merely remind us of our friend. In them he comes, and speaks, and helps us. In some such way, Christ comes in the bread and the wine. With our lips we receive these outward things, and into our hearts there enters thereby, if we are receptive, the blessings which Jesus associated with the eating of His flesh and the drinking of His blood." This seems to be a doctrine of the real presence that most Protestants would not oppose.

JOHN B. KELSO, '04.

Wooster, Ohio.

Andre Lagarde: The Latin Church in the Middle Ages, trsl. by Archibald Alexander. New York: Charles Scribner's Sons. 1915. Pp. 600. \$2.50.

This volume belongs to the International Theological Library series and has been preceded by four other historical volumes in the series, "The Apostolic Age" by Professor McGiffert, 1897; "The Ancient Catholic Church", by Principal Rainy, 1902; "The Greek and Eastern Churches", by Professor Adeny, 1907; and "The Reformation", by Lindsay, 1906 (two vols.).

The value of Lagarde's work is reduced by two serious defects, the first growing out of the limits which are set for its contents, the second showing itself in the arrangement of the material. The volume begins with the Council of Chalcedon, 451, and closes with the termination of the Council of Trent, 1563. The first is an arbitrary date, for it falls right in the midst of the discussions over the general subject included in the creedal clause "and in Jesus Christ, His only-begotten Son". On the other hand, why should the Council of Trent be included in the mediaeval history of the Latin Church? Granted that it put an end to many ecclesiastical abuses which had become fixed during the Middle Ages, why not more logically terminate the history of the "Latin Church in the Middle Ages", with Adrian VI, 1523, who issued an appeal for reforms, and why include Paul III and Paul IV who issued programs of reform? Why would it not have been far better to close this history with the outbreak of the Protestant Reformation, a volcanic eruption indeed which shook Western Christendom and called all men's attention to the imperative necessity of some sort of radical change within the organization of which the Roman pontiff continued to be recognized as the head? To begin a treatment with Theodore of Mopsuestia of the Far East and the Three Chapters' controversy, and to close it with Cardinal Cajetan and with Melchior Cano, the Spanish Dominican theologian (d. 1563), and to call this vast stretch of time a historic period seems to set aside the meaning given to a historic period as involving a certain unity of ecclesiastical purpose and development. It seems strange to put within the boundaries of a period the discussions over monothelitism and the Protestant Reformation. The ruling idea of the Middle Ages was the Church, as the ruling idea of the three centuries of which 451 is the centre was Jesus Christ, his eternal relation to the Godhead and

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the coëxistence of the human and divine natures in his historic person. The Protestant Reformation and the Council of Trent had nothing to do with the latter subject of discussion. The Protestant Reformation was a protest issuing in a new conception of the church antagonistic to the mediaeval and a conception which has dominated a considerable portion of the Christian world since. The Tridentine Council had for its well defined purpose to oppose to this Lutheran view the supposed right conception of the church and its functions. The unwary reader, therefore, is given a false idea as if there were a necessary periodic unity in this long stretch of centuries, a unity which he will fail to find displayed in the volume.

The second leading defect pertains to the arrangement the author makes of his materials. The method is encyclopedic rather than consequential. The volume is a series of sixteen groups of historical occurrences in sixteen chapters from "The Expansion of the Latin Church" to "Ecclesiastical Writers", and not an orderly setting forth of a historic development. The chronological method is abandoned and the topical substituted. There is no linking together of stages in the progress of these centuries, and it is difficult to understand why the reader should have to wait till he opens the 483d. page to get a suggestion of the Crusades. And before he reaches that page he has read through the author's treatment of the Lutheran movement and in this way he is carried back 400 years from the beginning of the 16th. century to Peter the Hermit and Godfrey de Bouillon.

An author must, of course, be given a certain liberty in the arrangement of his materials, but in a manual of Church History for the ordinary reader, such as this is meant to be, it would seem to be contrary to the law of proportion to place together in a chapter on heresies, speculative and antisacerdotal, the Christological errors of 451-681, the Catharan and Waldensian errors of the 13th. century, and Lutheranism. Lutheranism, or Protestantism, may be looked upon as a heresy, but it would seem to be from the standpoint of historic consequence too big a thing to be placed side by side with errors separated by nearly 1000 years, and having no more connection with one another than imperial Constantinople and German Wittenberg. To be sure, they have a fundamental affinity; they belong to geography, to the surface of the earth. And perhaps in some such general sense as that, Lutheranism and Monothelitism may be grouped together. Epiphanius found the one origin for all heresies the subtle activity of the father of lies. Otherwise, it would seem that if any two phenomena had a different aspect it was these two.

Another criticism of this work is the detachment in certain cases of material from the association in which it is commonly placed. The Military orders—the Knights Templars, the Knights of St. John, and the Teutonic Knights—are treated in the chapter on monasticism and are separated by 400 pages from the treatment given to the Crusades. Monasticism had nothing to do with their origin, although it is true two of the classes in these orders took monastic vows. These famous bodies were adjuncts of the Crusades, born in that movement and intended to help it on. With the work of the care of the sick the use of the sword was combined and the military function was the one for which they are chiefly known.

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The reader who is led to associate them chiefly with monasticism is getting the wrong idea of history.

In another respect the volume would force us to change our judgments. We may understand why he devotes twice as much space to Abaelard as to Thomas Aquinas, but it is not easy to appreciate the reason for giving two pages to Cardinal d'Ailly while to Gerson are assigned six lines.

Moreover, if these centuries form a period, then in the chapter on the Expansion of the Church, the rise of the Jesuit order and its early successes in missions should not be ignored, for these things occurred before the termination of the Council of Trent, a council whose decisions were not a little influenced by Lainez and other members of the Society of Jesus.

For reasons such as these, the volume cannot be looked upon as a valuable addition to the list of manuals or treatises on Church History. It lacks unity and fails to give the conception of chronological sequence. On the other hand, it bears marked evidence of the author's scholarship and broad judgment, and it contains a vast amount of accurate historic information. For a concise and informing treatment of mediaeval subjects, such as the Inquisition, the reader who is acquainted with the general progress of the centuries between 451-1563 will find this an informing volume.

DAVID S. SCHAFF.

Western Theological Seminary.

What God Hath Joined Together. By Malcolm James MacLeod, D.D. New York: The George H. Doran Company. 1915. \$1.00.

This book consists of eleven brilliant sermonic essays, each of which might be considered a separate unit in itself, and yet all of which contribute to the perfect unity of the book as a whole, in its effort to set forth the perfect harmony in nature and the harmony which God has established between certain great truths of life. It is not only exceedingly interesting in the very novelty of its theme, the clearness of its language, and the aptness of its illustrations, but one that proves most instructive in setting before the mind the vital union which God has established in this world between some other things besides husband and wife.

One can not read the book without a deeper appreciation of the broadness of the truth that God has inseparably joined together in this world some things which man is at times so liable to separate.

The first great truth is of the "Seed and the Harvest", which it is impossible for man to divorce without doing violence to natural law. "Whatsoever a man soweth, that shall he also reap", receives an added emphasis as one of the great principles of life. There is an unavoidable dualism between the mountain and the valley and the river and the bank, and sunshine and shadow. There has been and always will be in this world the differences of social position and influence, for God has made it so, having bound the poor with the rich and the rich with the poor, that the mountain may help enrich the valley and the valley send its moisture to the

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mountain. Nevertheless all are equal when they meet together in Jesus Christ. An interesting statement is that "Religion and business God hath joined together".

Another chapter sets forth the relationship between "Evangelism and Personality", emphasizing the great truth exemplified in the life of the Master, which more and more is becoming the ideal of His church to-day, that we do not move the world by masses and soul-less corporations but by the touch of man with man. Christ touches the individual, then sends him forth to win men one by one. We have tried it but we can not get away from the personal element in evangelism which God has joined to it.

Another of the inseparable verities of life is the relation between "Salvation and Surrender". The popular idea is that mind has nothing to do with religion, which is entirely a matter of feeling or something else; but our religion is reasonable and there can be no salvation unless there is an intellectual grasp of its truth, however weak it may be, and the consequent decision and surrender of the soul to the Christ.

God has also joined together "Food and Fatness". The body can not be fed on ashes nor can the soul be fed on idolatry and either grow in fatness. The soul that substitutes anything for God must die. "The Christian who neglects his Bible will soon shrivel and waste away." These things are joined together by God.

"Marks and Master". The text of the chapter gives the key, "From henceforth let no man trouble me, for I bear branded on my body the marks of the Lord Jesus". A man can not lead a real Christian life and have the marks branded upon his soul alone. There will be external indications of the inward condition of the heart.

"Strength and Beauty". "The ideal wedding is when beauty marries strength." "Strength is never perfect till it is beautiful, and beauty is never perfect till it is strong; and in Jesus the wedding is complete."

"Trust and Peace", "Faith and Fearlessness", "Religion and Simplicity", "Fidelity and Reward", and "Righteousness and Satisfaction", our author truly depicts as being eternally knit together as it were in the bonds of holy matrimony and which therefore are never to be separated, yea, can never be torn asunder.

A happy feature of the book is the text heading each chapter which one can not notice without realizing that the author has found the source for all his information in the sacred Scriptures.

H. H. BERGEN, '12.

Cambridge, Ohio.

Survival of the Unfit. By The Rev. Philip Wendell Crannell, D.D.
New York: George H. Doran Co. 1915. Pp. 203. \$1.00.

One would expect on looking at the title that he was to have the pleasure of reading something which would at least remind him of Henry Drummond's method of approaching truth of this nature, but he is disappointed. "The Survival of the Unfit" is a mighty theme, one worthy at least of a book with unity and progress in it,

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together with samples of the "Unfit" shown us occasionally. My quarrel with all books of this class is that their titles are misleading. Why not name them "Essays on Divers Topics Related to Spiritual Growth"?

There is in this book good material, well written and suggestive, but it lacks that unity and progress which a theme of the kind demands. It seeks to treat of the three great relationships of man: God, Self, and Others.

Among the titles of the thirty-two essays bound together is this volume, are "Nature's Parable of Grace", "God's Uncomfortable Comforting", "The Tragedy of Individuality", "Bad Temperament as an Asset", "The Limitations of Self-respect", "The Formula of Immunity", "Sympathy for the Strong", and "The Blessings of Inertia". They are all well worth reading and they make the mind hungry for a real treatise on the subject "The Survival of the Unfit".

The fact that these were first published in serial form in a religious weekly accounts for the outline they assume; and even as such they are good—good among volumes of this type.

DAVID MacQUARRIE, '05.

Perryville, Pa.

✓ **Living Without Worry.** By Rev. J. R. Miller, D.D. New York: George H. Doran Company. 1914. \$1.25.

This is Dr. Miller's last book. It consists of thirty-two short essays which have no other bond of connection save that they deal with the practical problems of every day living. The subject of the first essay is the title of the book.

The purpose is easily discerned. It is to help people. Consequently he takes up the questions with which they are deeply concerned; the problems of the home, the school, the office. How practical these themes are and how wide a scope they cover may be seen from some of the subjects, which range from "Can We Be Contented?" to "The Cost Of Carelessness", from "The Summer Vacation" to "After Christmas", from "Help For Young Men" to "The Value Of Devotional Reading" and "Help From Church Services".

This list of themes will indicate the quality of reality which they possess. It is real life of which you are reading. As one proceeds he is continually impressed with Dr. Miller's accuracy in dealing with the subject. His solutions are as real as the problems. He always hits the bull's-eye. There is here a first-hand knowledge of life, the child of wide experience and close observation. It is evident that very much comes not at second hand from reading but first hand from the deep well of his own personal experience. Let us take for example the essay entitled "Living Without Worry". This gains its value from the fact that it was written from his own life. Dr. Miller "was a very hard-worked man and yet he always wore the white flower of peace in the midst of utmost toil".

As these essays deal with the real questions of life, so it is real help that is offered. If he has no solution, he does not make

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the mistake of offering you any, but frankly tells you that he has none. For example, the one entitled "Help for Young Men". He never minimizes a problem. The solutions he does offer are found in the application of Christianity to the problems of daily life.

The style is simple and direct. A tender winsomeness plays about it and gives an added charm. A keen analysis covers all phases of the subject, yet is not obtrusive as the current of thought glides swiftly on to the conclusion. As one reads, there arises a feeling that he is reading a personal letter written by a friend who knows him well, concerning an inquiry made in a previous letter. The observations are sometimes very shrewd and unexpected, as for instance in "The New Kind Of Love" we read, "'Love is not provoked', that is, it does not become vexed or irritated at what another may say or do, yet many people seem to overlook this line of the picture. Nothing is more common than ill temper. Some people get provoked even at things. A boy the other day flew into a rage at his bicycle from which he had fallen, and beat the machine unmercifully. A man stumbled over a chair, and in a violent passion kicked the chair all about the room". And again,— "A minister tells of some people in his church who are like horses who will not drive double. They want to do good but they cannot work with others. There is a kind of carriage which has only two wheels and a seat for one, it is suggestively called a sulky, because the rider rides alone".

In the tender intimate relation which he establishes with the reader you soon feel that a wise old friend is sitting in the other chair in front of the fire. It is your problems of which he is speaking and you feel that they are solved. You rise comforted, soothed, cheered, and strengthened.

Because of these qualities the book is a valuable one for any minister who desires to learn the invaluable art of talking to the people in a language which they understand and about questions in which they are interested. Perhaps it is for this reason that the January Homiletic Review publishes in full the second essay, "Starting Right". The book fittingly closes with a beautiful sketch entitled, "The Problem Of Christian Old Age", which is "to keep the heart young and full of all youth's gladness however feeble and broken the body may become". As you read it you feel that the author at least has succeeded in solving it in his own experience.

C. A. McCREA, '97.

Oakmont, Pa.

Modern Religious Movements in India. By J. N. Farquhar. New York: The Macmillan Company. 1915. \$2.50.

In this volume the author has made a distinct contribution to missionary literature. The subject matter is unusual for a book dealing with the foreign missionary enterprise of the Church. The movements, whose genesis and progress are described, are not specifically Christian, but originated among the adherents of the most prominent pagan faiths of the Indian Empire. A casual reader of the volume might carry away the idea that the Christian mis-

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sionary, having failed to win the people, had succeeded in rejuvenating heathenism; but this would be only a very superficial view of the situation. The facts set forth by our author are unimpeachable witnesses to the profound influence which Christianity has exerted among the millions of Hindustan during the past century. We have had in Southern Asia a repetition of the process that went on in the Roman Empire in the early days of Christianity. The preaching of the Gospel by the apostles and their successors threw such a bright light upon the superstitions and immorality of paganism that the adherents of the latter strove to set their house in order by reforms. History proves to us that these efforts were but the spasmodic struggles that usually precede death. A change similar to this has been going on during the last hundred years in the Indian Peninsula, and Professor Farquhar has given us an elaborate and authoritative account of the working of the leaven of Christianity within the pale of the native faiths.

Modern Christianity entered India toward the close of the 18th. century. At this time both Hinduism and Muhammadanism, the two religions with the largest number of followers, were in a decadent condition, and through them society was cursed with serious abuses. Professor Farquhar's description of the Hindu community gives an accurate idea of the depths to which it had sunk. "Learning had almost ceased; ordinary education scarcely existed; spiritual religion was to be met only in the quietest places; and a coarse idolatry with cruel and immoral rites held all the great centers of population." At the same time the followers of the Prophet of Arabia were not much better off. "In 1800 Muhammadanism was very orthodox and very ignorant, and was steadily deteriorating. The collapse of the Muhammadan governments and the steady fall of Muslim character had worked sad havoc in the religion itself. . . . The Muslim community was steadily declining. There was no living movement of thought and no spiritual leader among them." It is difficult to realize that these same communities have established colleges in which modern sciences are taught, instituted social reforms looking toward the amelioration of the condition of women and the abolition of the caste system, and are energetically copying Christianity in organizing movements similar to the Y. M. C. A., and are developing philanthropic organizations which aim at elevating the depressed classes. These movements have been in progress for several decades. In fact, some of them run back almost a century, and, according to our author, are the result of the introduction of three forces into the stagnant and rapidly deteriorating civilization of the 18th. century. In the sphere of government the chief factor was British rule with its lofty ideals of justice; in the realm of scholarship it was the study of Sanskrit which resulted in the translation of the Vedic writings and thus made the sacred scriptures of Hinduism accessible to the educated classes. But the chief factor which operated in the sphere of religion was the preaching of Christianity of the positive evangelical type, as expounded by Dr. Duff and the Serampore missionaries. Our author merely touches upon the first two factors and devotes his book to the setting forth of the operation of this leaven within the lump of Indian society. If the missionary had not succeeded in securing a single convert to Christianity, his labors would not have been in vain,

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judged by the results of his teachings within the organized camps of Hinduism, Muhammadanism, and the lesser faiths of India.

There are three groups of religious movements among the natives of India. First, 'movements favoring serious reform'. These are found among Hindus, Parsees, and Muhammadans, the most famous being the organization known as the Brahma Samaj, which was theistic and came very close to Christianity. The second group are characterized as 'reform checked by defence of the old faiths'. The best known among these is the Arya Samaj, violently antagonistic to Christianity and harking back to the Vedas as the inspired word of God. Eleven movements in all are noted under this group. Of these, several are only local, while others are much wider in the scope of operations. All of this group constitute the natural reaction to the former, which tended to approach Christian theism. Under the third group we have a description of those teachers and movements, enthusiastic in their defence of the old religions of India, as well as modern sectarian movements among the Hindus. Among these, the author treats of that strange phenomenon, theosophy, which was imported by Madame Blavatsky and her followers from Europe and America into India. A detailed account is given of the steps by which the frauds of the Theosophical Society were exposed. These sections are followed by a description of the industrial, social, and political movements that have stirred Indian society. Not only are the earlier social reforms, such as the abolition of suttee, described, but also those that have sprung up and borne fruit since 1895. A telling illustration of the leavening power of Christianity is the changed attitude toward music. Music, the purest of the fine arts, was originally cultivated only for the use of the dancing girls who were never respectable in their lives. Now the higher uses of music are generally recognized by the educated classes.

The work is especially valuable because of the manner in which the author has collected his material. He has used the scientific laboratory method. His treatment is based on a study of monographs published in India; many of the leaders in the movements described have been personally interviewed, and, where this was not possible, information has been secured through correspondence either with the leaders or their followers. At the close of each section of the book the special literature is given in detail. This feature renders the work invaluable for the serious student. Mr. Farquhar has been very favorably situated for carrying on his investigations and had the necessary preparation. For eleven years he was a professor in a missionary college in India, and for the five years preceding the preparation of this book he was literary secretary for the National Council of Young Men's Christian Associations of India and Ceylon. His work is unique in that he is the first writer who has attempted to describe these manifold religious and social movements of India as an organic whole, and to trace them both in their inter-relations and to the underlying causes which have produced the ferment. It is so valuable and so unique a piece of work that it ought to be found in the library of every serious student of missions.

JAMES A. KELSO.

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✓ Alumniana

Calls.

Rev. F. M. Hall ('91), for twenty-four years pastor at Conneautville, Pa., has accepted a call to Kane, Pa., having begun work in the new field in December.

Rev. W. A. Reed ('00), of Cavalier, N. D., has accepted a call to Neffs, Ohio.

Rev. J. Norman Hunter ('12), of Princeton, Pa., has accepted a call to Bakerstown, Pa.

Rev. Henry M. Campbell ('90-p), of Phoenix, Ariz., has accepted a call to the pastorate of the First Church of San Jose, Cal.

Rev. Stanley V. Bergen ('10), of Dresden, Ohio, has accepted a call to the Washington Avenue Church, Saginaw, Mich.

Rev. C. E. Houk ('07), pastor of Concord Church, Presbytery of Butler, has accepted a call to Freeport, Pa.

Rev. Charles W. Swan ('92), has resigned the churches of Utica and New Lebanon, Pa., to accept a call in Wooster Presbytery.

Rev. W. O. Yates ('15-pg), of Harrisburg, Pa., has been called to the Westminster Church, Allentown, Pa.

Rev. O. J. Hutchinson ('04), of Union City, Ind., has accepted a call to Mt. Olivet and Hebron Churches, Presbytery of Pittsburgh.

Installations.

Rev. S. Willis McFadden, D.D. ('95), formerly pastor of the First Church, Spokane, Wash., was installed pastor of the Knoxville Church, Pittsburgh, on Friday, Nov. 19th. the Rev. Dr. Campbell Coyle presiding. The sermon was preached by the Rev. Dr. Hugh Thomson Kerr, the installation prayer was offered by the Rev. Dr. C. S. McClelland, the charge to the pastor was delivered by the Rev. Dr. W. A. Jones, Dr. McFadden's predecessor in the Knoxville Church, and the Rev. Dr. C. P. Cheeseman charged the people.

The Rev. H. M. Hosack ('98), of Smith's Ferry, Pa., has accepted a call to Newell, W. Va., and was installed pastor on Dec. 13th.

The Rev. William T. McKee ('94), was installed pastor of the Presbyterian Church of Sistersville, W. Va., on Sept. 23d. The Rev. Dr. E. A. Culley presided and preached the sermon, and the Rev. G. I. Wilson delivered the charge both to the pastor and to the people.

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On Oct. 13th. the Rev. R. M. Kiskaddon ('13), of Harveys, Pa., was installed pastor of the Lower Ten Mile Church, Amity, Pa.

Rev. S. W. Young ('93), of New Harrisville, Pa., was installed pastor at Savannah, Ohio, Nov. 23d., the Rev. Dr. E. M. McMillin, the Rev. Dr. William E. Bryce, and the Rev. Dr. Wm. F. Weir taking part in the installation services.

On Nov. 18th, the Rev. Harry H. Bergen, ('12), of Dennison, Ohio, was installed pastor of the Presbyterian Church of Cambridge, Ohio, the Rev. Walter A. Monks presiding. The Rev. S. S. Bergen, father of the pastor, preached the sermon, the Rev. James F. Munford charged the pastor, and the Rev. Dr. William V. Milligan charged the people.

Recently the Rev. Jonathan C. Kelly ('96), has been installed pastor of the churches of Nebo and Heilwood, in the Presbytery of Kittanning.

General Items.

The Rev. William C. Johnston ('95), sailed from New York for his field in the Kameruns, West Africa, on Dec. 20th. A farewell luncheon, under the auspices of the Foreign Missionary Committee of Pittsburgh Presbytery, was given to Mr. Johnston on Dec. 16th., Mr. Ralph W. Harbison presiding. Brief addresses were made by Doctors James E. Garvin, Hugh T. Kerr, and James H. Snowden. Mr. Johnston made a brief speech in response. Mr. Johnston has spoken in the interest of foreign missions in many churches of Pittsburgh Presbytery during his enforced stay in America.

On Nov. 25th. the Rev. Howard Campbell ('94), and his wife, who are on furlough from Chieng Mai, Siam, arrived in Wooster, Ohio, where they have a son and a daughter attending the academy and college.

The First Presbyterian Church of Connellsville, Pa., dedicated a splendid new auditorium on Nov. 14th. A very handsome program of the dedicatory services, as well as a brief history of the church, was published under the editorship of the pastor, Rev. John L. Proudfit ('98).

The First Presbyterian Church of Ebensburg, Pa., has issued a handsome pamphlet entitled, "History of the First Presbyterian Church, Ebensburg, Pa.". The pamphlet, which is commemorative of the dedication of the new church building, is divided into two parts, and the second, dealing with the history of the church from 1876 to 1915, was written by the Rev. B. F. Heany ('06), the present pastor.

Rev. H. T. Kerr, D.D. ('97), pastor of the Shadyside Presbyterian Church, has published a helpful booklet entitled, "A Year with the Bible". It contains an outline of readings from the Old and New Testaments so as to cover the Bible in one year. To this outline are added suggested prayers to assist readers in their devotions.

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On November 7, the native church of Sitka, Alaska, Rev. R. J. Diven ('96-p), pastor, received 39 members on confession of faith.

On Sunday, Nov. 7, Rev. R. P. Daubenspeck, D.D. ('99), completed his eighth year as pastor of the Presbyterian Church of Huntingdon, Pa. A brief summary which he gave of the eight years' work shows that 375 persons united with the church, the contributions to benevolence amounted to \$22,838 and to congregational expenses \$62,328, a total of \$85,166. Of this amount \$26,000 was used for a new Sunday School room and other repairs to the church.

Rev. W. L. McClure, D.D. ('93), has recently completed the eleventh year of his pastorate at Jeannette, Pa. During this time the membership has increased from about 200 to over 500, more than 600 members having been received. A parsonage was purchased at a cost of \$8,000, a new church building was erected at a cost of \$50,000, and a chapel is about to be erected in West Jeannette at a cost of \$3,000.

On Sunday, Oct. 29, twenty-nine new members were received into the Valley View Church, Pittsburgh, twenty-four of the number coming in on profession of faith. These accessions followed a two weeks' meeting in which the pastor, Rev. B. H. Conley ('10), was assisted by Rev. H. C. Hutchinson ('09), of Aspinwall. This church was organized a little more than a year ago and has now reached a membership of 181.

Rev. J. P. Calhoun, D.D. ('80-p), pastor of the Fourth Church, Knoxville, Tenn., has been called to be Presbyterial Superintendent, of Union Presbytery.

During the eight years in which Rev. J. M. Spargrove ('94), has been pastor of the Presbyterian Church of Belle Valley, Pa., the membership has grown from 56 to 120 and that of the Sunday School from 50 to 130.

Following is a tabulated list of accessions received at the fall communion of churches administered to by alumni of the Seminary:

Church	Accessions	Pastor	Class
Poke Run, Pa.	19	H. U. Davis	1898
Herron Ave., Pittsburgh, Pa. 10		E. R. Tait	1902
Mt. Washington, Pittsb'g, Pa. 13		C. S. McClelland, D.D. 1880	
Blackadore Ave., Pittsb'g, Pa. 11		F. W. Crowep-g	1911
First, Jeannette, Pa.	13	W. L. McClure, D.D. .	1893
Center & North Liberty, Pa. 14		S. C. Elder	1896
Clarksville, Pa.	25	Paul Sappie	1915
Fairfax, Mo.	33	H. J. Findlay	1912-p
English Grove, Mo.	51	H. J. Findlay	1912-p
Mt. Pisgah, Presb. of Pittsb'g 13		R. L. Biddle	1895-p
McKees Rocks, Pa.	10	O. N. Verner, D.D. ...	1886
South Side, Pittsburgh, Pa. 23		B. R. MacHatton ...	1899
Nebo, Presb. of Kittanning..	8	J. B. Worrall, D.D. .	1896

Rev. F. P. Patrono, of the Calumet Italian Mission, has been addressing the churches of the Synod of Michigan, under the direction of the Permanent Committee on Home Missions, on the home missionary work connected with this Synod among its Italians. Mr. Patrono is a member of the class of '19.

The Western Theological Seminary

North Side, Pittsburgh, Pa.

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The students have exceptional library facilities. The Seminary Library of 35,000 volumes contains valuable collections of works in all departments of Theology, but is especially rich in Exegesis and Church History; the students also have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary buildings.

Two post-graduate scholarships of \$500 each, are annually awarded to members of the graduating class who have the highest rank and who have spent three years in the institution.

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Calendar for 1916

THURSDAY, FEBRUARY 24th.

Day of Prayer for Colleges.

WEDNESDAY, APRIL 26th.

Written examinations at 8:30 A. M.; continued Thursday, April 27th, Friday, April 28th, and Saturday, April 29th.

SUNDAY, APRIL 30th.

Baccalaureate sermon at 11:00 A. M. in the Highland Presbyterian Church.

Seniors' communion service at 3:00 P. M. in the Chapel.

MONDAY, MAY 1st.

Oral examinations at 2:00 P. M.; continued Tuesday, May 2d, and Wednesday, May 3d.

THURSDAY, MAY 4th.

Annual meeting of the Board of Directors in the Chapel at 10:00 A. M.

THURSDAY, MAY 4th.

Commencement exercises. Conferring of diplomas and address to the graduating class, 3:00 P. M.

Meeting of Alumni Association and annual dinner, 5:00 P. M.

FRIDAY, MAY 5th.

Annual meeting of the Board of Trustees at 3:00 P. M.

Session of 1916-17

TUESDAY, SEPTEMBER 19th.

Reception of new students in the President's Office at 3:00 P. M.

Matriculation of students and distribution of rooms in the President's Office at 4:00 P. M.

WEDNESDAY, SEPTEMBER 20th.

Opening address in the Chapel at 10:30 A. M.

TUESDAY, NOVEMBER 21st.

Semi-annual meeting of the Board of Directors at 2:00 P. M.

WEDNESDAY, NOVEMBER 22d.

Semi-annual meeting of the Board of Trustees at 3:00 P. M. in the parlor of the First Presbyterian Church, Pittsburgh.

WEDNESDAY, NOVEMBER 29th. (Noon) — TUESDAY, DECEMBER 5th. (8:30 A. M.).

Thanksgiving recess.

THURSDAY, DECEMBER 21st. (Noon) — WEDNESDAY, JANUARY 3d. (8:30 A. M.).

Christmas recess.

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Annual Meeting, Friday before second Tuesday in May, 3:00 P. M.
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Church, Sixth Avenue.

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Curriculum

W. H. Spence, D. D.	J. M. Mealy, D. D.
C. C. Hays, D. D.	T. D. Davis, M. D.
Wilson A. Shaw	

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LECTURES

On the L. H. Severance Foundation

REV. ARTHUR JUDSON BROWN, D.D.

"The Rising Churches in the Mission Field."

1. The Church the Objective of the Missionary Enterprise. The Peoples Among Whom the Church is Being Founded.
2. Beginnings and Conditions of Growth. Essential Characteristics to be Developed.
3. Present Strength and Influence of the Church.
4. Temptations—and Difficulties of the Christian.
5. Character of the Christian and Resultant Character of the Church.
6. Relation of Churches in the Mission Field to One Another and to the Churches at Home.

REV. SAMUEL GRAHAM WILSON, D.D.

"Modern Movements Among Moslems"

1. Innovations in Islam
2. The Revival in Islam
3. Mahdiist Movements
4. Modernism in Islam
5. Political Movements Among Moslems.

Special Lectures

REV. HARRY L. BOWLBY

"Sabbath Observance"

REV. ARTHUR V. BRYAN, D.D.

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DR. V. ALBERT COSTABEL

"Waldensian Missions and the War"

REV. WILBUR F. CRAFTS, D.D.

"The Bible in School Plans of All Lands"

REV. J. H. EHLERS

"Student Y. M. C. A."

REV. E. A. HARRAR

"Vacation Bible Schools"

REV. ARMIN A. HOLZER

"A Bird's-eye View of Jewish Missions"

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REV. CHARLES A. KILLIE

"The New China"

"China" (Illustrated)

REV. JOHN S. KUNKLE

"Lien Chow Mission Field"

REV. ALBERT F. MCGARRAH

"Church Finance"

REV. D. H. MCKEE

"The Minister and His Style"

REV. C. R. ZAHNISER, PH.D.

"Christian Social Service"

REV. GEORGE TAYLOR, JR., PH.D.

Sermon, preached on Day of Prayer for Colleges.

Awards: May, 1915.

The Degree of Bachelor of Divinity

was conferred upon

Harry Robinson Browne	William F. Fleming
Frank Eakin	George Arthur Frantz

Thomas Robinson
William Henry McCracken
of the Graduating Class

Charles Vincent Reeder
of the Graduating Class

The Diploma of the Seminary

was awarded to

Walter Payne Harriman	William Proudfit Russell
Jesse Fulton Kiskaddon	Charles Irwin Steffey
William Henry McCracken	Leo Leslie Tait
Charles Vincent Reeder	Ralph Eugene Thurston
Gusty Philip West	

A Special Certificate

was awarded to

Gray Alter	Andrew Kovacs
William Reed Cowieson	Paul Sappie
David Ryan Thompson	

The Seminary Fellowships

were awarded to

Charles Vincent Reeder
Leo Leslie Tait

The Prize in Homiletics

was awarded to

Jesse Fulton Kiskaddon

The Hebrew Prize

was awarded to

Alvyn Ross Hickman

Honorable mention

Joseph LeRoy Dodds
Clyde Randolph Wheeland

Merit Scholarships

were awarded to

John Greer Bingham	Joseph LeRoy Dodds
Frederick Stark Williams	Alvyn Ross Hickman
Archie Randal Bartholomew	LeRoy Lawther
Clyde Randolph Wheeland	

The Mutchmore Scholarship of the Board of Education

was awarded to

Leo Leslie Tait

The Bulletin of the Western Theological Seminary.

STUDENTS

FELLOWS

- LeRoy Cleveland Hensel.....Kinsman, Ohio
A. B., Otterbein University, 1909.
Western Theological Seminary, 1914.
- Charles Vincent Reeder, Delaware, Chio.....Glasgow, Scotland
A. B., Ohio Wesleyan University, 1912.
Western Theological Seminary, 1915.
- Leo Leslie Tait, Fredonia, Pa.....Glasgow, Scotland
A. B., Grove City College, 1911.
Western Theological Seminary, 1915.
- Fellows, 3.
-

GRADUATE STUDENTS

- Rev. John B. Ackman305 Millbridge St., Pittsburgh
A. M., Baldwin-Wallace College, 1909.
Nast Theological Seminary.
- Rev. Earl C. Morgan.....1106 Fayette St. N. S., Pittsburgh
A. B., Franklin College (Ohio), 1911.
B. D., McCormick Theological Seminary, 1914.
- Rev. Robert Long Offield, Brownsville, Tex..... 318
A. B., King College, 1905.
B. D., Princeton Theological Seminary, 1913.
- Rev. John Ambrose Oldland, Dawson, Pa. R. F. D. 217
Ph. B., Grove City College, 1908.
Western Theological Seminary, 1911.
- Rev. Adolph A. Schwarz, (Zbaraz, Austria) 318
"The German Theological School of Newark, N. J.," Bloomfield, N. J.
Western Theological Seminary, 1913.
- Rev. Charles Irwin Steffey.....4 Chautauqua St., N. S. Pittsburgh
A. B., Grove City College, 1912.
Western Theological Seminary, 1915.
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SENIOR CLASS

- William Clyde Barnes, Jackson Center Pa..... 205
A. B., Grove City College, 1913.

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A. B., Wesleyan College, 1912.
- John Greer Bingham, Slippery Rock, Pa..... 204
A. B., Grove City College, 1905.
- George H. Cheeseman.....Gibsonia, Pa.
A. B., Grove City College, 1905.
- †Lloyd Herbert Conn303 Minton St., Pittsburgh
A. B., West Virginia University, 1907.
- J. Alfred Doerr, Keisters, Pa., R. F. D. 55..... 203
A. B., Grove City College, 1913.
- James McIntire Fisher, Baltimore, Md. Moravia, Pa.
A. B., Western Maryland College, 1913.
- Ralph V. Gilbert.....309 Elsdon St., N. S. Pittsburgh
A. B., Grove City College, 1913.
- Edward Clair Good, Dayton, Pa..... 202
A. B., Grove City College, 1913.
- John Allison King.....1104 Sheffield St., N. S. Pittsburgh
Ph. B., Grove City College, 1913.
- Peter Wilson Macaulay, Glace Bay, Nova Scotia.....310
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A. B., New Windsor College, 1913.
- John Owen Miller, Fairchance, Pa..... 311
A. B., Princeton University, 1906.
- David Chisholm Morton (Perth, Scotland) 1215 Liverpool St., N. S.
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- John Elliott Ross, Smith Center, Kansas..... 302
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- Henry M. Strub.....16 School St., Spring Garden, N. S. Pittsburgh
Elmhurst College, 1905.
Eden Theological Seminary, 1908.
- John Robert Thomson.....1205 Fayette St., N. S. Pittsburgh
Ph. B., Westminster College (Pa.), 1913.
- Frederick Stark Williams, Elm Grove, W. Va..... 317
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A. B., Park College, 1911.

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A. M., Grove City College, 1912.	
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Ross Elmer Conrad, Millersburg, R. D. No. 7, Ohio.....	303
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Ph. B., Grove City College, 1914.	
H. Russell Crummy.....	25 Park Ave., Westview, Pa.
Grove City College.	
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41 Boundary St., Pittsburgh.....	218
A. B., University of Wooster, 1914.	
Joseph LeRoy Dodds, Butler, Pa.....	108
A. B., Grove City College, 1912.	
†Alexander Gibson.....	4 Chautauqua St., N. S.
Geneva College.	
D. Vincent Gray, Prosperity, Pa.....	209
A. B., University of Wooster, 1914.	
Alvyn Ross Hickman.....	1115 Fayette St., N. S. Pittsburgh
A. B., Valparaiso University, 1913.	
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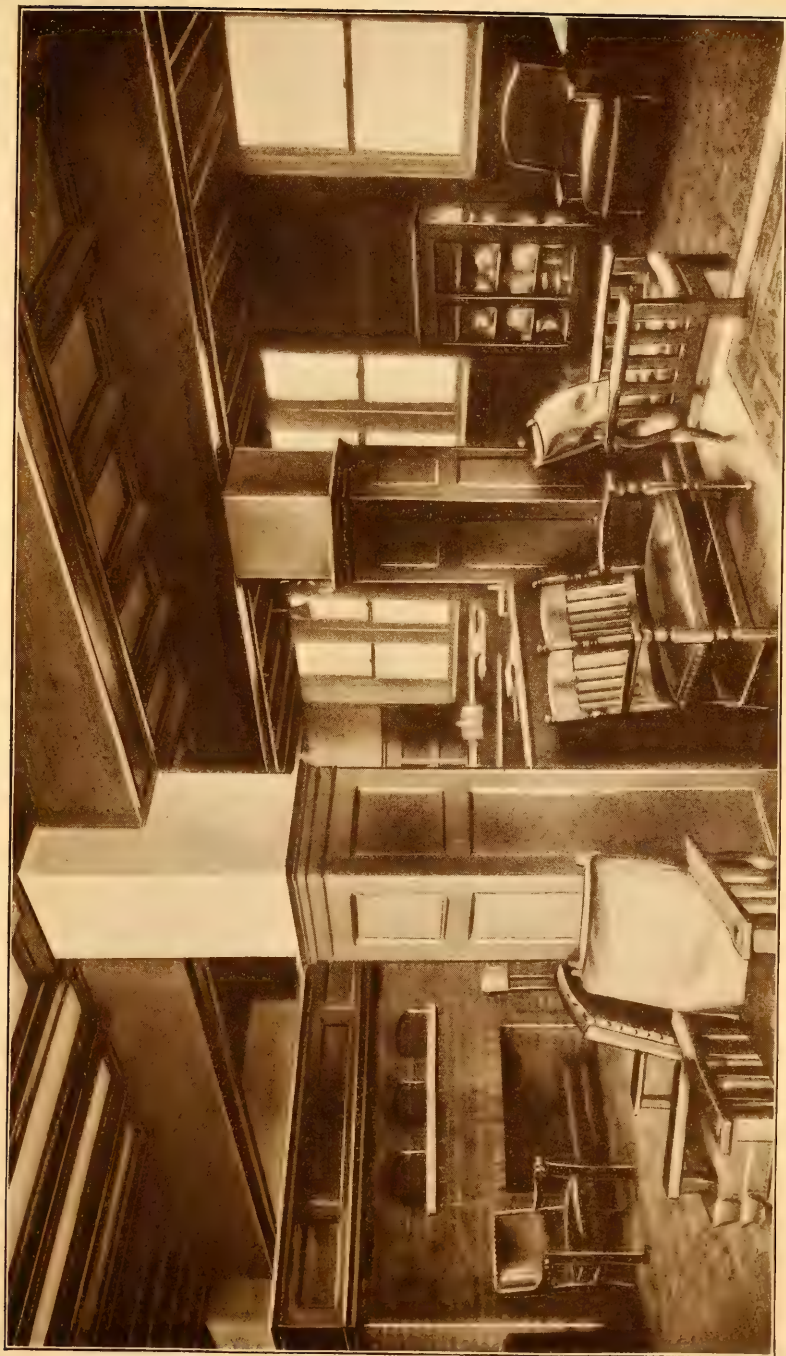
† Pursuing selected studies.

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A. B., Grove City College, 1914.	
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Giovanni Battista Bisceglia, (Carpino, Italy) 122 Shetland Ave., E. E. Pittsburgh	218
University of Pittsburgh.	
†Marion Elmer Blosser, Apple Creek, Ohio.....	105
Ohio State University.	
†J. Calvitt Clarke.....	7931 Riverview Ave., Swissvale, Pa.
Ph. B., Oskaloosa College, 1913.	
Harrison Davidson, Turtle Creek, Pa., R. F. D. 1,	114
A. B., University of Pittsburgh, 1915.	
Clair Boyd Gahagen, Dayton, Pa.....	111
Ph. B., Grove City College, 1915.	
†Joseph Garner, Baltimore, Md.....	5161 Broad St., Pittsburgh
A. B., Lincoln University, 1899.	
Harry Alonzo Gearhart, Mosgrove, Pa., R. F. D. 2.....	105
A. B., Grove City College, 1915.	
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A. B., Cedarville College, 1914.	
†Alois Husák, Siroké Pole, Moravia.....	Box 92, Groveton, Pa.
State Real Schule, Neustadt, Moravia.	
Wilbur H. Lyon, Canonsburg, Pa., R. F. D. 2.....	306
A. B., Grove City College, 1914.	
Ralph I. McConnell, East Brook, Pa., R. F. D. 1.....	306
A. B., Grove City College, 1914.	
†Ralph Waldo McKenzie.....	264 Dravo Ave., Beaver, Pa.
University of Pittsburgh.	



SOCIAL HALL



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Duncan Mackenzie, (Isle of Skye, Scotland) 3 McAlvy Pl., N. S. Pgh.	
James Mayne, Belfast, Ireland.....	216
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Roy F. Miller, Jeannette, Pa.....	206
B. Sc., West Virginia University, 1915.	
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A. B., Washington and Jefferson College, 1915.	

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†Pursuing selected Studies.

‡Have completed the A. B. course and will receive the degree at Commencement, 1916.

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Arthur Edward French, (Dublin Ireland).....	314
George Richard Haden.....	Clairton, Pa.
Geneva College.	
Valentine Kosa, (Nagy Bereg, Hungary).....	210
Charles Jay Lynn, Pittsburgh, Pa.....	305
National Bible Institute.	
Thomas Howard McCormick.....	202 Capital Ave., Pittsburgh
Pittsburgh Bible Institute.	
Henry Lander Mifflin, (Bonavista, Newfoundland).....	118
Rochester Theological Seminary.	

Partial Students, 6.

The Bulletin of the Western Theological Seminary.

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SUMMARY OF STUDENTS

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Middlers	20
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REPRESENTATION

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German Theological School of Newark, N. J.	1
McCormick Theological Seminary	1
Nast Theological Seminary	1
Princeton Theological Seminary	1
Rochester Theological Seminary	1
Western Theological Seminary	6

Colleges and Universities

Allegheny College	1
Baldwin Wallace College	1
Case School of Applied Sciences	1
Cedarville College	1
Elmhurst College	1
Emporia, College of	1
Franklin College (Ohio)	3
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Lincoln University	2
Missouri Valley College	2
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New Windsor College	1
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Otterbein University	1
Park College	1
Pittsburgh Bible Institute	1
Pittsburgh, University of	5
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State Real Schule, Neustadt, Moravia	1
Valparaiso University	1
Washington and Jefferson College	4
Wesleyan College	1
Western Maryland College	1
Westminster College, (Pa)	1
West Virginia University	3
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Austria	1
British West Indies	1
Hungary	1
Ireland	2
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Newfoundland	1
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Texas	1
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Historical Sketch

The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to-wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States". The Assembly took active measures for carrying into execution the resolution which had been adopted, by electing a Board of Directors consisting of twenty-one ministers and nine ruling elders, and by instructing this Board to report to the next General Assembly a suitable location and such "alterations" in the plan of the Princeton Seminary, as, in their judgment, might be necessary to accommodate it to the local situation of the "Western Seminary".

The General Assembly of 1827, by a bare majority of two votes, selected Allegheny as the location for the new institution. The first session was formally commenced on November 16, 1827, with a class of four young men who were instructed by the Rev. E. P. Swift and the Rev. Joseph Stockton.

During the eighty-eight years of her existence, two thousand two hundred and sixty-eight students have attended the classes of the Western Theological Seminary; and of this number, over seventeen hundred have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred and twenty-eight in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.

Location.

The choice of location, as the history of the institution has shown, was wisely made. The Seminary in course of time ceased, indeed, to be *western* in the strict sense of the term; but it became *central* to one of the most important and influential sections of the Presbyterian Church, equally accessible to the West and East. The buildings are situated near the summit of Ridge Avenue, Pittsburgh (North Side), mainly on West Park, one of the most attractive portions of the city. Within a block of the Seminary property some of the finest residences of Greater Pittsburgh are to be found, and at the close of the catalogue prospective students will find a map showing the beautiful environs of the institution. It is twenty minutes' walk from the center of business in Pittsburgh, with a ready access to all portions of the city, and yet as quiet and free from disturbance as if in a remote suburb. In the midst of this community of more than 1,000,000 people and center of strong Presbyterian Churches and church life, the students have unlimited opportunities of gaining familiarity with the work of evangelization. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element in their preparation for the ministry.

Buildings

The first Seminary building was erected in the year 1831; it was situated on what is now known as Monument Hill. It consisted of a central edifice, sixty feet in length by fifty in breadth, of four stories, having at each front a portico adorned with Corinthian columns, and a cupola in the center; and also two wings of three stories each, fifty feet by twenty-five. It contained a chapel of forty-five feet by twenty-five, with a gallery of like dimensions for the Library; suites of rooms for professors, and accommodations for eighty students. It was continuously

occupied until 1854, when it was completely destroyed by fire, the exact date being January 23.

The second Seminary building, usually designated "Seminary Hall", was erected in 1855, and formally dedicated January 10, 1856. This structure was considerably smaller than the original building, but contained a chapel, class rooms, and suites of rooms for twenty students. It was partially destroyed by fire in 1887, and was immediately revamped. Seminary Hall was torn down November 1, 1914, to make room for the new buildings.

The first dormitory was made possible by the munificent generosity of Mrs. Hetty E. Beatty. It was erected in the year 1859 and was known as "Beatty Hall". This structure had become wholly inadequate to the needs of the institution by 1877, and the Rev. C. C. Beatty furnished the funds for a new dormitory, which was known as "Memorial Hall", as Dr. Beatty wished to make the edifice commemorate the reunion of the Old and New School branches of the Presbyterian Church.

The old Library building was erected in 1872 at an expenditure of \$25,000, but was poorly adapted to library purposes. It has been replaced by a modern library equipment in the group of new buildings.

For the past ten years the authorities of the Seminary, as well as the alumni, have felt that the material equipment of the institution did not meet the requirements of our age. In 1909 plans were made for the erection of a new dormitory on the combined site of Memorial Hall and the professor's house which stood next to it. The corner stone of this building was laid May 4, 1911, and the dedication took place May 9, 1912. The historic designation, "Memorial Hall", was retained. The total cost was \$146,970; this fund was contributed by many friends and alumni of the Seminary. Competent judges consider it one of the handsomest public buildings in the City of Pittsburgh. It is laid out in the shape of a Y, which is unusual for a building but brings direct sunlight

to every room. Another noticeable feature of this dormitory is that there is not a single inside room of any kind whatsoever. The architecture is of the type known as Tudor Gothic; the materials are re-enforced concrete and fireproofing with the exterior of tapestry brick trimmed with grey terra cotta. The center is surmounted with a beautiful tower in the Oxford manner. It contains suites of rooms for ninety students, together with a handsomely furnished social hall, a well equipped gymnasium, and a commodious dining room. A full description of these public rooms will be found on other pages of this catalogue.

There are four residences for professors. Two are situated on the east and two on the west side of the new building and all face the Park.

The erection of a new group of buildings, for convenience termed the administration group, was commenced in November, 1914, and is now drawing near to completion. Arrangements are being made to have the formal dedicatory exercises take place on Commencement Day, May fourth. These buildings are removed about half a block from Memorial Hall, and face the West Park, occupying an unusually fine site. It has been planned to erect this group in the form of a quadrangle, the entire length being 200 feet and depth 175 feet. The main architectural feature of the front wing is an entrance tower. While this tower enhances the beauty of the building, all the space in it has been carefully used for offices and class rooms. The rear wing, in addition to containing two large class rooms which can be thrown into one, contains the new library. The stack room has a capacity for 165,000 volumes; the stacks now installed will hold about 55,000 volumes. The reference room and the administrative offices of the library, with seminar rooms, are found on the second floor. The reference room, 88 by 38 feet, is equipped and decorated in the mediaeval Gothic style, with capacity for 10,000 volumes.

The west wing, to be erected as soon as funds are secured, will contain a chapel; and the east wing will contain rooms for museums, two class rooms, and a residence for the president of the Seminary. The architecture for the entire group is the English Collegiate Gothic of the type which prevails in the college buildings at Cambridge, England. The material is tapestry brick, trimmed with gray terra cotta of the Indiana limestone shade. The total cost of the two wings in process of erection will approximate \$150,000.00, of which \$130,000.00 was furnished by over five hundred subscribers in the campaign of October, 1913. The architect is Mr. Thomas Hannah, of Pittsburgh.

Social Hall.

The new dormitory contains a large social hall, which occupies an entire floor in one wing. This room is very handsomely finished in white quartered oak, with a large open fireplace at one end. The oak furnishing, which is upholstered in leather, is very elegant and was chosen to match the woodwork. The prevailing color in the decorations is dark green and the rugs are Hartford Saxony in Oriental patterns. The rugs were especially woven for the room. This handsome room, which is the center of the social life of the Seminary, was erected and furnished by Mr. Sylvester S. Marvin, of the Board of Trustees, and his two sons, Walter R. Marvin and Earle R. Marvin, as a memorial to Mrs. Matilda Rumsey Marvin. It is the center of the social life of the student body, and during the past year, under the auspices of the Student Association, four formal musicales and socials have been held in this hall. The weekly devotional meeting of the Student Association is also conducted in this room.

Dining Hall

A commodious and handsomely equipped Dining Hall was included in the new Memorial Hall. It is located in the top story of the left wing with the kitchen adjoining in the rear wing. Architecturally this room may be described as Gothic, and, when the artistic scheme of decoration is completed, will be a replica of the Dining Hall of an Oxford college. The actual operation of the culinary department began Dec. 1, 1913; the management is in the hands of a student manager and the Executive Committee of the Student Association. For the year 1915-16 the manager is Mr. Macaulay of the class of 1916. It is the aim of the Trustees of the Seminary to furnish good wholesome food at cost; but incidentally the assembly of the student body three times a day has strengthened, to a marked degree, the social and spiritual life of the institution.

Admission

The Seminary, while under Presbyterian control, is open to students of all denominations. As its special aim is the training of men for the Christian ministry, applicants for admission are requested to present satisfactory testimonials that they possess good natural talents, that they are prudent and discreet in their deportment, and that they are in full communion with some evangelical church; also that they have the requisite literary preparation for the studies of the theological course.

College students intending to enter the Seminary are strongly recommended to select such courses as will prepare them for the studies of a theological curriculum. They should pay special attention to Latin, Greek, German, English Literature and Rhetoric, Logic, Ethics, Psychology, the History of Philosophy, and General

History. If possible, students are advised to take elementary courses in Hebrew and make some study of New Testament Greek. In the latter subject a mastery of the New Testament vocabulary and a study of Burton's "Moods and Tenses of the New Testament Greek" and Moulton's "Prolegomena" will be found especially helpful.

Candidates presenting diplomas for degrees other than that of Bachelor of Arts upon matriculation will be received into the Junior class of the Seminary, and required to pursue a propædæutic course in New Testament Greek, continuing through two years of the Seminary curriculum. Such students will be required to take an extra elective study in their Senior year.

An examination in the elements of Greek grammar and easy Greek prose is held at the opening of each Seminary year for all first year students, and all those who pass this examination with Grade A are admitted at once to course 15 (see course of study p. 44), while those making Grade B or C are required to pursue course 14.

If an applicant for admission is not a college graduate, he is required either to pass examinations in each of the following subjects, or to furnish a certificate covering a similar amount of work which he has actually done:

(1) Latin: Grammar; Translation of passages taken from: Livy, Bk. I.; Horace, Odes, Bk. I.; Tacitus, Annals, I-VI.

(2) Greek: Grammar; Translation of passages taken from: Xenophon's Memorabilia; Plato's Apology; Lysias, Selected Orations; Thucydides, Bk. I.

(3) English: Rhetoric, Genung or A. S. Hill; Pan-coast, History of English Literature; two of the dramas of Shakespeare; Browning's "A Death in the Desert" and "Saul"; Tennyson's "In Memoriam"; Essays of

Emerson and Carlyle; Burke and Webster, two orations of each.

(4) General History: A standard text-book, such as Fisher, Meyer, or Swinton; some work on religious history, such as Breed's "The Preparation of the World for Christ".

(5) Philosophy: Logic, Jevon's or Baker's Argumentation; Psychology, James' Briefer Course; History of Philosophy, Weber's, Falkenburg's, or Cushman's standard works.

Students who wish to take these examinations must make special arrangements with the President.

Students from Other Theological Seminaries

Students coming from other theological seminaries are required to present certificates of good standing and regular dismission before they can be received.

Graduate Students

Those who desire to be enrolled for post-graduate study will be admitted to matriculation on presenting their diplomas or certificates of graduation from other theological seminaries.

Resident licentiates and ministers have the privilege of attending lectures in all departments.

Seminary Year

The Seminary year, consisting of one term, is divided into two semesters. The first semester closes with the Christmas holidays and the second commences immediately after the opening of the New Year. The Semi-

nary Year begins with the third Tuesday of September and closes the Thursday before the second Tuesday in May. It is expected that every student will be present at the opening of the session, when the rooms will be allotted. The more important days are indicated in the calendar (p. 3).

Examinations

Examinations, written or oral, are required in every department, and are held twice a year or at the end of each semester. The oral examinations, which occupy the first three days of the last week of the session, are open to the public. Students who do not pass satisfactory examinations may be re-examined at the beginning of the next term, but failing then to give satisfaction, will be regarded as partial or will be required to enter the class corresponding to the one to which they belonged the previous year.

Diplomas

In order to obtain the diploma of this institution, a student must be a graduate of some college or else sustain a satisfactory examination in the subjects mentioned on page 27; and he must have completed a course of three years' study, either in this institution, or partly in this and partly in some other regular Theological Seminary.

The Seminary diploma will be granted only to those students who can pass a satisfactory examination in all departments of the Seminary curriculum and have satisfied all requirements as to attendance.

Men who have taken the full course at another Seminary, including the departments of Hebrew and Greek Exegesis, Dogmatic Theology, Church History, and Pastoral Theology, and have received a diploma, will be en-

titled to a diploma from this Seminary on condition: (1) that they take the equivalent of a full year's work in a single year or two years; (2) that they be subject to the usual rules governing our class-room work, such as regular attendance and recitations; (3) that they pass the examinations with the classes which they attend; (4) it is a further condition that such students attend exercises in at least three departments, one of which shall be either Greek or Hebrew Exegesis.

Religious Exercises

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect himself with one of the congregations in Pittsburgh, and thus to be under pastoral care and to perform his duties as a church member.

Abundant opportunities for Christian work are afforded by the various churches, missions, and benevolent societies of this large community. This kind of labor has been found no less useful for practical training than the work of supplying pulpits. Daily prayers at 11:20 a. m., which all the students are required to attend, are conducted by the Faculty. A meeting for prayer and conference, conducted by the professors, is held every Wednesday morning, at which addresses are made by the professors and invited speakers.

Senior Preaching Service

(See Study Courses 47, 48, 56.)

Public worship is observed every Monday evening in the Seminary Chapel, from October to April, under the direction of the professor of homiletics. This service is intended to be in all respects what a regular church service should be. It is attended by the members of the

faculty, the entire student body, and friends of the Seminary generally. It is conducted by members of the senior class in rotation. The preacher is prepared for his duties by preliminary criticism of his sermon and by pulpit drill on the preceding Saturday, and no comment whatever is offered at the service itself. The Cecilia choir is in attendance to lead the singing and furnish a suitable anthem. The service is designed to minister to the spiritual life of the Seminary and also to furnish a model of Presbyterian form and order. The exercises are all reviewed by the professor in charge at his next subsequent meeting with the Senior class. Members of the faculty are also expected to offer to the officiating student any suggestions they may deem desirable.

Students' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, which is represented on each one of the committees. Students are *ipso facto* and members of the Faculty *ex officio* members of the Seminary Y. M. C. A. Meetings are held weekly, the exercises being alternately missionary and devotional. It is the successor of the Students' Missionary Society and its special object is to stimulate the missionary zeal of its members; but the name and form of the organization have been changed for the purpose of a larger and more helpful co-operation with similar societies.

Christian Work

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preaching, as it is both a stimulus to devotional life and forms an import-

ant element in a training for the pastorate. Regular work in several different lines has been carried on under the direction of committees of the Y. M. C. A., including the regular services in the Presbyterian Hospital, at the Old Ladies' Home and the Old Couples' Home, Wilksburg, and at two Missions in the downtown district of Pittsburgh. Several students have had charge of mission churches in various parts of the city while others have been assistants in Sunday School work or have conducted Teachers' Training classes. Those who are interested in settlement work have unusual opportunities of familiarizing themselves with this form of social activity at the Wood's Run Industrial Home or the Kingsley House.

Bureau of Preaching Supply

A bureau of preaching supply has been organized by the Faculty for the purpose of apportioning supply work, as request comes in from the vacant churches. *No attempt is made to secure places for students either by advertising or by application to Presbyterian Committees.* The allotment of places is in alphabetical order. The members of the Senior Class and regularly enrolled graduate students have the preference over the Middle Class, and the Middle Class in turn over the Junior.

Rules Governing the Distribution of Calls for Preaching

1. All allotment of preaching will be made directly from the President's Office by the President of the Seminary or a member of the Faculty.
2. Calls for preaching will be assigned in alphabetical order, the members of the senior class having the preference followed in turn by the middle and junior classes.
3. In case a church names a student in its request the call will be offered to the person mentioned; if he decline, it will be assigned according to Rule 2, and the church will be notified.



WEST PARK FROM SEMINARY HALL



TENNIS COURT

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4. If a student who has accepted an assignment finds it impossible to fill the engagement, he is to notify the office, when a new arrangement will be made and the student thus throwing up an appointment will lose his turn as provided for under Rule 2; but two students who have received appointments from the office may exchange with each other.
5. All students supplying churches regularly are expected to report this fact and their names will not be included in the alphabetic roll according to the provisions of Rule 2.
6. When a church asks the Faculty to name a candidate from the senior or post-graduate classes, Rule 2 in regard to alphabetic order will not apply, but the person sent will lose his turn. In other words, a student will not be treated both as a candidate and as an occasional supply.
7. Graduate students, complying with Rule 4 governing scholarship aid, will be put in the roll of the senior class.
8. If there are not sufficient calls for all the senior class any week, the assignments the following week will commence at the point in the roll where they left off the previous week, but no middler will be sent any given week until all the seniors are assigned. The middle class will be treated in the same manner as the seniors, i. e., every member of the class will have an opportunity to go, before the head of the roll is assigned a second time. No junior will be sent out until all the members of the two upper classes are assigned, but like the members of the senior and middle classes each member will have an equal chance.
9. These rules in regard to preaching are regulations of the Faculty and as such are binding on all matriculants of the Seminary. A student who disregards them or interferes with their enforcement will make himself liable to discipline, and forfeit his right to receive scholarship aid.
10. A student receiving an invitation directly is at liberty to fill the engagement, but must notify the office, and will lose his turn according to Rule 2.

Library

The Library of the Seminary contains about thirty-two thousand volumes. Additions are constantly being made to all departments, and the aim is to make the collection very complete along its special lines. To this end the output of the publishing houses of religious literature, both in Europe and America, is reviewed from month to month and all the books on theological and re-

lated subjects, giving promise of worth, soon find a place on the shelves.

Of late years the Library has been made much more complete in its historical departments, affording unusual opportunities for historical research and exegesis. The mediæval writers of Europe are well represented in excellent editions, and the collection of authorities on the Papacy is quite large. These collections, both for secular and church history, afford great assistance in research and original work. The department of sermons is supplied with the best examples of preaching—ancient and modern—while every effort is made to obtain literature which bears upon the complete furnishing of the preacher and evangelist. To this end the alcove of Missions is supplied with the best works of missionary biography, travel, and education. The department of hymnology has been enlarged and embraces much that relates to the history and study of music. Constant additions of the best writers on the oriental languages and Old Testament history are being made, and the Library grows richer in the works of the best scholars of Europe and America. The department of New Testament Exegesis is well developed and being increased, not only by the best commentaries and exegetical works, but also by those which through history, essay, and sociological study illuminate and portray the times, peoples, and customs of the Gospel Age. The Library possesses a choice selection of works upon theology, philosophy, and ethics, and additions are being made of volumes which discuss the fundamental principles. While it is not thought desirable to include every author, as many works are unauthoritative and ephemeral, the leading writers are given a place without regard to their creed. Increasing attention has been given to those writers who deal with the great social problems and the practical application of Christianity to the questions of ethical and social life.

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The Library has the following journals on file.

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| Advocate of Peace | Journal of the Royal Asiatic Society. |
| American Catholic Quarterly Review. | Journal of Theological Studies. |
| American Economist. | Krest'anské Listy. |
| American Journal of Semitic Languages. | London Quarterly Review. |
| American Journal of Archaeology. | Lutheran Quarterly. |
| American Journal of Philology. | Men at Work. |
| American Journal of Sociology. | Mercer Dispatch. |
| American Journal of Theology. | Mittheilungen und Nachrichten des Deutschen Palästina-Vereins. |
| American Iron & Steel Institute. | Missionary Herald |
| Archiv für Reformationsgeschichte. | Missionary Review of the World. |
| Archiv für Religionswissenschaft | Moslem World. |
| Art and Archaeology | Nation, The |
| Assembly Herald. | National Geographic Magazine. |
| Bible Champion. | Neue Kirchliche Zeitschrift. |
| Biblical World. | New Church Review. |
| Bibliotheca Sacra. | Nineteenth Century and After. |
| Book Buyer. | North American Review. |
| British Weekly. | Outlook. |
| Chinese Recorder. | Palestine Exploration Fund. |
| Christian Commonwealth. | Pedagogical Seminary. |
| Christian Endeavor World. | Pittsburgh Christian Advocate. |
| Congregationalist. | Prayer and Work for Israel. |
| Constructive Quarterly. | Presbyterian. |
| Contemporary Review. | Presbyterian Banner. |
| Continent. | Presbyterian Examiner. |
| Cumulative Book Index. | Princeton Review. |
| Die Christliche Welt. | Quarterly Register of Reformed Churches |
| East and West. | Quarterly Review. |
| Educational Review. | Reformed Church Review. |
| Evangel. | Religious Education. |
| Expositor. | Revue Biblique. |
| Expository Times. | Revue des Etudes Juives. |
| Glory of Israel. | Revue D'Assyriologie. |
| Gospel Trumpet. | Revue de L'Histoire des Religions. |
| Harvard Theological Review. | Revue Semitique. |
| Herald and Presbyterian. | Sailors' Magazine. |
| Hibbert Journal. | Social Service Review. |
| Homiletic Review. | Society of Biblical Archaeology, Proceedings. |
| Independent. | Survey, The. |
| International Journal of Ethics. | Theologische Literaturzeitung. |
| International Kirchliche Zeitschrift. | Theologisches Literaturblatt. |
| Jewish Quarterly Review. | Theologische Studien und Kritiken. |
| Journal Asiatique. | Theologisch Tijdschrift. |
| Journal of Biblical Literature. | United Presbyterian. |
| Journal of Egyptian Archaeology. | Wiener Zeitschrift für die Kunde des Morgenlandes. |
| Journal of Hellenic Studies. | |
| Journal of Presbyterian Historical Society. | |

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Wisconsin Presbyterian.	Zeitschrift für Alttestamentliche Wissenschaft.
Wooster Voice.	Zeitschrift für Assyriologie und Verwandte Gebiete.
World Carrier.	Zeitschrift für Kirchengeschichte.
Yale Review.	Zeitschrift für Neutestamentliche Wissenschaft.
Zeitschrift der Deutschen Morgenländischen Gesellschaft.	Zeitschrift für Wissenschaftliche Theologie.
Zeitschrift des Deutschen Palästina-Vereins.	

The professors give instruction in the bibliography of their several departments. The Librarian is present to assist the students in the use and collection of books and to develop the full resources of the Library, and is glad to be consulted upon all questions which are connected with the various departments.

The Seminary Library is essentially theological, though it includes much not to be strictly defined by that term; for general literature the students have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary.

The Library is open on week days to all ministers and others, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 12 and 1 to 4 daily except Saturday; Saturday, from 8 to 12; also four evenings of the week for reference and study from 7 to 10. A printed copy of the rules may be obtained from the librarian.

The Library will soon be moved to the new building where every modern facility has been provided for the care and use of books.

Physical Training

In 1912-13 the Seminary opened its own gymnasium in the new dormitory. This gymnasium is thoroughly equipped with the most modern apparatus. Its floor and walls are properly spaced and marked for basket ball and hand ball courts. It is open to students five hours

daily. The students also have access to the public tennis courts in West Park.

Expenses

A fee of ten dollars a year is required to be paid to the contingent fund for the heating and care of the library and lecture rooms. Students residing in the dormitories and in rented rooms pay an additional twenty dollars for natural gas and service.

All students who reside in the Dormitory and receive scholarship aid are required to take their meals in the Seminary dining hall. The price for boarding is four dollars per week.

Prospective students may gain a reasonable idea of their necessary expenses from the following table:

Contingent fee	\$ 30
Boarding for 32 weeks	128
Books	25
Gymnasium fee	2
Sundries	15
Total	\$ 200

Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Education. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

Scholarship Aid

1. All students needing financial assistance may receive a maximum of \$100 per annum from the scholarship fund of the Seminary.

2. The distribution is made in four installments: on the first Tuesdays of October, December, February and April.

3. A student whose grade falls below "C", or 75 per cent., or who has five absences from class exercises without satisfactory excuse, shall forfeit his right to aid from this source. The following are not considered valid grounds for excuse from recitations: (1) work on Presbytery parts; (2) preaching or evangelistic engagements, unless special permission has been received from the Faculty (Application must be made in writing for such permission.); (3) private business, unless imperative.

4. A student who so desires, may borrow his scholarship aid, with the privilege of repayment after graduation; this loan to be without interest.

5. A student must take, as the minimum, twelve (12) hours of recitation work per week in order to obtain scholarship aid and have the privilege of a room in the Seminary dormitory. Work in Elocution and Music is regarded as supplementary to these twelve hours.

6. Post-graduate students are not eligible to scholarship aid, and, in order to have the privilege of occupying a room in the dormitory, must take twelve hours of recitation and lecture work per week.

7. Students marrying during their course of study at the Seminary will not be eligible to scholarship aid. This rule does not apply to those who enter the Seminary married.

Loan Fund

The Rev. James H. Lyon, a member of the class of 1864, has founded a loan fund by a gift of \$200. Needy students can borrow small sums from this fund at a low rate of interest.

Donations and Bequests

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania".

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Chapel	\$ 75,000
Museum	25,000
Library Fund	30,000
Two Fellowships, \$10,000 each	20,000

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds. During the past five years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. The most recent gift was one of \$100,000 to endow the President's Chair. This donation was made by the Rev. Nathaniel W. Conkling, D. D., a member of the class of 1861. In May, 1912, the new dormitory building, costing \$146,097, was dedicated. During this period the Seminary has also received the endowment of a missionary lectureship from the late Mr. L. H. Severance, of Cleveland; and, through the efforts of Dr. Breed, an endowment of \$15,000 for the instructorship in music; as well as two scholarships: the William Woodward Eells Scholarship (\$2,850), founded by his daughter, Anna Sophia Eells; and the Andrew Reed Scholarship (\$3,000), founded by his daughter, Anna M. Reed. The whirlwind campaign of October 24-November 3, 1913, resulted in subscriptions amounting to \$135,000. This money is being used in the erection of a new Administration Building, to take the place of Seminary Hall.

Reports to Presbyteries

Presbyteries, having students under their care, receive annual reports from the Faculty concerning the attainments of the students in scholarship, and their attendance upon the exercises of the Seminary.

List of Scholarships

1. The Thomas Patterson Scholarship, founded in 1829, by Thomas Patterson, of Upper St. Clair, Allegheny County, Pa.
2. The McNeely Scholarship, founded by Miss Nancy McNeely, of Steubenville, Ohio.
3. The Dornan Scholarship founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.
5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith of Fairfield County, O.
7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D. D., of New York City.
8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa." Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.

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20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D. D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melancthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D. D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Swift Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.
38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D. D., of Carlisle, Pa.
43. The Moorhead Scholarship, founded by Mrs. Annie C. Moorhead, of Pittsburgh, Pa.
44. The Craighead Scholarship, founded by Rev. Richard Craighead, of Meadville, Pa.
45. The George H. Starr Scholarship, founded by Mr. George H. Starr, of Sewickley, Pa.

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46. The William R. Murphy Scholarship, founded by William R. Murphy, of Pittsburgh, Pa.
47. The Mary A. McClurg Scholarship, founded by Miss Mary A. McClurg.
48. The Catherine R. Negley Scholarship, founded by Catherine R. Negley.
49. The Jane C. Dinsmore Scholarship, founded by Jane C. Dinsmore.
50. The Samuel Collins Scholarship, founded by Samuel Collins.
51. The A. G. McCandless Scholarship, founded by A. G. McCandless, of Pittsburgh, Pa.
- 52-53. The W. G. and Charlotte T. Taylor Scholarships, founded by Rev. W. G. Taylor, D. D.
54. The William A. Robinson Scholarship, founded by John F. Robinson in memory of his father.
55. The Alexander C. Robinson Scholarship, founded by John F. Robinson in memory of his brother.
56. The David Robinson Scholarship, founded by John F. Robinson in memory of his brother.
- 57-58. The Robert and Charles Gardner Scholarships, founded by Mrs. Jane Hogg Gardner in memory of her sons.
59. The Joseph Patterson, Jane Patterson, and Rebecca Leech Patterson Scholarship, founded by Mrs. Joseph Patterson, of Philadelphia, Pa.
60. The Jane and Mary Patterson Scholarship, founded by Mrs. Joseph Patterson.
61. The Joseph Patterson Scholarship, founded by Mrs. Joseph Patterson.
62. The William Woodard Eells Scholarship, founded by his daughter, Anna Sophia Eells.
- *63. The Andrew Reed Scholarship, founded by his daughter, Anna M. Reed.

COURSES OF STUDY

A thoroughgoing revision of the curriculum was made at the beginning of the academic year 1910-11, and additional modifications have been introduced in subsequent years. The growth of the elective system in colleges has resulted in a wide variation in the equipment of the students entering the Seminary, and the broadening of the scope of practical Christian activity has necessitated a specialized training for ministerial candidates.

*Special Prize Scholarship (vide. p. 59).

In recognition of these conditions, the curriculum has been modified in the following particulars:

The elective system has been introduced with such restrictions as seemed necessary in view of the general aim of the Seminary.

The elective courses are confined largely to the senior year, except that students who have already completed certain courses of the Seminary will not be required to take them again, but may select from the list of electives such courses as will fill in the entire quota of hours.

Students who come to the Seminary with inadequate preparation will be required to take certain elementary courses, e. g., Greek, Hebrew, Philosophy. In some cases this may entail a four years' course in the Seminary, but students are urged to do all preliminary work in colleges.

Fifteen hours of recitation and lecture work are required of Juniors and Middlers, fourteen of Seniors. Elocution and music will not be counted either in the fifteen or fourteen hours. Students desiring to take more than the required number of hours must make special application to the Faculty, and no student who falls below the grade of "A" in his regular work will be allowed to take additional courses.

In the senior year the only required courses are those in Practical Theology, N. T. Theology, and O. T. Prophecy. The election of the studies must be on the group system, one subject being regarded as major and another as minor; for example, a student electing N. T. as a major must take four hours in this department and in addition must take one course in a closely related subject, such as O. T. Theology or Exegesis. He must also write a thesis of not less than 4,000 words on some topic in the department from which he has selected his major.

Hebrew Language and Old Testament Literature

DR. KELSO, DR. CULLEY

I. Linguistic Courses

The Hebrew language is studied from the philological standpoint in order to lay the foundations for the exegetical study of the Old Testament. With this end in view, courses are offered which will make the student thoroughly familiar with the chief exegetical and critical problems of the Hebrew Old Testament.

1. Introductory Hebrew Grammar. Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen. 1-20. Four hours weekly throughout the year. Juniors. Required. Asst. Prof. Culley.

2a. First Samuel I-XX or Judges. Rapid sight reading and exegesis. One hour weekly throughout the year. All classes. Elective. Asst. Prof. Culley.

2b. The Minor Prophets or the Psalter. Rapid sight reading and exegesis. One hour weekly throughout the year. Seniors and Graduates. Elective. Asst. Prof. Culley.

3. Deuteronomy I-XX. Hebrew Syntax. Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly throughout the year. Middlers. Required. Asst. Prof. Culley.

7. Biblical Aramaic. Grammar and study of Daniel 2:4b—7:28; Ezra 4:8—6:18; 7:12-26; Jeremiah 10:11. Reading of selected Aramaic Papyri from Elephantine. One hour weekly throughout the year. Seniors and Graduates. Elective. Asst. Prof. Culley.

II. Critical and Exegetical Courses

A. Hebrew

4. The Psalter. An exegetical course on the Psalms, with special reference to their critical and theological problems. One hour weekly, throughout the year. Seniors (1916-17). Elective. Prof. Kelso.

5. Isaiah I-XII, and selections from XL-LXVI. An exegetical course paying special attention to the nature of prophecy, and critical questions. One hour weekly throughout the year. Seniors (1916-17). Elective. Prof. Kelso.

6. Proverbs and Job. The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year. Seniors and Graduates (1915-16). Elective. Prof. Kelso.

Biblia Hebraica, ed. Kittel, and the Oxford Lexicon of the Old Testament, are the text-books.

B. English

8a. The History of the Hebrews. An outline course from the earliest times to the Assyrian Period in which the Biblical material is studied with the aid of a syllabus and reference books. One hour weekly throughout the year. Juniors and Middlers (1915-16). Required. Prof. Kelso.

8b. The History of the Hebrews. A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. One hour weekly throughout the year. Juniors and Middlers (1916-17). Required. Prof. Kelso.

9. Hexateuchal Criticism. A thorough study is made of the modern view of the origin and composition of the Hexateuch. One hour weekly, second semester. Middlers. Required. Prof. Kelso.

10. Hebrew Wisdom and Wisdom Literature. In this course a critical study is made of the books of Job. Proverbs. Ecclesiastes, and the Song of Solomon. One hour weekly, second semester. Seniors and Graduates (1915-16). Elective. Prof. Kelso.

11. Old Testament Prophecy and Prophets. In this course the general principles of prophecy are treated and a careful study is made of the chief prophetic books. Special attention is paid to the theological and social teachings of each prophet. The problems of literary criticism are also discussed. Syllabus and reference works. Required of Seniors, open to Graduates. Prof. Kelso.

12. The Canon and Text of the Old Testament. This subject is presented in lectures, with collateral reading on the part of the students. One hour weekly, second semester. Middlers. Required. Prof. Kelso.

67. Biblical Apocalyptic. A careful study of the Apocalyptic element in the Old Testament with special reference of the Book of Daniel. After a brief investigation of the main features of the extra-canonical apocalypses, the Book of Revelation is examined in detail. One hour weekly throughout the year. Seniors and Graduates (1916-17). Elective. Prof. Kelso.

All these courses are based on the English Version as revised by modern criticism and interpreted by scientific exegesis.

New Testament Literature and Exegesis

DR. FARMER, MR. EAKIN

A Linguistic.

13. Elementary Course in New Testament Greek. The essentials of Greek Grammar are taught. The 1st Epistle of John and part of John's Gospel are read. Attention is also devoted to the committing of vocabulary. The text-book used is Huddilston's "Essentials of New Testament Greek". Required of all students entering Seminary with insufficient preparation in Greek. Four hours weekly throughout the year. Mr. Eakin.

14. New Testament Greek. This course includes:—(1) Reading from the Greek N. T.—chiefly the Gospel of Luke, with shorter portions of other books for comparison; (2) A study of N. T. Grammar and Syntax, using Burton's "New Testament Moods and Tenses" as a text-book; (3) Committing to memory of N. T. Vocabulary; (4) Lectures on the N. T. Canon, Textual Criticism of the N. T., and our English Versions. Two hours weekly throughout the year. Juniors. Required. Mr. Eakin.

69. Sight Reading in the Greek New Testament. In this course the aim is to give the student facility in reading the New Testament in its original language. Attention is also devoted to critical and exegetical problems as they are met with. Middlers and Seniors. One hour weekly throughout the year. Elective. Mr. Eakin.

15a. Extra Biblical Greek. A study of certain Greek writings outside the N. T. which have a close bearing on N. T. problems:—

(a) The Didache, and other Christian writings that in early times—in some parts of the Christian world—were included in the N. T. Canon. Lectures and reading. One hour weekly during first semester. Elective. Open to Middlers, Seniors, and Graduates. Mr. Eakin.

(b) Greek Papyri, literary and non-literary. A study of these ancient documents, recovered from the sands of Egypt, which have revolutionized our conception of N. T. Greek. One hour weekly during second semester. Lectures and reading. Elective. Open to Middlers, Seniors, and Graduates. Mr. Eakin.

15b. Septuagint Greek. Selected portions of the Septuagint are studied, with the purpose of enabling the student to make use of this version in his Old Testament study, and to appreciate the value of the Septuagint as one of the sources of the New Testament Greek.

B. Historical (English)

16. The Life of Christ. In this course a thorough study is made of the life of our Lord, using as a text book the Gospel narrative as arranged in the Harmony of Stevens and Burton. Two hours weekly throughout the year. Juniors. Required. Prof. Farmer.

17. The Apostolic Age. The aim in this course is to prepare the students for the exegetical study of the Pauline Epistles, by giving them a clear and correct idea of the development of the Christian Church under the guidance of the Apostles, as it is recorded in the Book of Acts. The genesis of the Pauline and other Epistles is here considered with the history of which it forms a part. One hour weekly throughout the year. Middlers. Required. Prof. Farmer.

C. Exegetical

18. Hermeneutics. This subject is presented, in a brief course of lectures, in the first semester of the Middle year. The various

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types of exegesis which have appeared in the history of the Church are discussed, and the principles which lie at the foundation of sound exegesis are presented. Required. Prof. Farmer.

20. Greek Exegesis. In this course the Epistle to the Romans and the Epistle to the Hebrews are studied in alternate years with this twofold aim, first of training the student in correct methods of exegesis, and second of giving him a firm grasp of the theological content of the epistle under consideration. **Two hours weekly** throughout the Middle year. Required. Prof. Farmer. The epistle for 1916-17 is Romans.

D. Critical (Greek)

19a. The Synoptic Problem. A first-hand study of the phenomena presented by the Synoptic Gospels, with a view to forming an intelligent judgment of the relations between them. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

19b. The Fourth Gospel. A critical and exegetical study of the Fourth Gospel, for the purpose, first, of forming a judgment on the question of its authorship and its value as history, and, second, of enabling a student to apprehend in some measure its doctrinal content. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

These two courses are given in alternate years, the course given in 1915-16 being 19b.

21. Introduction to the Epistles. A critical study of the Pauline Epistles on the basis of the Greek text, with special reference to questions of Introduction. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

23. Introduction to the Gospels. At the beginning of the first semester in the Junior year this subject is presented in lectures, in preparation for Course 14. Required. Prof. Farmer.

Biblical Theology

25. Biblical Theology of the Old Testament. A comprehensive historical study of the religious institutions, rites, and teachings of the Old Testament. The Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly. Offered in alternate years (1916-17). Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

26. Biblical Theology of the New Testament. A careful study is made of the N. T. literature with the purpose of securing a first-hand knowledge of its theological teaching. While the work consists primarily of original research in the sources, sufficient collateral reading is required to insure an acquaintance with the literature of the subject. Two hours weekly throughout the year. Required of Seniors, and open to Graduates. Prof. Farmer.

English Bible

The study of the English Bible is made prominent throughout the entire course.

27. Old Testament. Three courses are offered, in which the Revised Version, American Standard Edition, is used as a text-book: Old Testament History; The Prophets—Isaiah, Jeremiah, Ezekiel and the Minor Prophets; The Poetical Books—Job, Proverbs, Ecclesiastes, and the Song of Solomon.

28. New Testament. Every book of the New Testament is carefully read and analyzed with a view to fixing its outlines and teachings in the mind of the student.

29. Homiletics. The English Bible is carefully and comprehensively studied for several weeks in the department of Homiletics for homiletical purposes; the object being to determine the distinctive contents of its separate parts and their relation to each other, thus securing their proper and consistent construction in preaching. (See course 45).

Church History

DR. SCHAFF

The instruction in this department is given by text-book in the period of ancient Christianity and by lectures in the mediaeval and modern periods, from 600 to 1900. In all courses, reading in the original and secondary authorities are required and the use of maps is made prominent.

30. The Anti-Nicene and Nicene Periods, 100 to 600 A. D. This course includes the constitution, worship, moral code, and literature of the Church, and its gradual extension in the face of the opposition of Judaism and Paganism from without, and heresy from within; union of Church and State; Monasticism; the controversies over the deity and person of Christ. Ecumenical Councils; the Pelagian Controversy. Two hours weekly throughout the year. Juniors. Required. Prof Schaff.

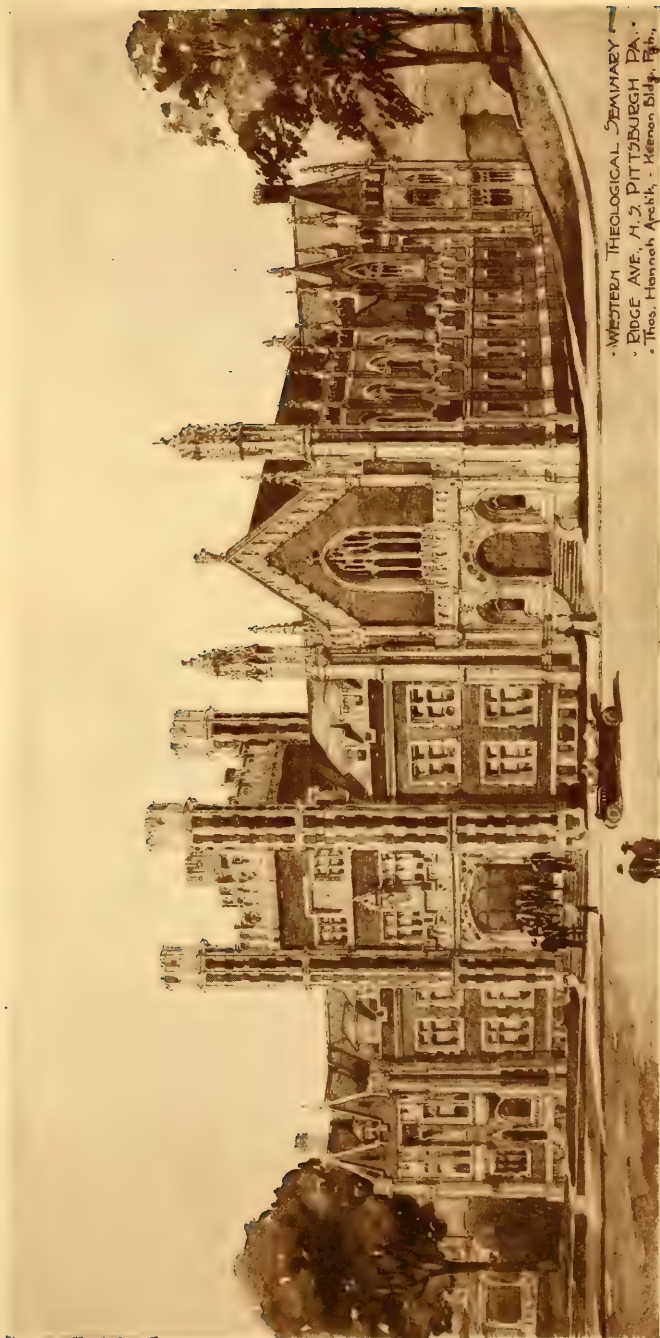
31. Mediaeval Church History, 600 to 1517 A. D.

(i) Conversion of the Barbarians; Mohammedanism; the Papacy and Empire; the Great Schism; social and clerical manners; Church Government and Worship.

(ii) Hildebrand and the Supremacy of the Papacy; the Crusades; Monasticism; the Inquisition; Scholasticism; the Sacramental system; the Universities; the Cathedrals.

(iii) Boniface VIII and the decline of the Papacy; the Reformatory Councils; Mysticism; the Reformers before the Reformation; Renaissance.

(iv) Symbolics: Protestantism and Roman Catholicism. Fifteen lectures. Three hours weekly (i & ii, first semester, iii & iv, second semester). Middlers. Required. Prof. Schaff.



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32. The Reformation, 1517 to 1648. A comprehensive study of this important movement from its inception to the Peace of Westphalia. Two hours weekly, first semester. Seniors. Elective. Prof. Schaff.

33. Modern Church History, 1648 to 1900. The issue of the Counter-Reformation; the development of modern rationalism and infidelity, and progress of such movements as Wesleyanism and beginnings of the social application of Christianity; Modern Missions; Tractarian Movement; the Modern Popes; the Vatican Council; Tendencies to Church Union. Two hours weekly, second semester. Seniors and Graduates. Elective. Prof. Schaff.

34. American Church History. The religious motives active in the discovery and colonization of the New World and the religious development to the present time in the United States. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaff.

36. History of Presbyterianism. Its rise in Geneva; its development in France, Holland, and Scotland; its planting and progress in the United States.

Systematic Theology and Apologetics

DR. SNOWDEN, DR. CHRISTIE

37. Theology Proper. Sources of Theology; the Rule of Faith; God knowable; the method applied to the study of Systematic Theology; nature and attributes of God; the Trinity; the deity of Christ; the Holy Spirit, His person and relation to the Father and the Son; the decrees of God. Two hours weekly, first semester; three hours, second semester. Juniors. Required. Prof. Snowden.

38. Apologetics.

(a) A study of the philosophical basis of Theism, using Flint's "Theism" as a text-book. One hour weekly throughout the year. Juniors. Required. Prof. Christie.

(b) This course is a continuation of Apologetics, course 38a; antitheistic theories are discussed in lectures and the class is required to read Flint's "Antitheistic Theories." One hour weekly, first semester. Middlers. Required. Prof. Christie.

39. Anthropology, Christology, and the Doctrines of Grace. Theories of the origin of man; the primitive state of man; the fall; the covenant of grace; the person of Christ; the satisfaction of Christ; theories of the atonement; the nature and extent of the atonement; intercession of Christ; kingly office; the humiliation and exaltation of Christ; effectual calling, regeneration, faith, justification, repentance, adoption and sanctification; the law; the doctrine of the last things; the state of the soul after death; the resurrection; the second advent and its concomitants. Three hours weekly throughout the year. Middlers. Required. Prof. Snowden.

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40. History of Christian Doctrine. Textbook and lectures. One hour weekly throughout the year. Seniors. Elective. Prof. Christie.

41a. Philosophy of Religion. A thorough discussion of the problems of Theism and antitheistic theories; and a study of the theology of Ritschl. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

41b. The Psychology of Religion. A study of the religious nature and activities of the soul in the light of recent psychology; and a course in modern theories of the ultimate basis and nature of religion. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

Practical Theology

DR. BREED, PROF. SLEETH, MR. BOYD

Including Homiletics, Pastoral Theology, Elocution, Church Music, The Sacraments, and Church Government.

A. Homiletics.

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are advanced from the simpler exercises to the more abstruse as they are prepared for this by their advance in exegesis and theology.

Certain books of special reference are used in the department of Practical Theology, to which students are referred. Valuable new books are constantly being added to the library, and special additions, in large numbers, have been made on subjects related to this department, particularly Pedagogics, Bible-class Work, Sociology, and Personal Evangelism.

42. Hymnology. The place of Sacred Poetry in history. Ancient Hymns. Greek and Latin Hymns. German Hymns. Psalmody. English Hymnology in its three periods. Proper Use of Hymns and Psalms in Public Worship. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes". One hour weekly, first semester. Juniors. Required. Prof. Breed. (See "Church Music".)

43. Public Prayer. The Nature of Prayer—Private and Public. Elements. Subjects. Materials. Prayer-Books. Errors in Public Prayer. Prayers of the Scriptures. The Lord's Prayer. Lectures. Two hours per week for five weeks, second semester. Juniors. Required. Prof. Breed.

44. Public Reading of Scripture. Place of Scripture Reading in Public Worship. Scriptural illustrations. Rules for selection and arrangement. Four comprehensive rules of Elocution. Lectures. Six exercises, second semester. Juniors. Required. Prof. Breed. (See also "Elocution".)

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45. Preparatory Homiletics. General survey of the Scriptures for homiletical purposes. The Scriptures as a whole. Relation of the different parts to each other. Nature of the various Covenants. The Law. The Mission of Christ. The extension of the Gospel to the Gentiles. Definition of Scripture terms commonly used in preaching. Textual Analysis for homiletical purposes. Lectures. Thirteen exercises, second semester. Juniors. Required. Prof. Breed. (See course 29).

46. Homiletics Proper. Sermon Construction, Argument, Illustration, etc. Lectures on the Narrative Sermon, the Expository Sermon, Sermons to Children, and Sermons in Courses. Text-book: Breed's "Preparing to Preach". Lectures. Weekly exercises in sermonizing with criticism. Two hours weekly throughout the year. Middlers. Required. Prof. Breed.

47. Sacred Rhetoric. The Art of Securing Attention. The Art of Extemporaneous Discourse. The prayer-meeting and prayer-meeting talks. Pulpit Manners. Style. The Philosophy of Preaching. Special Lectures on the Evangelistic Sermon, Special Sermon, Illustrated Sermon, and Doctrinal Sermon. Weekly preaching in the Chapel before the faculty, students, and others. One hour weekly throughout the year. Seniors. Required. Prof. Breed.

48. Pulpit Delivery and Drill. Members of the class meet the professor in groups and are drilled individually. One hour weekly throughout the year. Elective. Prof. Breed.

49. Evangelism. The pastor's personal and private work. Individual work for individuals. Methods. Five exercises, second semester. Seniors and Graduates. Elective. Prof. Breed.

B. Elocution

50. Vocal Technique. Training of the voice. Practice of the Art of Breathing. Mechanism of Speech. One hour weekly throughout the year. Juniors. Required. Prof. Sleeth.

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly throughout the year. Middlers. Elective. Prof. Sleeth.

52. Speaking, with special reference to enunciation, phrasing, and modulation. One hour weekly throughout the year. Seniors. Elective. Prof. Sleeth.

C. Church Music

The object of the course is primarily to instruct the student in the practical use of desirable Church Music; after that, to acquaint him, as far as is possible in a limited time, with good music in general.

53. Hymn Tunes. History, Use, Practice. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes". One hour weekly, first semester. Juniors. Required. Mr. Boyd.

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54. Practical Church Music. Choirs, Organs, Sunday-School Music, Special Musical Services, Congregational Music. Thorough examination of tunes in the "Hymnal". One hour weekly. Juniors, second semester; Middlers, entire year. Required. Mr. Boyd.

55. Musical Appreciation. Illustrations and Lectures. One hour weekly throughout the year. Seniors. Elective. Mr. Boyd.

56. In alternate years, classes in vocal sight reading and choir drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. One hour weekly throughout the year. Open to students of all classes. Elective. Mr. Boyd.

D. The Cecilia Choir

The Cecilia Choir is a mixed chorus of twenty voices. It was organized by Mr. Boyd to illustrate the work of the Musical Department of the Seminary. It is in attendance every Monday evening at the Senior Preaching Service to lead in the singing and furnish model exercises in the use of anthems in worship. Students of sufficient attainment are admitted to membership and all may attend its rehearsals. Several concerts are given each year to illustrate certain important principles; and an annual concert during commencement week.

E. Polimenics

57. Pastoral Theology. Scriptural Warrant. Nature of the Office. Functions and Duties. Revivals. Professional evangelism. The Sunday-School. Benevolences. Reforms. Catechetics, etc. One hour weekly throughout the year. Seniors. Prof. Breed.

58. Pedagogics. History, Nature, and Methods, Catechetics, Normal class work, and teacher training. Fifteen exercises, first and second semesters. Lectures and books of reference. Seniors and Graduates. Elective. Prof. Breed.

F. The Sacraments

59. Relation of the Sacramental System to Doctrine and Polity. Various Forms. Sacraments of the Old Testament. Sacraments of the New Testament. Method of Administration. Sacramental Services and Addresses. One hour weekly, first semester. Middlers. Required. Prof. Breed.

G. Church Government

60. Relation of Government to Doctrine. Various Forms. Presbyterian Law. Presbyterian Discipline. Text-book: Moore's Digest. Lectures. One hour weekly, second semester. Middlers. Required. Prof. Breed.

Christian Ethics and Sociology

DR. SNOWDEN, DR. FARMER

61a. Christian Ethics. The Theory of Ethics considered constructively from the point of view of Christian Faith. One hour weekly throughout the year. Seniors and Graduates. Elective. Dr. Snowden.

61b. The Social Teaching of the New Testament. This course is based upon the belief that the teaching of the New Testament, rightly interpreted and applied, affords ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure of society in the time of Christ, the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Graeco-Roman world, as set forth in the Acts and the Epistles. Two hours weekly, second semester. Seniors and Graduates. Elective. Prof. Farmer.

62. Sociology. The aim of this course is to acquaint the student with the fundamental principles of social structure and the laws governing the development of society. Two hours weekly, first semester. Seniors and Graduates. Elective.

Missions and Comparative Religion

DR. KELSO, DR. CULLEY

The Edinburgh Missionary Council suggested certain special studies for missionary candidates in addition to the regular Seminary curriculum. These additional studies were Comparative Religion, Phonetics, and the History and Methods of Missionary Enterprise. Thorough courses in Comparative Religion and Phonetics have been introduced into the curriculum, while a brief lecture course on the third subject is given by various members of the faculty. It is the purpose of the institution to develop this department more fully.

63. Modern Missions. A study of fields and modern methods; each student is required to either read a missionary biography or investigate a missionary problem. One hour weekly, first semester. Elective. Seniors and Graduates.

64. Lectures on Missions. In addition to the instruction regularly given in the department of Church History, lectures on Missions are delivered from time to time by able men who are practically familiar with the work. The students have been addressed during the past year by several returned missionaries.

65. Comparative Religion. A study of the origin and development of religion, with special investigation of Primitive Religion,

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Hinduism, Buddhism, Confucianism, and Islam, with regard to their bearing on Modern Missions. Two hours weekly. Offered in alternate years (1915-16). Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

68. Phonetics. A study of phonetics and the principles of language with special reference to the mission field. One hour weekly throughout the year. Elective. Open to all classes. Asst. Prof. Culley.

OUTLINE OF COURSE

Required Studies

Junior Class

First Semester:	Hours Per Week	Second Semester:	Hours Per Week
Hebrew	4	Hebrew	4
OT History	1	OT History	1
Life of Christ and History of NT Times	2	Life of Christ and History of NT Times	2
NT Exegesis	1	NT Exegesis	1
NT Greek	2	NT Greek	2
*NT Greek (elementary course)	4	*NT Greek (elementary course)	4
Church History	2	Church History	2
Apologetics	1	Apologetics	1
Theology	2	Theology	2
*Philosophy and Metaphy- sics	2	*Philosophy and Metaphy- sics	2
Practical Theology	2	Practical Theology	2
Elocution	1	Elocution	1
		Hymn Tunes	1

Middle Class

OT Exegesis	2	OT Exegesis	2
OT History	1	Canon and Text OT ...	1
NT Exegesis and Intro- duction	3	NT Exegesis and Intro- duction	3
Church History	3	Church History	3
Theology	3	Theology	3
Homiletics	2	Homiletics	2
Sacraments	1	Church Government ...	1

Senior Class

Homiletics	1	Homiletics	1
Pastoral Theology	1	Pastoral Theology ...	1
NT Theology	2	NT Theology	2
OT Prophecy	2	OT Prophecy	2

ELECTIVE STUDIES

Middle Class

Elocution	1	Elocution	1
Music	1	Music	1

*Courses intended for students who are inadequately prepared.

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Senior and Graduate Classes

OT Exegesis	3	OT Exegesis	3
NT Exegesis	2	NT Exegesis	2
Modern Church History	2	Modern Church History	2
History of Doctrine . .	1	History of Doctrine . . .	1
American Church		American Church	
History	1	History	1
Presbyterianism	1	Presbyterianism	1
Study of Special		Study of Special	
Doctrines	1	Doctrines	1
Psychology of Religion	1	Psychology of Religion	1
Philosophy of Religion	1	Philosophy of Religion	1
Pulpit Drill	1	Sunday School Normal .	
Modern Missions	1	Work	1
		Personal Evangelism . .	1
Christian Ethics	2	Christian Ethics	2
Sociology	1	Sociology	1
Social Teaching of NT	1	Social Teaching of NT	1
Comparative Religion	2	Comparative Religion	2
Elocution	1	Elocution	1
Music	1	Music	1
Biblical Aramaic	1	Biblical Aramaic	1
Elementary Arabic . . .	1	Elementary Arabic . . .	1
Elementary Syriac . . .	1	Elementary Syriac . . .	1
Elementary Assyrian . .	1	Elementary Assyrian . .	1
Phonetics	1	Phonetics	1
Sight Reading NT Greek	1	Sight Reading NT Greek	1
Extra-Biblical Greek . .	1	Extra-Biblical Greek . .	1
Septuagint Greek	1	Septuagint Greek	1

Graduate Studies

The Seminary has the right to confer the degree of Bachelor of Divinity. It will be bestowed on those students who complete a fourth year of study.

This degree will be granted under the following conditions:

(1) The applicant must have a Bachelor's degree from a college of recognized standing.

(2) He must be a graduate of this or some other theological seminary. In case he has graduated from another Seminary, which does not require Greek and Hebrew for its diploma, the candidate

must take in addition to the above requirements, the following courses: Hebrew, 1 and 3; New Testament, 13 and 14.

(3) He must be in residence at this Seminary at least one academic year and complete courses equivalent to twelve hours per week of regular curriculum work.

(4) He shall be required to devote two-thirds of said time to one subject, which will be called a major, and the remainder to another subject termed a minor.

In the department of the major he shall be required to write a thesis of not less than 4,000 words. The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th. of the academic year at the close of which the degree is to be conferred. By April 1st., a typewritten copy of this thesis is to be in the hands of the professor for examination. At the close of the year he shall pass a rigid examination in both major and minor subjects.

(5) Members of the senior class may receive this degree, provided that they attain rank "A" in all departments and complete the courses equivalent to such twelve hours of curriculum work, in addition to the regular curriculum, which twelve hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other conditions as to major and minor subjects, theses, etc., shall be the same as for graduate students, except that in this case students must select their major and minor courses at the opening of the middle year, and give notice October 1st. of that year that they expect to be candidates for this degree.



GYMNASIUM

Relations with University of Pittsburgh.

The post-graduate courses of the University of Pittsburgh are open to the students of the Seminary. The A. M. degree will be conferred on any student of the Seminary who completes graduate courses of the University requiring three hours of work for two years; and on account of the proximity of the University, all requirements for residence may be satisfied by those who desire the degree of Doctor of Philosophy.

The following formal regulations have been adopted by the Graduate Faculty of the University of Pittsburgh with reference to the students of the Seminary who desire to secure credits at the University.

1. That non-technical theological courses (i. e., those in linguistics, history, Biblical literature, and philosophy) be accepted for credit toward advanced degrees in arts and sciences, under conditions described in the succeeding paragraphs.

2. That no more than one-third of the total number of credits required for the degrees of M.A. or M.S. and Ph.D. be of the character referred to in paragraph 1. In the case of the Master's degree, this maximum credit can be given only to students in the Western Theological Seminary and the Pittsburgh Theological Seminary.

3. That the acceptability of any course offered for such credit be subject to the approval of the Council. The Council shall, as a body or through a committee, pass upon (1) the general merits of the courses offered; and (2) their relevancy to the major selected by the candidate.

4. That the direction and supervision of the candidate's courses shall be vested in the University departments concerned.

5. That in every case in which the question of the duplication of degree is raised, by reason of the candidate's offering courses that have already been credited toward the B.D. or other professional degree in satisfaction of the requirements for advanced degrees in arts and sciences, the matter of acceptability of such courses shall be referred to a special committee consisting of the head of the department concerned and such other members of the Graduate Faculty as the Dean may select.

6. That the full requirements as regards residence, knowledge of modern languages, thesis, etc. of the University of Pittsburgh be exacted in the case of candidates who may take advantage of these privileges. In the case of the Western Theological Seminary and the Pittsburgh Theological Seminary, this paragraph shall not be interpreted to cancel paragraph 2, that a maximum of one-third of the total number of credits for the Master's degree may be taken in the Theological schools.

The minimum requirement for the Master's degree is the equivalent of twelve hours throughout three terms, or what we call thirty-six term hours. According to the above resolutions a minimum of twenty-four term hours should be taken at the University.

Fellowships and Prizes

1. Fellowships paying \$500 each are assigned upon graduation to two members of the senior class who have the best standing in all departments of the Seminary curriculum, but to no one falling below an average of 8.5. It is offered to those who take the entire course of three years in this institution. The recipient must pledge himself to a year of post-graduate study at some

institution approved by the Faculty. He is required to furnish quarterly reports of his progress. The money will be paid in three equal installments on the first day of October, January and April. Prolonged absence from the class-room in the discharge of *extra*-seminary duties makes a student ineligible for the fellowship.

2. A prize in Homiletics is awarded to that member of the graduating class who attains the highest standing in this department. No one is eligible for this prize who has not performed all required sermon work during the Middle and Senior years, or whose standing in all homiletic work falls below 8.5. In estimating the standing of contestants, class work is reckoned at 25 per cent, sermon composition at 50 per cent, and pulpit manner and delivery at 25 per cent.

3. A prize in Hebrew is offered to that member of the Junior Class who maintains the highest standing in this subject throughout the Junior year. The prize consists of a copy of the Oxford Hebrew-English Lexicon, a copy of the latest English translation of Gesenius-Kautzsch's Hebrew Grammar, and a copy of the Hebrew Bible edited by Kittel.

4. All students reaching the grade "A" in all departments during the junior year will be entitled to a prize of \$50, which will be paid in three installments in the middle year, provided that the recipient continues to maintain the grade "A" in all departments during the middle year. Prizes of the same amount and under similar conditions will be available for seniors, but no student whose attendance is unsatisfactory will be eligible to these prizes.

5. In May, 1914, Miss Anna M. Reed, of Cross Creek, Pa., established a scholarship with an endowment of three thousand dollars, to be known as the Andrew Reed Scholarship, with the following conditions: The

income of this scholarship to be awarded to the student who upon entering shall pass the best competitive examination in the English Bible; the successful competitor to have the use of it throughout the entire course of three years provided that his attendance and class standing continue to be satisfactory.*

6. Two entrance prizes of \$150 each are offered by the Seminary to college graduates presenting themselves for admission to the Junior Class. The scholarships will be awarded upon the basis of a competitive examination subject to the following conditions:

(I) Candidates must, not later than September first, indicate their intention to compete, and such statement of their purpose must be accompanied by certificates of college standing and mention of subjects elected for examination.

(II) Candidates must be graduates of high standing in the classical course of some accepted college or university.

(III) The examinations will be conducted on Thursday, Friday, and Saturday of the opening week of the first semester.

(IV) The election of subjects for examination shall be made from the following list: (1) CLASSICAL GREEK—Greek Grammar, translation of Greek prose, Greek composition; (2) LATIN—Latin Grammar, translation of Latin prose, Latin composition; (3) HEBREW—thorough study of Hebrew Grammar, translation of Hebrew prose; (4) GERMAN—translation of German into English and English into German; (5) FRENCH—translation of French into English and English into French; (6) PHILOSOPHY—(a) History of Philosophy, (b) Psychology, (c) Ethics, (d) Metaphysics; (7) HISTORY—(a) Ancient

*The income from this fund is not available at present.

Oriental History, (b) Graeco-Roman History to A. D. 476, (c) Mediaeval History to the Reformation, (d) Modern History.

(V) Each competitor shall elect from the above list four subjects for examination, among which subjects Greek shall always be included. Each division of Philosophy and History shall be considered one subject. No more than one subject in Philosophy and no more than one subject in History may be chosen by any one candidate.

(VI) The awards of the scholarships will be made to the two competitors passing the most satisfactory examinations, provided their average does not fall below ninety per cent.

The intention to compete for the prize scholarships should be made known, in writing, to the President.

Lectureships

THE ELLIOTT LECTURESHIP. The endowment for this lectureship was raised by Prof. Robinson among the alumni and friends of the Seminary as a memorial to Prof. David Elliott, who served the institution from 1836 to 1874. Several distinguished scholars have delivered lectures on this foundation: Rev Professor Alexander F. Mitchell, D. D., Principal Fairbairn, Prof. James Orr, Rev. B. C. Henry, D.D., Rev. J. S. Dennis, D.D., Rev. Hugh Black, D.D., Rev. David Smith, D. D., and President A. T. Ormond.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift of the late Mr. L. H. Severance, of Cleveland, Ohio. The first course of lectures on this foundation was given during the term of 1911-12, by Mr. Edward Warren Capen, Ph.D., of the Hartford School of Missions. His general

theme was "Sociological Progress in Mission Lands". The second course was given during the term of 1914-15 by Rev. Arthur J. Brown, D.D.; his subject was "The Rising Churches in the Mission Field". The third course was given during the term 1915-16, by the Rev. S. G. Wilson, D. D.; his subject was "Modern Movements among Moslems".

Seminary Extension Lectures

In recent years a new departure in the work of the Seminary has been the organization of Seminary Extension courses. Since the organization of this work the following courses of lectures have been given in various city and suburban churches:

(1) "The Sacraments", four lectures, by Rev. D. R. Breed, D.D., in the East Liberty Presbyterian Church (1911) and in the Shadyside Presbyterian Church (1912).

(2) "Social Teaching of the New Testament", six lectures, by Rev. W. R. Farmer, D.D., in the Shadyside Presbyterian Church, in the First Presbyterian Church, of Pittsburgh, and before the Ministerial Association of Butler, Pa. (1911); in the First Presbyterian Church of Beaver, and the Point Breeze Presbyterian Church (1912); in First Presbyterian Church of Greensburg, October and November, (1913); six lectures in First Presbyterian Church of Uniontown, January and February, (1914).

(3) "Theology of the Psalter", four lectures, by President Kelso, Ph.D., D.D., in the Third Presbyterian Church (1911); in the First Presbyterian Church of Wilkinsburg (1915).

(4) "Prophecy and Prophets", four lectures by President Kelso (1913).

(5) "The Fundamentals of Christianity", five

lectures by Rev. James H. Snowden, D.D., LL.D. (1913).

(6) "The Psychology of Religion", five lectures by Rev James H Snowden, D. D., LL.D., in the Presbyterian Church of Oakmont, Pa. (1915).

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	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31,32 PROF. SCHAFF	Church History -31, 32 PROF. SCHAFF	Apostolic Age-17 PROF. FARMER
	Jr.	Life of Christ-16 PROF. FARMER	Theology-37 PROF. SNOWDEN	Hebrew-1 PROF. CULLEY	Hebrew-1 PROF. CULLEY	Church History-30 PROF. SCHAFF
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	Jr.	Theology-37 PROF. SNOWDEN	O. T. History-8 PROF. KELSO	Theism-38a PROF. CHRISTIE	Church History-30 PROF. SCHAFF	Hebrew-1 PROF. CULLEY
10.30 A.M.	Sr.	History of Doctrine-40 PROF. CHRISTIE Philosophy of Religion -41 PROF. SNOWDEN	Intro. to Epistles-21 PROF. FARMER O. T. Exegesis PROF. KELSO	O. T. Prophecy-11 PROF. KELSO Aramaic-7 PROF. CULLEY	N. T. Theology-26 PROF. FARMER	Pulpit Drill-48 PROF. BREED
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	Jr.	Hebrew-1 PROF. CULLEY	N. T. Greek-15 PROF. FARMER N. T. Greek-14 MR. EAKIN	N. T. Greek-14 MR. EAKIN	Homiletics-42, 45 PROF. BREED	Life of Christ-16 PROF. FARMER

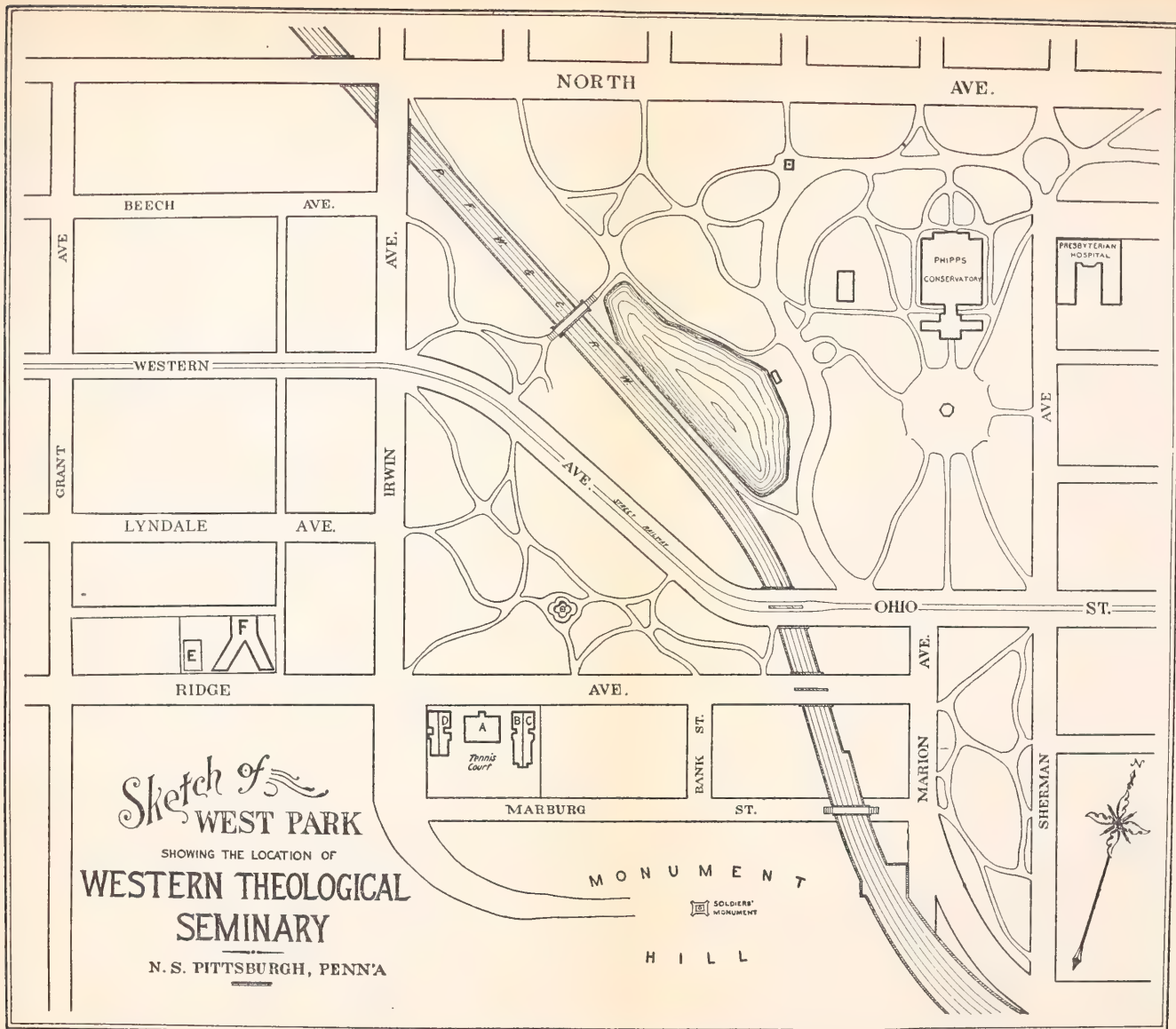
SCHEDULE OF HOURS

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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	Mid.	(1st Sem) Antitheistic Theories-38b. PROF. CHRISTIE (2nd Sem) Theology-39 PROF. SNOWDEN		Theology-39 PROF. SNOWDEN (1st Sem) N. T. Greek-13 MR. EAKIN		
	Jr.	Music-54 MR. BOYD		(2d Sem) Homiletics 42, 45 PROF. BREED		
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	Mid.	Church Music-54 MR. BOYD	Elocution-51 PROF. SLEETH		N. T. Greek-13 MR. EAKIN	N. T. Greek-13 MR. EAKIN
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THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

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Edited by the President with the co-operation of the Faculty.

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1916

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The Bulletin

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WESTERN THEOLOGICAL SEMINARY

VOLUME VIII.

APRIL, 1916.

No 4

The Value to the Preacher of the Great Poets

The Rev. Robert Christie, D. D., LL. D.

No attentive reader of good literature can have failed to note the frequent appeal which is made to the great poets. Even the "myriad-minded" Plato draws often upon Homer, whilst an inspired Apostle points to "what certain of their own poets have said". And what writer of the English speaking people fails to call Shakespeare to his support if that genius has spoken on the subject in hand? Speakers also are prone to light up or clinch an argument with a quotation in verse. And if such quotation be apt, it has a weight of authority far beyond any similar sentiment in prose. From this it would appear that these "sons of song" speak as men having peculiar authority. This indeed seems to be everywhere conceded. But did you ever stop and ask yourself what it is in their productions that gives them this weight of influence? Why, for example, does a stanza from Tennyson count for more than a paragraph from Gladstone on the same subject? It cannot result from superior scholarship, since the attainments of the statesman were beyond those of the poet. At first blush the effect might be ascribed to the form in which the poet

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conveys his thought. No doubt rhythmic cadences impart their charm; but, divested of these, the power remains. The fact that the thought is from the brain of a Dante or a Shakespeare gives the mintage its value.

The question therefore returns: what enabled these men to pass beyond others in their pursuit of truth and to convince their fellows that they have been successful in their quest? That which gave them advantage over others was a *gift* not an attainment, a possession that culture and circumstances might modify and develop but could not create. Such bestowment separated them from their fellows almost as far as would have an added faculty or an extra sense.

This possession is known as Imagination, a faculty that has not always been credited with yielding the most reliable products. Indeed, Imagination is thought of by many as a creator of fiction and fantastic views. But we shall see, I trust, when applied to the gift of the poet that it is a truth-seeing faculty, reaching aspects of reality and perceiving far-reaching analogies that can come to us in no other way. It has been called,

“The vision and faculty divine”.

Ruskin says of it that it is “a greater power than any other human faculty”. Its possessor does not see things differently from other men, but he sees further; he does not feel differently from others, but he feels more delicately and deeply. It ought not to be deemed strange that no satisfactory analysis of this faculty has ever been given. You sometimes find a youth without mental training capable of the most amazing mathematical calculations. In recent years two continents have been entertained by an ignorant colored boy reproducing on the piano, after one hearing, the most difficult compositions, whilst unable to read a single note of music. Ask either prodigy how it is done and you receive for answer a shake of the head. Ask the philosopher to explain and you know in advance that he will reply by conjecture.

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We find no generally accepted definition of Imagination as applied to the poet. I find myself in agreement with those who regard it as the faculty whose chief function is to fill out into complete forms that which we find in life in the shape of imperfect and mutilated examples.

For illustration, give a naturalist a bone of an extinct species and he will not only make a drawing of the whole animal, but will tell you the element in which it lived, the food on which it subsisted, together with the climatic conditions by which it was surrounded. Give a poet a man with a dominating passion, such as ambition or avarice, occupying a certain position, and he will fill out to a completeness at a glance the resultant character. In Dante's *Inferno* you see the single deed, or disposition, good or bad, completing itself at once in a corresponding character and destiny. Branca d'Oria, a citizen of Genoa, is guilty of the double crime of treachery and murder. The poet represents his soul as at once hurried down to the lowest hell whilst a devil from the pit comes instead to inhabit his body. Could anything more truly have set forth what had taken place in the experience of that criminal? It is true "he eats, drinks, sleeps and puts on clothes as do the other citizens of Genoa", but what of that once peaceful heart and whence that torturing fiend that puts a venomous sting in everything that once gave delight? From whence could such a spirit come but from the pit of woe? The stages chosen by the poet to set forth the retributions that are wrapped up in a single evil deed are the present and the future. By such perspective he can set forth the stages through which the soul passes in its downward course. But to his own eye the evil deed completes itself, in character, at a single glance. Like every one who has looked into the moral nature of man, Dante saw that,

"The soul is its own place,
And of itself makes a hell of heaven
And a heaven of hell":

or, as Dr. Strong tells us, "he shows you that a whole

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heaven or a whole hell may be wrapped up in the compass of a single soul". "Hence", says one, "Dante's *Inferno* is no foreign structure arbitrarily erected. It rather symbolizes conditions of existence projected from the soul, and formed, like the shell around the nautilus, out of natural secretions from its own inward life. The soul's retributions grow out of the moral nature of man and hold an indestructible place in the order of the moral universe.

This power that enables a man to complete the whole from a fragment, or see the general in the particular, is not peculiar to the poet. The general, from the knowledge of a single fact in the enemy's situation, divines the whole plan of attack. This because, if the part on which the imagination acts be an essential element of the whole, the result can scarcely be deceptive. Give a mathematician a segment of any of the curves and by an act of personal consciousness he will complete the figure. In this connection it has been claimed that Newton's power was as marvelous as that of Shakespeare.

In his *Autobiography* Goethe says, "While I was visiting at Strausburg I happened to be in a pretty large party at a country house from which there was a magnificent view of the Cathedral and the tower that rises above it. 'It is a pity', said some one, 'that the whole is not finished and that we have only one tower'. I replied, 'To me it seems quite as great a pity that this one tower is not completed, for the four volutes end much too abruptly. Four light spires should have been added to them, as well as a higher one in the middle where the clumsy cross now stands'.

"As I made this declaration, with my usual earnestness, a lively little man addressed me and said, 'who told you that?'. 'I have observed it so carefully and have manifested such attachment to it that at last it determined to confess to me this open mystery.' 'It has not informed you untruly', said the little man. 'I have the best means

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of knowing for I am the superintendent of the public buildings. In our archives we still have the original designs (drawings) which say precisely the same, and which I can show you' ”.

Following out the lines on which the building was constructed, the imagination of the poet saw that it was incomplete and divined what was needed to perfect the whole.

As the kings, heroes, and statesmen of Shakespeare act their parts in their high positions and pass to their reward, every competent judge exclaims, “How natural”. No uninspired man has so perfectly portrayed human character in nearly all its phases. Where did this man, with no advantages beyond the average Englishman, find his originals? Not in daily life or in the pages of history. Had such characters existed in his time, they would not, in his position, come under his eye. He gives you, not the real Macbeth or Cardinal Woolsey. In the Cardinal and Thane of history there is the element of unhallowed ambition; and what the bone is to the naturalist, what the segment of the curve is to the mathematician, that unholy passion is to the poet. Given that element and the high position in which they act their parts, and the imagination creates,

“Forms more real than living men
Nurslings of immortality”.

Hence it is that they reveal more fully, and therefore more truly, than in actual life the possibilities wrapped up in the nature of man.

We have an illustration of our theme in that instance where Elisha wept in the presence of Hazael. “The great man said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel; their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and dash their children. And Hazael said, But what, is thy servant a dog that he should do this great thing? The

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answer was, The Lord hath showed me that thou wilt be king over Syria."

And now as to the religious bearing of our subject. It has been said that "that which decides the vitality of any book is precisely that which decides the value of any human soul—not the knowledge it contains, but simply the attitude it takes toward the universe, seen and unseen". No book takes a more definite attitude in this matter than that which the Christian minister holds in his hand. From lid to lid it teaches that man is vitally related to two realms—the visible and invisible, the material and spiritual, the temporal and eternal. It teaches that there is an inflexible moral order, within which obedience leads to lasting joys and disobedience to suffering and woe; that man, as a dependent sinful being, needs the pardoning mercy and sustaining favor of God. In a word, it teaches that they that fear the Lord have the promise of the life that now is as well as of that which is to come. But the Book claims to be a revelation from One who can read the inmost workings of the soul and foresee the consequences of its actions, good and evil. The Book has been written also with a definite religious purpose, and therefore it has been easy for the unbeliever to weaken its authority by denying the existence of God and the reality of a *moral order* to which obedience issues in happiness, disobedience in misery.

But here comes Shakespeare of whom it may be said:

"He saw thro' life and death, thro' good and ill,
He saw thro' his own soul:
The marvel of the everlasting will,
Before him lay an open scroll";

and when he came to tell what he saw, what is his report? Be it remembered that he writes with no religious object in view. His aim is to entertain the theatre goers of London. And yet he shows that happiness and misery are determined precisely as in the Bible. His attitude towards the universe, seen and unseen, is identical with that of prophets and apostles. His characters find their

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peace and joy, their inspiration and support in the truths and spiritual realm revealed in the religion of Jesus. And when they violate the laws of their moral nature, monitions and retributions identical with those threatened in the Bible overtake the evil doer. "I doubt", says one, "whether there is an essential doctrine or precept of the Gospels which is not directly or indirectly recognized and enforced by Shakespeare". From whence could be drawn a stronger argument in support of the divine origin of the Scriptures? As is confessed by all, no other human being has read so clearly the workings of the human soul and the operations of the moral order under which we live; and, when for the entertainment of his fellows he comes to tell what he found there, there is essential identity with the words of Holy Writ. In this, it seems to me, the preacher has a buttress to his faith all the stronger because wholly undesigned. "In that master dramatist", says one, "you cannot find a trace of that present day theory born of a morbid physiology by which character, personality, the soul, responsibility are explained away and all moral energy disappears before such solvents as outward circumstances, antecedent conditions, heredity, and accumulated instincts". "And all genuine poetry comes as a refutation of that philosophy which denies us any access to truth except through the senses, which refuses to believe anything which scalpel, crucible, or microscope cannot verify; which reduces human nature to a heap of finely granulated iridescent dust and empties man of a soul and the universe of a God."

Another function of the poet is to present, through the imagination, effects that could be known only by experience. Sympathy has been defined as 'two souls tugging at one burden'. Now there are two ways of coming into sympathy with a soul in its joys and sorrows. The one is to do or suffer the same things that have caused the gladness or the pain. The other is to be able to think yourself down into the same states of mind and

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heart with the one rejoicing or suffering. It is the peculiar prerogative of the poet to do the latter. Where will you find feelings of a soul guilty of murder so perfectly given as in Macbeth? And nowhere can you find the sufferings that come from the ingratitude of children portrayed so perfectly as in King Lear. And how true to life the sweet comforts and supporting power of innocence in the face of persecution, calumny, and death as seen in Cordelia? What gave the poet fitness for such description? He had never imbrued his hands in the blood of the innocent, he had never been called to endure the ingratitude of a Goneril or a Regan, nor had he been misunderstood like their gentle sister. How then could he portray so faultlessly the workings of the human heart tortured by guilt, stung by ingratitude, or upheld by innocence while looked upon and treated as guilty? Imagination enabled him to think himself down into hearts passing through such experiences and to so realize them in his own being as to give fitness to their adequate expression. Were it not so, none could describe the effect of guilt except the wrong-door, none the miseries of the fallen but such as have yielded up their innocence. That righteousness always exalts and that the wages of sin is death we find written in the Bible; Shakespeare found them indelibly written in the nature of man.

And beyond the power of portrayal the poet enables us to see things as he sees them and in a measure to feel about them as he does. Has that of which he sings moved his pity? His song brings your soul into a like atmosphere of tenderness. Has a noble deed moved him to rapture? His song, wing-like, lifts you to the realm to which he soars. Is he dealing with human wrong? He makes you an ally in its condemnation. Hiawatha humanized our Indian policy, whilst Uncle Tom, a creature of the imagination, hastened the death of slavery. Let the wrongs of the oppressed be voiced by a true poet, and the yoke is in the way of being broken. Emerson

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expresses the uplifting effect of poetry when he says, "The degraded classes are the classes whose poetry has not yet been sung". "One of the chief ends", says one, "which the poet sets for himself is to awaken men to the nobility that lies hid, often obscured in human souls, to call forth sympathy for neglected truths, for noble but oppressed persons, for downtrodden causes, and to make men *feel* that through all outward beauty and all pure inward affection God himself is addressing them. In this endeavor poetry makes common cause with all high things, with right reason and true philosophy, with all man's moral intuitions and his religious aspirations. It combines its influence with all those benign tendencies which are working in the world for the amelioration of man and the manifestation of the Kingdom of God. It is adding from age to age its own currents to those great

"Tides that are flowing
Right onward to the eternal shore'".

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Our Indebtedness to Isaac Watts

DAVID R. BREED



Dr. Louis F. Benson has been known for many years as the leading authority in Hymnology in America. He has published several books and magazine articles on the subject, has filled lectureships in Liturgics at Princeton and Auburn Theological Seminaries, and rendered distinguished services to the Presbyterian Church in particular by his editorial supervision of the two latest issues of the "Hymnal".

One of his most valuable contributions to the literature of hymnody is his "Best Church Hymns", published by the Westminster Press in 1898. It is a small volume of only 58 pages; but its size is by no means an index of its character and practical value. It is a successful attempt to determine, first, which are really the

The English Hymn: Its Development and Use. By Louis F. Benson, D.D., New York: George H. Doran Company. Pp. 624. \$3.50 Net. 1915.

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best hymns, and then to fix some standard by which the quality of all hymns may be judged. Its composition involved an immense amount of labor, discrimination, and painstaking care; and the result will prove of great service to every minister and musician who will take time to study the little book.

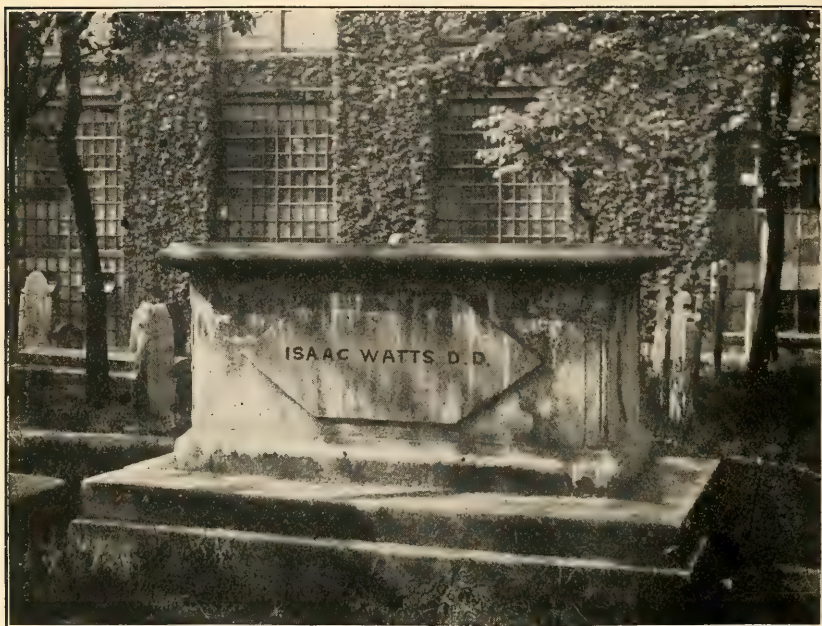
Likewise his editing of the "Hymnal" received the same accurate and laborious attention. It involved not only the exercise of a mature judgment in the selection of hymns which accord most freely with the principles given in "The Best Church Hymns", but the results of wide and intelligent scholarship relating to authors, occasions, original forms and versions, Christian usage, and liturgical propriety.

Thus out of this extensive study—covering more than twenty-five years—Dr. Benson has produced his latest and most elaborate work: "The English Hymn". He has gathered into it a surpassing wealth of material relating to the development of the hymn, comprising all the separate movements in the church by which it was affected, and discussing a legion of hymn-books of all denominations.

While it is too diffuse and redundant for the ordinary reader, it will prove an invaluable book of reference for the careful student for many years to come. Its general use and usefulness will be hindered by its size and price. It will be a library book.

It is manifestly impossible, in a single article, to do justice to so large an undertaking, but the character of the entire book may be well illustrated by using a single significant features. For this purpose we select *Isaac Watts* and attempt to set forth with some additions of our own, what Dr. Benson has brought to our attention in his great work with regard to the wide and permanent influence which Watts has exerted upon the worship of all Christian congregations.

Isaac Watts was born in 1674 and died in 1748. He is buried in Bunhill Fields, London, where a number of



other celebrated Non-conformists repose, among them the immortal Bunyan. His father was a deacon in the Independent Church of Southhampton; his mother was a Huguenot refugee.

He was an invalid all his life, and only a trifle over five feet tall. He was pastor of a London Church for fourteen years, when he was compelled to give up all continuous service and spend his days in retirement.

The poetic instinct developed with him at a very early age and he began to write poetry when he was a mere child. His father was not disposed to humor him in this. He regarded it as folly and even attempted to whip the rhymes out of the boy. But it is said that upon the occasion of the final castigation little Isaac cried out in pain,

"Oh father do some pity take
And I no more will verses make".

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But his promise was abortive, for the father, convinced by the spontaneous couplet, relented, and Isaac continued with his poetry.

So it came about that many of Watts' hymns were issued when he was still a very young man, as one of his biographers—quoted by Dr. Benson (p. 108)—says, “Not that venerable man with venerable wig who figures opposite so many a title page—not Dr. Watts at all, but the young Mr. Watts—an immature Christian”.

Watts' sudden and surprising launch into hymnody was occasioned by his profound dissatisfaction with Psalmody as employed in the Dissenting churches of his youth. It was not so much the form into which the metrical versions of the Psalms had distorted the originals which displeased him as the shabby and monotonous manner in which they were sung and the consequent neglect of this important element of worship. More particularly he was impressed by the lack of the evangelical spirit in Psalmody. It was Old Testament praise—unenlightened by the Gospel. His sentiments were subsequently expressed at length in his preface to his “Hymns”, as given by Dr. Benson (p. 109), a single sentence of which we quote: “By keeping too close to David in the house of God the vail of Moses is thrown over our hearts”.

The very fact that so many in the church had cherished the same sentiments as Watts, though they had never published them, accounted for his great and immediate popularity.

He was only eighteen years old when he undertook freely to express his views in the hearing of the officers of the church at Southampton. One of them replied peremptorily “Give us something better, young man”, and Watts accepted the challenge. The next Sunday evening Watts' first hymn was sung by the congregation. Its first verse is

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“Behold the glories of the Lamb
Amidst his Father's throne;
Prepare new honors for his name,
And songs before unknown”.

This hymn has been generally omitted from modern collections, but for no good reason. It is much superior to many that are admitted.

Soon after this Watts entered upon a systematic attempt both to renovate Psalmody and to erect a new standard of congregational song. He adopted certain dignified principles for his own guidance which he also made public.

They were these:

First—All church song should be *evangelical*. It should not simply supplement Old Testament Psalms, but should be brought entirely within the light of the Gospel.

Second—It should be *freely composed* as opposed to the former strict adherence to the very letter of the Scripture.

Third—It should *express the thoughts and feelings of the singer*, not merely recalling those of David and Asaph.

With these principles in mind, Watts proposed to himself a two-fold work: first, a Psalmody in which the canonical Psalms should be rendered into verse, “as I may suppose David would have done had he lived in the days of Christianity”, and second, a Hymnody, more or less Scriptural in language and content.

So Watts began his great work. We now inquire, What came of it?

While we cannot say, strictly speaking, that Watts “the father of English hymnody”, because there were hymn writers before him, Dr Benson has shown his overwhelming paternity in Congregational Song. While Wesley's name is often coupled with Watts', and while

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his own hymns are so many and so fine that it were idle to attempt to decide upon their personal priority, there can be no question with regard to their comparative influence.

Watts printed his first volume of verse in 1705. It contained eleven poems which may be called "hymns". Two years later he published his "Hymns and Spiritual Songs". It contained 210 hymns, 78 paraphrases, and other material. This was followed by other volumes, the most remarkable of which appeared in 1719, his "The Psalms of David imitated in the language of the New Testament".

These songs received a welcome at the very first and were introduced into many congregations, although their reception by the churches of England was not so prompt, nor at first so cordial, as elsewhere. But soon their use was so extensive that their very success promoted the efforts of a host of imitators who put forth hymn-books in which Watts' poems formed the larger part, with additions by their respective authors. These are known as the "Supplements". Beginning in 1720 they continued to appear in like form until 1822—more than a century. There are eleven in all, but with various additions and revisions. At first the ascendancy of Watts' hymns appeared in the Independent or Congregational bodies; but it was soon attained in other denominations. The Presbyterians followed the Congregationalists—not very strangely as they were fraternal in their relations. There is in this connection another long list of hymn-books, in some of which Watts' hymns are exclusively employed and others in which they predominate.

Then the Baptist fold is invaded, with Watts supreme as before. Then other denominations. Under the caption, "Dr. Watts' Renovation of Psalmody", Dr. Benson pursues the course of Watts' influence through two chapters (III and IV) and 110 pages—a very considerable portion of his book; but even then he is not done with it. It appears again and again throughout

the volume. In summing up the two chapters mentioned, Dr. Benson says: "The full scope of Dr. Watts' personal agency in the movement which has transformed all but a comparatively insignificant minority of English-speaking Churches from this Psalm-singing into hymn-singing churches, it is impossible to estimate".

In a subsequent chapter (VIII.) Dr. Benson writes of Evangelical Hymnody in America and again Watts is to the fore. Of course the early colonists of the United States used versions of the Psalms. "The Bay Psalmist" was the first book printed in America. But with the coming of Whitefield and the "Great Awakening" the era of Watts in this country began. Whitefield brought with him his own "Hymns for Social Worship" and they were used in his meetings. Soon after his return, in 1765, William Bradford of Philadelphia issued "A Collection of Hymns for Social Worship", and hymn-singing was definitely introduced. At first the authors were various, but soon after the Revolution Watts' "Psalms and Hymns" were almost universally employed in the Congregational and Presbyterian Churches. The Baptists particularly, and other denominations in a measure followed. No doubt many readers of this article, like the writer, can well remember the current and almost exclusive use of Watts in their childhood.

In 1903 Dr. Benson published in the Journal of the Presbyterian Historical Society an article on "The American Revisions of Watts' Psalms". There are 9 of these enumerated, with their various editions and recensions, numbering in all 88 separate publications. This alone is sufficient to indicate the amazing hold which Watts has maintained on American worship. Nor has this hold perceptibly relaxed. It is true that his hymns are not so exclusively sung as they once were. It is true that the number of his hymns introduced into modern collections is decreasing. But this does not indicate the diminution of his influence. Other hymn-writers appear with valid claims upon our attention. Other hymns give

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voice to the aspirations and efforts of the present time and are echoed in the great congregation. To make room for such, the hymns of Isaac Watts are in a measure necessarily displaced. Moreover, as Dr. Benson indicates, his hymns do not possess all desirable features. They are generally objective in character. They are lacking in evangelistic and experimental elements and these must be supplied from other sources. Nevertheless Watts is still *facile princeps*. The contemplation of the Divine attributes is the most sublime exercise of the human mind; the adoration of the infinite God is the supreme element of worship. For this reason Watts stands at the head of all the English hymn writers, and for purposes of public worship his hymns must continue to supersede those of the introspective type, however useful these may be in other respects. A larger number of his hymns are still in use than those of any other writer. He leads in our own "Revised Hymnal", with 49 hymns, while Wesley follows with only 26, and others with less. He has given us certain sacred songs which the church will never let die. His "Wondrous Cross" has never yet been outclassed. It remains by common consent the finest hymn in the English language. Long observation and careful accounting on the part of the writer has shown that it is more frequently sung than any other, not excepting its great rivals, "Rock of Ages" and "Jesus Lover of My Soul".

But Watts' preëminence goes deeper than this. More and more the principles of public praise which he adopted and advocated are received and applied. Even to-day they are operating to suppress the undignified and even unscriptural effusions which some have characterized as "Rag-time", and upon the other hand to modify the extreme theories of the so-called "Psalm-singers".

Even to-day Watts is winning his supreme victory and wielding his most extensive power. May we not even say that he has at last conquered the Psalm-singers themselves? It was he who first definitely expressed the

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chief argument against exclusive Psalm-singing, that it was not evangelical, Christ was not expressly contained in it. So, when at last, in 1909 the "New Metrical Version of the Psalms", prepared by the joint committee of American and Canadian churches, appeared, and the copyright was taken by the United Presbyterian Board of Publication, Isaac Watts came into his own. This new version concedes his contention and introduces the word "Christ" in certain places where prophecy points to his coming. For example, Psalm 72 is rendered

"Christ shall have dominion
Over land and sea;
Earth's remotest regions
Shall his empire be".

nor are his principles likely to be set aside. For nearly two hundred years they have been tested by Christians of various names in all lands and they have stood the test. Herein we find the summary of our great indebtedness to Isaac Watts, a debt far exceeding that which we owe to any other uninspired singer of God's Israel.

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Buddha and Buddhism According to the Siamese

The Rev. Paul A. Eakin

Life of Buddha

Several thousand years ago there was a king in India with great power and majesty whose name was Sirisutot. His wife's name was Siri-maha-maya. To them were born a son called Prah Sitat, a very beautiful and skillful boy with greater natural goodness than all his fellows. This is the one whom the world knows as Buddha.

When he reached the age of sixteen his father married him to his cousin whose name was Pimpa, and placed the reins of the government in their hands, and during their reign of thirteen years all went well with the kingdom.

One day Prah Sitat while on one of his drives passed an old man sitting by the wayside. He asked the driver about this case and received the reply that some day all men must be aged like this man before him. This made the prince sad and fearful and he returned to the palace where no old people were allowed. Another day while riding he came upon a sick man and received a similar answer from the driver, at which he again returned depressed in spirit. Another day he met a ghost by the wayside and when told by the driver that we all must some day die and become ghosts as this spectre before him, he returned to the palace more fearful than ever. Some days after this incident he ventured out again in his carriage, and this time he met a priest with yellow robes and shaven head, and immediately asked the driver the meaning of his odd dress. He was told that this was a priest who wished to escape these three disasters:—old age, sickness, and death. Under this mental strain he returned and hid in the garden. Soon

word was brought concerning the birth of his first son; but the prince was quite indifferent about it. At night, however, he secretly crept in, saw the mother and child quietly sleeping, then came out, mounted his beautiful horse and fled to a certain river called Ah-noman-ati. Here he dismounted, shaved his head and beard with his royal sword and donned the yellow robes as a sign of entering upon the ascetic life. For six years he sat in deep meditation until he had perfect command of both soul and mind. He was at this time 35 years old.

At first he sat under a Po tree on some grass. (This species of tree is now very sacred to every Buddhist.) Later the grass upon which he sat grew into a handsome throne. In a short time a giant, jealous of the prince, ordered him away. The prince refused to go, and the giant brought his army. Just then a maiden called Prah-toranee who lived in the earth, fearing that the noble prince might be killed, pressed her long black hair with the amazing result that great amounts of water flowed out, flooded the region where the giant and his forces were and drowned them all.

Buddha taught in large cities and little villages for 45 years and at the age of 80 entered the "City of Glass" or Nipan. This means that he passed beyond the stage where mortals must repeatedly live, die, and be born in endless succession. What a blessed privilege! Some hold that he now lives as smoke and is full of happiness, others say that he is "*non est*" using the figure of a fire that has been put out, while all his many names are significant of the blessed life of nothingness he enjoys in the world beyond.

Less than two months after his entrance upon public life as a religious teacher, Buddha taught five followers, initiating them into the mysteries of his blameless life. He taught them until they were able like him to allow their souls to go out in meditation till they would know all that took place anywhere and everywhere. Later another joined them, making seven in all counting the

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great Teacher. All these were taught until they passed beyond the possibility of meeting the troubles of rebirth. Soon four others came. Later more adherents swelled the number to 50, then to 61, counting Buddha. These 60 followers Buddha sent out to teach religion. He himself set forth in another direction and on the way met a band of 30 young men, all sons of a big prince. These he taught until they could enter the "City of Glass". (We must understand, however, that there is a marked difference between the blessed state of the Great Teacher and that of his followers. They all retained their bodies in heaven while he was pure spirit.) These 30 were then also sent out to teach. Later, on his way Buddha met a hermit who had 500 followers, succeeded in getting them as disciples, and taught them as he had the others. Again two hermit brothers, one with 300, the other with 200 followers, gave Buddha their allegiance, thus bringing his followers to a total of 1003. Buddha went on to his destination—a very large city—and won over with little difficulty all the inhabitants, who were assembled in the interests of certain religious rites, to the number of 180,000,000. (This seems impossible but it is thus in one of the books which the Government uses in its schools.) The king of that country gave him the royal gardens, which were converted into the first temple grounds. Formerly they had lived in forests and away from large groups of people.

Later on, two young wealthy Brahmans who had tired of their fast life decided to enter the temple. They had been taught by a great teacher among the Brahmans but had utterly failed to secure the desired happiness, and so when they met a Buddhist priest one day they were converted. They studied under Buddha until they had almost reached his stage of blessedness, and at an assemblage of 1250 of his followers he ordained that they should be first among all his disciples. These two were placed the one on Buddha's right hand because he excelled all in wisdom, and the other on his left because he

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excelled all in power. To this day it is the custom to establish this trinity in every case where one enters the temple. The government gives examinations which qualify the priests for their positions. There are nine stages of rank, with the king of course as the super-head of Buddhism, in this land. The priest who passes the most rigid examination takes Buddha's place in the center and puts the yellow robes on the novitiate. This person is able to use the proper words to the king when addressing him on the subjects of bathing, eating, etc. The priests who sit at his right and left, representing Buddha's chief disciples, take charge of the ceremonies and are witnesses.

When nearing the end of his life Buddha went to Kusumara with his most faithful disciple. On the way he asked the following question of his follower:—"Which is better: to remain in an old house, or go and live in a new one?" The reply was in favor of the new house. So Buddha said:—"All right then, I shall yield and die now at the hands of the Giant rather than remain until old age takes me". According to the legend the Giant invited him to eat some pork curry which had poison in it, and so Buddha passed away. (The Siamese say to this day that the people of India do not eat pork curry because it was thus used as poison.) He was cremated and his bones divided into three parts according to kind:—one as large as beans and of a grayish color; a second variety the size of a broken grain of rice and white; the third the size of a mustard seed and the color of soft gold; the whole filling 16 "measures" the size of a coconut shell. Not all of the bones were burned, however. Some of them were saved and put away in the city, such as the four eye teeth, two breast bones, and the bone in the forehead. (Strange to say, nothing akin to the great discovery of the skull of the Apostle Peter when he was a boy has been recorded.) Seven other countries, however, were jealous and came to beg a share of this prize. And when they were refused they at once brought armies and

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surrounded Kusmara. The king of Kusmara finally yielded and promised each country represented two coconut shells full of the sacred bones if they would remove the armies at once. To this they agreed and the bones were accordingly divided among the cities in each country and received a decent lodging place because of the merit-making of rich men, an example of which in the case of India will be mentioned later. Of the unburned bones some were taken away by angels and others by men. Some time later the king of Raja-Kruh gathered all the bones together into one place again. Later another King gave them out to the countries which adhered to Buddhism. But they were not all distributed as the king thought, for about twenty-five years ago the government of India in digging about discovered some of them and sent them all to Siam because the king of Siam claimed to be a descent of Buddha. According to the Siamese belief, almost all the bones of Buddha are in their land. They also believe that these bones have the miraculous power of going and coming at pleasure and that they rest in each family shrine which belongs to a firm believer in Buddhism.

The story is told that the ambassador from Burmah wished to keep one of these sacred relics for himself. So he carefully fastened one of the eye teeth to a hair on his head thinking that it would be well concealed in this way. While on his journey an angel came and accused him of the grave theft, and when he denied it the angel took the relic away and disappeared in the heavens.

The Buddhist Scriptures

Four months after Buddha went to Nipana some of the inferior priests wished to break from his teachings, but the chief priest in that district summoned an assembly of five hundred other priests, all of whom had reached the advanced stage, to discuss the matter. This body decided on the form and the teachings which were

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to be committed to memory. One hundred years later a revision was made by seven hundred learned priests of the highest rank. The occasion of this revision was the sin of one of the inferior priests. When he was rebuked he replied that no such command was to be found among the oral teachings, and so this teaching had to be added, and this work required eight months.

Two hundred and eighteen years after Buddha's death a very devout believer established in 84,000 places in India as many sepulchers, in which India's share of the bones of Buddha was to be interred. This act of generosity served to give an impulse to the religion. But the consequent rush into the priesthood also brought its difficulties. Sixty thousand of the young men who had donned the yellow robes had done so without the official act of the head priest which was necessary in order to properly dedicate them. For this impious deed they were all expelled by the head priest. A meeting of one thousand priests was then called to make the third revision, adding this important point of law that all priests must be ordained by the head priests of the various temples in which they are to live. This required nine months.

Two hundred thirty-eight years after the founding of the religion, Prah Mahin, a priest, went to Ceylon and planted Buddhism in that fertile soil. Then another revision of the sacred teachings was made on that island by one hundred twenty priests, requiring ten months.

Four hundred thirty-three years after Buddha's "passing" it was seen that the religion was not prospering as it should because there was no written word of Buddha. So over one thousand chief priests were selected for this task. They met in the city of Anu-Ratburee, chose their chairman, built a temple, and made the fifth revision. They committed all the teachings to writing on palm leaves in Pali and Ceylonese, making in all 84,000 books. This took one year. How near to the original teachings of Buddha this was is a matter of speculation.

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Nine hundred fifty-six years after Buddha these written Scriptures were translated into another dialect of India. This is known as the sixth revision and required one year's time.

Fifteen hundred eighty-seven years after Buddha's death over one thousand priests assembled in the old temple which had been moved to the city of Chelotimha-Nakawn. At this time they made the seventh revision and translated the Sacred Writings into all the dialects. This task was completed in one year.

After this the King of Burmah went to Ceylon and translated the Sacred Books into Burmese and brought these translations back to his own country.

Two thousand twenty years after the birth of Buddhism the chief priest in the city which is now called Chieng Mai (in northern Siam) ordered the eighth revision. Over one hundred learned priests assembled in the temple of that city for this task. Their purpose was to put the sacred Books into the language of the people, using words which the people understood in place of the Pali which only the educated priests knew. They were to also make the proper spacings. All this required but one year. Later these Sacred Books were translated into the Laos, Siamese, Cambodian, and Peguan languages. When these four peoples were at war many of the books were burned, but in the surviving copies we can see that the teachings differed greatly.

Two thousand three hundred thirty-one years after the death of Buddha the first of the present dynasty of the kings of Siam invited some of his relatives who were learned priests, together with two hundred thirty-eight other priests and thirty-two ex-priests, to assemble for the ninth revision. The main purpose was much the same as that which prompted the eighth revision, and the work was completed in five months.

Since then the various kings of Siam have for the sake of euphony somewhat changed the words of the Sacred Books. The late king borrowed sacred writings

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from Ceylon and Burmah and had them carefully inspected by competent priests with these changes in view. But since these countries had come under foreign control, Buddhism had waned and very few of the sacred writings could be found, and so the enterprise was not so very important. All that could be secured anywhere and everywhere, however, were combined and printed in Siamese. In all, 1000 copies of the Sacred Scriptures of Buddhism were printed, making a total of 3900 books.

Buddhist Heaven, or Nipan, and Transmigration

In the long path which finally leads to the Buddhist heaven, or Nipan, there are four stages:—One who is in the *first stage*, when he dies, must be born into this world again at most seven times. If one has not entered the priesthood and donned the yellow robes, he is likely to be born again as some animal of the lower orders or insect, depending upon the degree of his goodness in the former existence. But if he has been a priest even for a short time he is considered to have secured enough merit to permit his rebirth as a man. If this merit is very abundant he may not need to be born into the world seven times. One who has reached the *second stage* must be born again into the world but once. One who is in the *third stage* is not born again into the world but at death immediately goes to heaven, or in other words is born into Nipan, which is the *fourth stage*—annihilation.

Entering the Priesthood

After he is seven years old any boy may enter the first class called “Nane”. He has to keep only the “Ten Commandments” which are common to all types of Buddhism. To be a priest or “Prah” one must be twenty years of age and hold to the 227 Commandments which are more in the nature of etiquette than moral teachings. The rite of initiation into the regular priesthood is as follows:—

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The would-be priest, with a theatrical helmet on his head, is brought in great state on a horse or squeaking ox-cart to the bounds of the temple grounds. Here he dismounts and walks to the temple. His hair, beard, and eyebrows have been shaved off at home. He marches around the temple three times and then stands at the door and holds the following dialogue with himself:—"Are you taking this step willingly and are all your relatives willing?" "Yes". "Are you holy?" "Yes." "Do you have any disease?" "No." etc., etc. He swears to all this and then an opportunity is given for any objections. This is wise because often a man enters the priesthood in order to get away from the cares of family life. So if any one presents any objection which is considered valid he is at once refused. If not, he then passes into the temple and the people follow. A band of priests is present and holds another examination in the presence of the people, who are kept separate. After this ordeal is over the chief priest puts on him a yellow robe and he is given a rice pot, a bag for collecting his meals which he begs every morning, an umbrella, a fan, and anything else that is essential. All this generally takes place in the early morning. The young man then has to remain there all day while the priests hold a protracted service and explain all the 227 commandments to him. When he comes out of the temple building that evening he is a priest and even his nearest relatives must fall down and worship him. From now on until he leaves the priesthood he must remain and make his home there in those temple grounds. After the religious rites connected with this event are over there is a feast and big time which in itself is an item of merit-making.

The ceremony for the "Nane" is not so elaborate, and may take place in the home. After shaving his head or having it shaved, the boy, almost naked, goes to the priest with his little yellow robes over his arm. The head priest then repeats some incantation over him, ex-

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plains the "Ten Commandments of Buddhism", and puts the robes on him.

Each person who enters the priesthood must become a "Nane" first. Most often he becomes a "Nane" for a few days or weeks when a boy, then leaves the temple, and at twenty becomes a "Prah". If, however, he has never been a "Nane" and at twenty wants to become a "Prah", he must go through the two ceremonies.

Religious Rites and Services

Four times each month comes "Won Prah" (Priest Day). The Buddhist months have either 29 or 30 days. All the months are divided into halves, the first 15 days in each known as "Kün" ("rising"), and the second half called "Ram" (waning of the moon). In the months which have but 29 days "Won Prah" comes on the following days of the month:—"Kün" 8 and 15, and "Ram" 8 and 14. If the month has 30 days it is 8 and 15 both "Kün" and "Ram".

On these "Won Prah" days, at about 8 or 9 A. M. at the tap of the temple bell, the priests all go to the "sala" or rest house in the center of the temple area, for preaching purposes. The people have gathered to hear preaching and are sitting about with their offerings of food, joss-sticks, candles, etc. These listeners are called "Subburoot". When the priest goes up on the platform he holds a large fan before his face and repeats "Please worship the Great Teacher" three times; and then "Think of Buddha and his righteousness and his priests whom you should reverence" once; then he goes over either the "Five Commandments" or the "Ten Commandments" and the people repeat the words after him. The priest then tells the people the date according to the Buddhist era, and repeats again three times the old formula "Please worship the Great Teacher". This done, the fan is laid down and the palm leaves contain-

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ing the Sacred Writings are read without comment. This is the preaching and with it the service ends.

Sometimes these services are in the form of catechisings. Several priests gather on the "sala" and ask each other questions about the sacred teachings of Buddhism. If the one asked can answer in some witty manner he gains the approval of the people and generally receives a prize of some money. This money is stuck on large candles so that the priest will not have to touch it in receiving the prize and so violate one of the "Five Commandments" (see p. 36). If he fails to answer, the people, as well as the other priests, have a good laugh. This has often led to anger and then fighting.

The money brought as gifts during these services is used for repairing or rebuilding in the temple grounds, but very often the fortunate priest keeps it to spend to suit himself. The preacher is generally chosen by the head priest or abbot of the temple and the day and place of his preaching set beforehand. The wishes of the people are also considered in the interests of the financial possibilities.

The Foot Prints of Buddha

It is strongly held that Buddha was absolutely the essence of physical perfection. He was neither short nor long, neither light nor heavy, neither black nor white, etc. His feet were not like the feet of other men. They were absolutely flat and all the toes were of the same length. In the middle of the sole of each foot was a picture of a round weapon formerly used in warfare and around it were grouped 108 varieties of objects, each of which represented one cycle of Buddha's numerous rebirths. Some of these were a bird, a chicken, a lion, an elephant, an angel, a rabbit, a horse, the moon, the sun, a star, the earth, etc., etc.

During the year 2149 in the Buddhist era, corresponding to A. D. 1606, a hunter found a peculiar foot-

print on a large stone upon a mountain at Sra-buri, near the old capital Ayuthia. He reported the fact to the king, who immediately sent scholars up to investigate the matter. These were unanimous in saying that it was the footprint of Buddha, similar to the ones discovered before this in India in two different places. This was all in keeping with the prophecies in the old Buddhist books. In Cylon and several petty states of the present India the footprints are also found. They all differ greatly in size, but that interesting fact is easily accounted for by the belief that Buddha was able to change his size at will. All told, there are in existence five prints which are claimed to be genuine. In Siam there are many of these prints, but all are copies of the one at Sra-buri. They are made in different places for the purpose of worship.

The question naturally arises as to how this footprint happens to be in this country of Siam when according to history Buddha never came here. The solution of this enigma is found in the ancient Buddhist records. As the story runs, there was once a hermit living in Sra-buri (where the print is) who was an earnest seeker after the truth and salvation. In one of his periods of meditation Buddha saw this hermit in his thought, and by his strange power come on a cloud and presented himself to the hermit. After preaching to him the way of salvation the hermit was very glad and asked for a sign by which his change of heart might be remembered. Buddha then left him his footprint.

Last January while going on a tour up the Petchaburi River I saw the stones in the bed of the river which are called by the people about here "the footprints of Buddha". They are five in number. Some years ago Dr. Thompson of this Station (Petchaburi) took a tour up the river and stopped there. He wished to investigate a little but the boatmen warned him not to step on those sacred stones which, they said, were floating on the water. He laughed but they insisted that some great

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danger would be sure to come to him. He paid no attention to them and stepped on the stones. Not very long after that he took sick with the cholera and died. The natives of course said that this was the punishment for his sacrilegious act.

Pagodas and Images

After Buddha's death pagodas were built in four places:—one where he was born, one where he completed his studies and meditations, one where he preached most, and one where he died. These were built in memory of him as places where the people might go to offer sacrifices and to worship. Later others were built as receptacles of the sacred bones. When all his bones were cared for, others were built for his garments. When these were all provided for, other pagodas were built to house gold and silver plates or palm leaves with the teachings of Buddha inscribed on them. And so to-day there are many pagodas scattered about the land. It is also an interesting fact that with the infusion of Chinese thought ancestral worship has made its mark and pagodas are often built to house the bones of parents or ancestors, although this is contrary to Buddhist teachings.

After Buddha had returned to heaven and then on to Nipan, images were made of him. The people could have him no longer and so they wanted his image in order that they might remember him properly. Different images were made showing the Great Teacher in different postures, each representing him at a certain ceremony. When a person goes to make merit now he takes along with him a small image of Buddha in the proper posture for that particular ceremony which he is to attend. And each posture has its own name, even as Buddha in his life time had a different name for every posture.

Buddhist Commandments and Teachings

The Buddhist code of Commandments is divided into three main divisions, each succeeding group being an added burden in view of having reached a higher stage:—
For all:—"Sene Ha" (The Five Commands):—

1. Thou shalt not take animal life.
2. Thou shalt not steal.
3. Thou shalt not commit adultery.
4. Thou shalt not lie.
5. Thou shalt not drink intoxicating liquors.

For priests:—"Sene Sip" (The Ten Commands):—the five above and

6. Thou shalt not eat food from noon until the next morning after daybreak.
7. Thou shalt not adorn the body nor use perfumery.
8. Thou shalt not be a spectator at theatres.
9. Thou shalt not sleep on a bed more than 19½ inches high.
10. Thou shalt not touch silver or gold or anything that passes for money.

For priests in advanced stage:—"Sene Song Roi Yesib-jet" (227 Commands):—

I shall not try to enumerate all of these, but be satisfied to give an idea of what they are. Some of them follow:—

In the matter of *eating*:—food must be taken in small amounts at a time, small mouthfuls, and must be taken from the dish evenly all over, not from one side more than from the other. Formerly no forks and spoons

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were allowed, but now this is overlooked. When through eating, bless the people who give the food. This blessing is that "they may grow fat and prosperous and strong and well and meet Buddha in heaven."

In the matter of *walking*:—Never run, nor even take long steps, nor walk fast. Always keep the arms close to the body. Never look at a thing over a wah's ($6\frac{3}{4}$ ft.) distance from you, nor gaze at anything you see and wish to duplicate it. Pay little attention to women and when spoken to by them never look at them nor use words which might suggest evil.

Be willing to use crude vessels (not actually held now). Be not beautiful with hair nor eye brows nor beard. Never cut down a tree nor ride a horse.

And there are many more of them. The curious thing is that these are given as high a place as those with a deep moral significance.

Petchaburi, Siam.

The Statesman Philosopher*

THE REV. GEORGE C. FISHER

When the position of the author in the world of affairs is considered, this contribution to current philosophical discussion is notable. In the great world war the Right Honorable Arthur James Balfour is directing the naval forces of the British Empire at First Lord of the Admiralty. He has had a long and honored public career. Several times he has served his country as First Lord of the Treasury, and as Prime Minister from 1902-5, and more than once he has been leader of the opposition in Parliament. Early in life he showed his predilection for metaphysical discussion, publishing an essay entitled "A Defense of Philosophical Doubt" (1879), and later the well-known volume, "The Foundations of Belief" (1895), which has run through many editions. These facts in regard to the author's life cannot fail in lending especial interest to the latest volume from his pen.—Editor.

The author's purpose is well set forth in a sentence from the closing chapter of his book: "My desire has been to show that all we think best in human culture, whether associated with beauty, goodness, or human knowledge, requires God for its support, that Humanism without Theism loses more than half its value". By Theism Mr. Balfour means belief in a 'God whom men can love, a God to whom men can pray, who takes sides, who has purposes and preferences, whose attributes, however conceived, leave unimpaired the possibility of a personal relation between himself and those whom He has created'; in short, a God who satisfies the religious needs of the human heart. The argument for the existence of the plain man's God is approached from the plain man's point of view. He takes for his premise certain 'inevitable beliefs', beliefs that need not be described as *a priori* or axiomatic, that need not be self evident, or even in the last analysis, self consistent, but whose characteristic is that those who deem them in need of proof, yet cannot prove them, and those who think they lack coherence, yet cannot harmonize them, *believe* them all the same.

*THEISM AND HUMANISM, being the Clifford Lectures delivered at the University of Glasgow, 1914. By the Rt. Hon. Arthur James Balfour, P. C., F. R. S., D. L., M. P. New York: George H. Doran Company. \$1.75. 1915.

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Three classes of 'inevitable beliefs' are mentioned: those that have to do with the existence of the outside world and underlie the thinking of science; those that have to do with objects of contemplation and include beauty; those that have to do with ends of action and include morals. These three classes of belief, though varying in content from age to age, common sense holds, has always held, and, in some shape, cannot help holding. Mr. Balfour regards them as a developing and improving system of which the present stage is the most developed and best; he proposes to accept them as they at present stand in their most approved form, at face value and without question, but having thus accepted them he proposes to ask what this acceptance implies and how these values are to be maintained. "And in particular I shall inquire whether the course of development whose last stages these beliefs represent, can be regarded as a merely naturalistic process without doing fatal damage to their credit." Thus the main line of the intended argument is made clear. It is not to be an argument *from* design, but *to* design. It will be maintained that the value of our most precious beliefs and their associated emotions will suffer if behind them we do not have a design that is vastly higher than any adjustment displayed by organic life, a design that presupposes God. In an argument following the line proposed, we may naturally expect frequent allusion to the principle of "selection". Mr. Balfour is well aware that in modern theories of organic evolution natural selection does not occupy the prominence once accorded it, nevertheless selection alone can in any measure explain adjustment in the naturalistic theory of the world and thus be an imitator of design. Before proceeding with the author's argument, it is important to grasp a truth mentioned in his introduction and appearing again and again in his reasoning, namely, 'the double aspect possessed by all belief': "All beliefs have a position, actually or potentially in a cognitive series; all beliefs, again, have a position, known or un-

known in a casual series. All beliefs, in so far as they belong to the first kind of series, are elements in one or more collections of interdependent *propositions*. They are conclusion or premises, or both. All beliefs, in so far as they belong to the second kind of series, are elements in a temporal succession of interdependent *events*. They are causes, or effects, or both". Take as an illustration, a demonstration of the geometrical proposition that the three angles of a triangle are equal to two right angles. 'This belief is the conclusion of a process of reasoning and belongs to the first class mentioned; but it also belongs to the second class, for the argumentative process by which we have reached our conclusion, like all psychological processes, is somehow associated with physiological changes in the brain. These again are part of the general stream of physical happenings. Follow up this stream but a little further and every trace, not only of mind but of life, is completely lost; and we are left face to face with unthinking matter and its purposeless movements. Our belief then is not only the conclusion of a logical process, it is the effect in a causal chain whose origin lies far back. We must keep this truth in mind in considering what is the central problem of these lectures: the problem of the relation which origin bears to value.

The main body of the volume falls naturally into three parts: I. Aesthetics and Theism. Two things characterize aesthetic objects. Their value depends on the intrinsic quality of the emotions they arouse. These emotions must be contemplative. Now how came these qualities of aesthetic emotions and beliefs to be what they are? To what causal process are they due? We cannot see how the possession of superior aesthetic judgment or feeling by any creature in the line of man's ascent would give it or him any advantage in the struggle for existence and so account for the aesthetic faculty by selection. Such judgments and feelings do not have survival value at any stage of culture. They must, with all the vast value and importance attached to them to-day,

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have arisen by chance, on the naturalistic hypothesis. Can we be content with a world outlook that assigns to these chance products of matter and motion so vast a value measured on the scale of culture, and no value worth counting, measured on the scale of race survival? But further, and what is more pertinent to the line of argument followed in these lectures—can these aesthetic emotions and judgments maintain their value when attributed to no higher origin than chance? Our aesthetic emotions are affected by considerations of origin.' A work of art—poem, painting, symphony—requires an artist as an aesthetic necessity. It conveys a message which is valueless to the recipient unless understood by the sender. Recall the moments when you experienced your supremest delight in beauty; ask yourself whether the attribution of an effect like this to unthinking causes or to an artist created and wholly controlled by unthinking causes would not go far to impair its value. We demand, both in the crisis of experience and in the moments of retrospective reflection, that there should be spirit at the source of that which so profoundly moves our spirit; otherwise its value fails. It may be acknowledged that there are those who do not experience these moments of rare delight in the presence of beauty, or who do not demand for the full measure of delight what has been above suggested, yet it is held that there are many—and the number will be increased by reflection—who will feel the validity of this argument.

Though natural beauty differs from beauty of art in some respects, the truth above asserted holds here also. Physics and psycho physics, as source or explanation, will not suffice to sustain to the full the measure of delight we feel in gazing on a scene of rare natural beauty. We would fain regard it as a revelation from spirit to spirit.

So with the aesthetic interest in history. (For history has its aesthetic value, and this, not its practical utility, causes it to be written and read.) When we consider history in its widest aspect, the history of man, his

past, his future, his ultimate destiny, our aesthetic interest is mightily modified by our view of the world-naturalistic, or theistic. Accept the naturalistic conception, then all human history falls under the sway of the law of energy degredation that occupies the throne left vacant by the Pagan Fate and the Christian God. All terrestrial life is in revolt against it; but to it, in the end, must all terrestrial life succumb. Human effort has no permanent meaning. Life with all its "passions and desires, loves, hates, ambitions, and immortal fires" is indeed but a tale told by an idiot, "*signifying nothing*". Can universal history maintain its interest undimmed if steeped in the atmosphere of a creed like this?

II. Ethics and Theism. The characteristic of morals is that they are concerned with ends of action and principally with ultimate ends; ends that are pursued for themselves alone and not as a means to some other end. We must acknowledge that ethics, unlike aesthetics, have a survival value up to a certain stage in human development. It is easy to see how an instinct of altruism in lower animals, such as love for offspring or loyalty to the herd, would aid the survival of a species. "I should therefore be ready to admit, as a plausible conjecture, that the capacity for altruistic emotions and beliefs is a direct product of organic evolution; an attribute preserved and encouraged because it is useful to the race, and transmitted from the parent to the offspring by physiological inheritance. On this theory loyalty in some shape or other is as natural to man as maternal affection is to mammals." But when we come to account for the development of high altruistic ideals out of primitive forms of loyalty there are obvious and insurmountable difficulties in attributing it to organic selection. From the biological point of view, that race is fit which maintains its numbers and that race fittest which most increases them. But fitness in this sense is not necessarily connected with moral excellence. Moreover, a large part

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of man's mental and moral characteristics are not heritable at all and cannot be due directly to organic selection, and there are considerations which suggest that as development proceeds the forces of organic selection diminish. In short, we cannot account for the highest ethical ideals of our day on the naturalistic hypothesis. Further than this, some of our highest ideals may be positively opposed to survival fitness. If we endeavor to account for such ideals on the naturalistic hypothesis, we must agree with Nietzsche in thinking that ethical values have become 'denaturalized'. Made by nature for a natural object, they have developed along lines which are certainly independent of selection and perhaps in opposition to it. The Sermon on the Mount becomes an accident. Can our high ethical ideals maintain their value in such a setting as this? "If the most we can say for morality on the causal side is that it is the product of non-moral, and ultimately of material agents, guided up to a certain point by selection, and thereafter left the sport of chance, a sense of humor, if nothing else, should prevent us wasting fine language on the splendor of the moral law and the reverential obedience owed it by mankind." The naturalistic setting must be expanded into one which shall give the higher ethics an origin congruous with their character. Selection must be treated as an instrument of purpose, not simply as its mimic. Our ethical ideals must have an ethical origin if they are to maintain their value.

III. Theism and Intellectual Values. Mr. Balfour examines the foundation of two of our intellectual beliefs that underlie all scientific thinking and discovery and whose validity is no more doubted by the man in the laboratory than by the man in the street.

1. Belief in the reality of the external world. Science accepts the common sense view of perception and deems it the source of all our knowledge of external nature. But, unlike common sense, it examines the process of

perception, deeming it a part of nature, the product of antecedent causes, the cause of subsequent effects. Here appears the contrast underlying so much of the argument of these lectures,—the contrast between beliefs considered as members of a cognitive series and beliefs considered as members of a causal series. In the cognitive series, beliefs of perception are at the root of our whole knowledge of natural laws. In the casual series, they are the effects of natural laws in operation. Now when we examine our beliefs of perception as effects in a causal series we encounter grave difficulties. Take for instance the percept 'sun'. The causal chain, according to present belief, is something like this: electrons in motion, ether vibrations, neural processes caused by ether vibrations, cerebral processes caused by the neural; beyond this material process of transmission lies the psychological element and at last the percept 'sun' as it lies in the mind. Now consider this causal chain. Not only does it place the real material thing far within the realm of the unseen and hide it from direct experience behind the impenetrable screen of its own effects, thus making the physical cause of perception an inference; but why should there be any such correspondence between the first of these causes and the last of these effects as to enable us to know or infer the one from the other? There is no resemblance whatever between neural processes and the ether vibrations or electron vibrations which caused them, nor yet between these processes and that psychological effect which we call 'the experience of an external object'. We cannot argue from purely psychological effects like perceptions and sensations, to external causes like physiological processes or ethereal vibrations unless we can experience both sets of facts in causal relation and this we can never do.

Our belief in an external world, then, is one which science can not demonstrate but which it unhesitatingly accepts and makes the presupposition of all its experiments and generalizations. How shall we reconcile our

scepticism with our unflinching faith? Suppose that instead of proceeding on the assumption that our common sense beliefs in the character and reality of material things rest on no other foundation than the fact that we so perceive them, a premise not sufficient for our conclusion, we hold that our belief in an independent world of material objects "however it may be caused, is neither a conclusion drawn from this or that particular experience, nor from all our experiences put together, but an irresistible *assumption*".

2. Belief in the uniformity of nature. How do we pass from particular experiences to general laws, from beliefs about individual occurrences to beliefs about the ordering of the universe? By no exercise of ingenuity can beliefs about what is not experienced be logically extracted from particular experiences except by the aid of one or more general principles. One of these principles is the regularity of nature. In some form or other, and in some degree or other, this is assumed in every scientific speculation. The shape in which this inevitable belief is generally formulated is something of this kind: "everything is caused and the same causes are always followed by the same effects". So far as the physical world is concerned, the modern world accepts this law of universal causation without demur. But it is open to criticism from two points of view. (a). It asserts somewhat more about the course of nature than experience suggests. It applies to regions that have never come within the range of finite experience; and, as regards regions that do come within this range, experience hardly confirms it. No one will assert that nature *appears* regular. It is true that the more it is examined the more regular it appears; the reign of law is always extending, belief in its universality may well be accepted, no objection is found save that it outruns the evidence. (b). It asserts somewhat less than science requires. That the past may be explained and the future foretold requires somewhat more than that the

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course of nature should be determined; it must be determined after a particular pattern. It is not enough that the condition of the world, in its entirety, at one moment should be considered as the effect of the condition of the world, in its entirety, at the preceding moment, as one cause. The world must have a structure which connects its successive phases in such a way that *definite parts* of all that exists or happens are knit in with peculiar closeness to *definite parts* of what existed or happened before. This involves the principle of 'negligibility' which asserts that sequences can be isolated and repeated and that vast bodies of contemporaneous facts and happenings may be wholly neglected. Choose the most perfect experiment on record, idealize its conditions, repeat it again and again; how will you be advanced? There are perhaps millions of circumstances, for the most part unknown, which have coexisted with all the experiments already tried, but which will have vanished before the next experiment is undertaken. How do you know that among these changed circumstances there may not be something vital to the expected effect? You do not know it. You do well to say that these changed circumstances may be neglected but you do it on no ground supplied by observation or reason. You trust to intuitive probability. Though incapable of proof, the principle of negligibility is a necessary presupposition of concrete science. The belief in universal causation, then, is not based on argument nor yet on observation. It depends on intuitive probability. We refuse to regard nature as other than regular, not because such a theory is unthinkable, or contrary to experience, or incompatible with knowledge, or fatal to purposeful action, but because it is out of harmony with the ideal we have formed of what the material universe ought to be.

Here then, in the reality of the external world and in the uniformity of nature, we have two beliefs that underlie all scientific reasoning and knowledge; both the man in the street and the man in the laboratory hold

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to them with absolute conviction, yet they can not be scientifically proven. How account for their existence? Will selection suffice? It might seem to serve up as far as the knowing faculties promote race survival. But the very question which we are now asking shows that the knowing faculty has passed far beyond this stage. Why should faculties 'designed' only to help primitive man, or his animal progenitors, successfully to breed and feed, be fitted to solve philosophical problems so useless and so remote? Why do such problems arise? Why do we long for their solution? Selection, then, fails to account for the existence of these beliefs that are the pillars of all our knowledge. We must believe in a rational source for that which is rational. A power that makes for truth is necessary to justify our scientific beliefs. God is himself the condition of scientific knowledge. "If He be excluded from the causal series which produces beliefs, the cognitive series which justifies them is corrupted at the root."

Thus is reached "the conclusion of the whole matter": "If we would maintain the value of our highest beliefs and emotions, we must find for them a congruous origin. Beauty must be more than an accident. The source of morality must be moral. The source of knowledge must be rational. If this be granted, you rule out Mechanism, you rule out Naturalism, you rule out Agnosticism; and a lofty form of Theism becomes, as I think, inevitable".

This is a strong book that will repay rereading and careful study. President Butler, of Columbia, pronounces it the most noteworthy volume he has read during the past year. The author believes that, despite the prevalent impression as to the materialism of our age, there is really a profound interest in things spiritual, and writes with the practical desire to help earnest people who have been perplexed or pained by the conclusions modern Naturalism draws from modern science. Actuated by such a desire, and emphasizing as the main

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line of his argument, the necessity of the belief in God if we would maintain the value of beliefs and emotions that are woven into the very fabric of our daily life, he naturally strives to bring his philosophy within the range of common comprehension. Of necessity he presupposes a measure of familiarity with the broad outlines of philosophical and scientific thought, but he avoids technical terminology and abstract reasoning, illuminates his thought with ample illustration, and produces a book not difficult to read. The spirit of the author is fine,—his religious earnestness, his modesty, his ready acknowledgment of the limitations of his argument, and yet, withall, his firm and reasoned conviction of its validity and strength. His line of thought will not prove entirely new to the reader who has tried to do his Theistic thinking in the light of modern scientific conceptions, but he will here find his cherished convictions set on a firmer foundation, and feelings and beliefs somewhat vaguely experienced reasoned out to their full implication and logical conclusion. It is a book that will help every preacher to give a reason for the faith that is in him.

Latrobe, Pa.

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The Religion of the Hebrews. By John Punnett Peters, Ph. D., Sc. D., D. D. Boston: Ginn and Company. 1914. \$2.50.

Books on the Religion of the Hebrews may be written from two different points of view which cannot be kept entirely distinct. If the author assumes the attitude of the theologian, he will systematize the teaching of the Old Testament under the rubrics of dogmatics, and we shall have a treatise in which the chapters have such captions as God, Sin, Atonement, and Immorality. The historical element will be largely wanting and the development of thought and religious practice from one period to the next will not be made apparent. A conspicuous and able work of this type is the *Old Testament Theology* by A. B. Davidson. On the other hand, if the author approaches his subject primarily with the interest of a historical student of religion, the treatment of the theme will be fundamentally different. The emphasis will be laid on the genesis and progressive development of the faith and cultus of the ancient Hebrews. The relation of this religion to the one which preceded it and out of which it sprang will be made prominent; the influence of the civilizations with which it came in contact will be adequately treated; and finally its influence on the life and thought of mankind in general will be investigated. In writing this volume Dr. Peters has kept before him this latter point of view. As Christian, we are naturally interested in the religion of the Hebrews because Jesus came to fulfil the law and the prophets, but Dr. Peters is correct when he maintains that a knowledge of the subject is a question of prime importance to the student of civilization, for 'the religion of the Hebrews was partner with the religions of Greece, Italy, and the Teutons in the creation of the religious-cultural-humane element of our civilization'. Furthermore, this religion has two other descendants besides Christianity, namely, Judaism and Islam, the former a direct descendant while the latter is a secondary outgrowth. No one can fully understand any one of these three great faiths without a knowledge of the religion of the Hebrews, the seed plot out of which they sprang.

In this volume the author has written from the point of view of Comparative Religion. To him the faith which he treats is one in a family of religions. Its roots are to be found in the worship and ritual of primitive Semitic religion, hence we have a clear and comprehensive description of the primitive religion of the Hebrews, the foundation upon which Moses and the prophets built. In the chapter dealing with this theme our author compresses the result of the researches of many scholars into a few pages and treats an otherwise recondite subject in an attractive and interesting manner.

As the Israelites did not live in isolated seclusion, but came in touch with the civilization of Canaan and this contact resulted in a tremendous struggle between the religion of Jehovah and that of the Canaanitish Baal, our author quite properly devotes an entire chapter to this subject, under the title, "The Religion of Canaan

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and Its Influence on the Hebrews". Old Testament scholars are generally agreed that the Hebrew Scriptures bear evidences of Babylonian influence. Dr Peters is of the opinion that the Babylonian elements were learned in Canaan after the settlement. We believe he is correct in this position.

Again, serious students of the Old Testament are generally agreed as to the movements of thought from the time of Amos onward; the disputed points nearly all belong to an earlier period. The amount of influence and achievement which should be credited to Moses has been one of the most controverted questions in the scientific study of Old Testament religion. From the extreme of traditional opinion, which made the religion of Israel spring full-grown out of the brain of Moses, in the last century the pendulum swung to the other extreme and critical scholars attempted to reduce the figure of the great Hebrew law-giver to that of a mythical national hero. It is in his statement of the difficult and interesting theme, the work and religion of Moses, that Dr. Peters shows both his originality and discrimination as an Old Testament scholar. He has sharp criticism for the scholars who apply 'the doctrine of evolution and environment to an extent which eliminates the personal factor altogether'. His contention is that the personal equation of Moses must be sought and recognized by the Old Testament scholar just as the student of Comparative Religion recognizes the profound influence of the founder in Islam or Buddhism. Accordingly he says: "Moses was the founder of the religion of Israel in very much the same sense that Jesus Christ was the founder of Christianity". The school of Wellhausen, as is well known, has denied the possibility of the second commandment originating earlier than the eighth century, and our author argues at length—and, in our opinion, successfully—for its Mosaic origin as well as for the Mosaic origin of the rest of the decalogue. He also maintains the historicity of the ark and rejects the theory that has gained currency, the theory which makes the tables of the law into two meteoric stones with animistic suggestions.

After the period of restoration the development of the religion is carried forward to the Maccabean period. Under the general theme, "The Problem of Evil", we have a discussion of the Book of Job. In connection with the discussion of the Temple and its influence a comprehensive outline of the Psalter as well as an account of its compilation is given in a foot note. Three of the most important chapters for the historical student are found towards the close of the book. Their titles are, "The Synagogue and the Tribes", "The Messianic Hope", "The Future Life". In tracing each one of these themes the author brings out the extent to which the ideas and practices of Israel were influenced by the ancient Persian religion and Greek Philosophy. The chapter on "The Future Life" is not entirely satisfactory because it is too compressed. A scholar familiar with the discussions which have centered about this subject will enjoy reading it, but the general reader will find it necessary to have an explanation of such matters as the Persian influence on the Book of Job, or the development of this doctrine in the Apocryphal books.

We note that Dr. Peters puts the date of Ezra after that of Nehemiah. Although there are great names behind this theory, it seems to us difficult to support it in the light of the evidence furnished by the Elephantine Papyri. An excellent and carefully selected bibliography, covering about ten pages, as well as an elab-

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orate index, add to the usefulness of the volume. We have noted one or two errors. On p. 89 Robertson's work on "The Religion of Israël" is referred to as the Gifford Lectures; instead of Gifford, Baird should be read; Professor Robertson never delivered any lectures on the Gifford Foundation. Again, on p 429 there is a typographical error; instead of Neissbach, Weissbach should be read.

James A. Kelso.

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✓ **The Holy Spirit in Thought and Experience.** By T. Rees, B. A., M. A.
New York: Charles Scribner's Sons. 1915. 12 mo. pp 212, 75c.

This volume is one of the admirable series of handbooks which Scribner's are publishing under the general title "Studies In Theology". Its author is the principal of the Independent College at Bangor in North Wales.

In his preface he refers to the fact that it is a frequent and well founded complaint that the doctrine of the Holy Spirit has been strangely neglected by theologians. In recent years, however, he notices that there has been a revival of interest in this study, and in the book under review he has set for himself the task of gathering the materials and presenting a coherent account of the formulation of this doctrine.

The historical method is employed. The range of the book covers the development of the idea of the Spirit from the crudest notions entertained by men of the earliest Old Testament times down to the latest efforts of religious psychology and philosophy to find a place for it in their systems.

This is a tremendous task and the stern compression of the vast amount of available material into so small a space has not only necessitated the omission of much that would have been valuable but has also been markedly detrimental to the lucidity of the work as we have it. One feels as he reads that he is handling a conveniently bound reprint of an article which was written originally for an encyclopaedia. The awe-inspiring array of authorities cited at the end of the volume and in the footnotes does nothing to dissipate this impression. But we frequently wish that a little more space had been used by our author in making their contributions to his thesis comprehensive enough to be really enlightening.

As a matter of fact, after all its condensations, the book treats only a portion of the content suggested by its title. "The Holy Spirit in Thought" is dealt with, but the experiential aspects of the Spirit's activity are treated in the most meagre way.

The first three chapters trace the development of the idea of the Spirit in Hebrew thought from the primitive conceptions that gather about the abnormal phenomena attributed to the Spirit's action in the lives of such men as Samson, through the period of the great Old Testament prophets, when the Spirit was recognized as being "the very consciousness and activity of Yahweh", down to its emergence in the thought of Philo and the Alexandrian school when the Hebrew idea of the Spirit is fused with the Greek notion of the

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Logos, the principle of order in nature, of reason in man, and of the revelation of God to the Soul.

Chapters Four and Five discuss the universal belief in the agency of spirits, good and bad, in the first two Christian centuries; the special gifts which the Church claimed to possess because of the operation of spiritual beings; and the spiritual phenomena observable in every department of the moral and religious life of believers, which were attributed to the Holy Spirit. Special attention is given to Paul's rather extensive teaching about the Spirit and his tendency to identify the exalted Christ with the Holy Spirit is noted as significant. Within the limits of the New Testament times the earlier Jewish theory of the Holy Spirit as a heavenly hypostasis of the power and wisdom of God is found gradually giving place to the more distinct and familiar figure and features of Jesus Christ in heaven, who assumes the Spirit's place and functions, qualities and glories, in addition to His Own, while the Spirit tends to become a tradition and name, scarcely to be distinguished in being and operation from the Lord in heaven who also dwells in and with His people on earth.

Chapter Six, "The Spirit and the Logos", contains a survey of the contributions of the ante-Nicene theology to our doctrine. This period witnessed the elimination from orthodox thought of the ideas both of Gnostic pluralism and monarchian Unitarianism as these were applied to the Spirit in relation to God and Christ. It saw also such an advance in the Logos doctrine that its earlier revelation hypostasis now came to be considered as the eternal essence of deity.

In Chapter Seven, "The Holy Spirit in the Trinity", the Arian controversy is given the credit of leading Athanasius to recognize the fact that the deity of the Son and the Spirit stand or fall together. The three Cappadocians and their followers in the East amplified and systematized the Athanasian Conception, and rendered the highest service to Christian truth by affirming the deity of the Holy Spirit, thus completing the doctrine of the Trinity and the Holy Spirit in the Eastern Church.

Chapter Eight, "God, the Holy Spirit", treats of the progress of thought in the Western Church on our subject. Augustine's doctrine, which embodied the affirmation that the Spirit proceeded from both the Father and the Son, was made a part of the "Athanasian" creed and became the chief doctrinal cause of the schism between the Greek and the Latin Churches.

During the Middle Ages practical interest in the Spirit was lost from the consciousness of the Church. But the Reformers, with their emphasis upon the inward virtues of the Spirit as the illuminator of the inspired word, renewed interest in our doctrine. And the work of such men as Owen, Goodwin, Barclay, Spener, and Wesley has defined the distinct spheres of operation of the persons in the Godhead, corresponding to their metaphysical distinctions.

The last Chapter, "Summary and Conclusion", rapidly surveys the ground traversed and points out the unsatisfactory features that are so evident in our doctrine in the light of modern thought. The book closes with a reiteration of the need that exists for a re-statement of this doctrine in terms of the more personal and concrete conception of God, and of the more empirical interpretation of knowledge and morality which the modern mind has gained.

Our chief criticism of the book is that it brings so little to the

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solution of the problems which it raises. It follows the evolution of the doctrine of the Spirit and states its various phases as they appeared in history, but in the end it is satisfied with the statement of these problems. It does not attempt anything Constructive by way of outlining a more adequate grounding of the facts than we possess at present. It is not a particularly easy book to read. We are not sure that we are very much wiser or better at the end of its perusal than we were at its beginning. Of one thing only we are sure — the whole course of reflection upon this doctrine as recorded in these pages is proof of its abstruseness.

We recommend this book to earnest students of dogmatic theology — and to no others.

In our judgment in its appeal to the interest of the average pastor it falls far below the general level of the series of which it is a part.

John W. Christie, '07

Van Wert, Ohio.

✓ **Christ in the Social Order.** By the Rev. W. M. Clow, D.D., Professor of Pastoral Theology and Christian Ethics in the United Free Church College, Glasgow. New York: George H. Doran Company. Pp. 295.

Dr. Clow defines his book as "an endeavor to set the sources of our social unrest in the light of the ethics of Christ". In pursuing this end he departs from the method followed in many books dealing with the social applications of Christianity, in that he gives us, not so much a discussion of specific teachings of the New Testament as a consideration of different phases of the social problem from a distinctively Christian point of view. The author begins by defining social unrest as a disorder, a disease of society. This very inadequate definition suggests the explanation of what is perhaps the one considerable defect of the book—its somewhat unsympathetic tone. It would appear that in the author's view the ideal condition of society is a kind of static equilibrium. Whatever disturbs that equilibrium is abnormal, and must be eliminated by discovering and removing its cause. There seems to be no conception of society as living, with the inherent necessity for change and movement which produces what our author calls the disorder of social unrest. But notwithstanding the inadequacy of this fundamental conception, the volume before us is one of the best in every way of the many which have been written on this subject in recent years. It is characterized by logical arrangement, clearness and force of statement, and a quiet common sense which goes far to make up for what at times almost becomes stiffness in the author's attitude toward certain social questions. The preliminary discussion of the chief causes of social unrest, the three main forms in which the social problem presents itself, and the various methods that have been proposed for the solution of it, prepares the way for an admirable discussion of the social ideal of Jesus, which in turn leads on to the main constructive portion of the book. Here the author takes up one after another the three chief forms of the social problem—the relations between wealth and poverty, the relations between capital and labor, and the so-called "revolt of woman". He examines each of these in the light of the

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social ideal of Christ, in some cases quoting particular and definite utterances of the Master, at other times reaching conclusions which can be called the teaching of Christ only in the sense that they are the honest judgments of an intelligent Christian man. In the latter class we would place the discussion of the sources of poverty, and a good deal of what the author has to say in regard to "the revolt of woman".

It is unfortunately impossible to take up the author's positions in succession and examine them carefully in detail. If we should select that part of the volume which seems especially to merit commendation it would be the treatment of our Lord's teaching on wealth, and if on the other hand we were disposed to pass unfavorable judgment anywhere it would doubtless be in regard to the discussion of "the revolt of woman". On the whole, we can have no hesitation in according to Dr. Clow's book a place among the few really good things that have been done in the effort of Modern Christianity to work out its value in the solution of our complex social problem.

WM. R. FARMER, '95.

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✓ **Christianity and Politics.** By William Cunningham, D.D., F.B.A.
New York: Houghton Mifflin Co. 1915. \$1.50 net.

This book consists of the Lowell lectures for 1914 and is an effort to present the actual relation of Christianity to practical politics as worked out in the Anglo-Saxon world during recent centuries. "There has been the greatest difference of opinion between different bodies of Christians as to the mode of bringing Christianity to bear on political life, and the differences are so fundamental that it is worth while to examine them in turn, and see how far each opinion has justified itself as a matter of practical experience." The plan of the study is historical, beginning with the political activity of the papacy in England at the time of Henry VIII and leading up through the breach with Rome and establishment of the English Church, the rise of Presbyterianism and the insistence on the Scriptures as the political guide, the English revolution by the Independents under Cromwell with their contention for the supremacy of conscience, and the revival of a sense of personal political responsibility in the Methodist awakening under Wesley. The history of the last hundred years is then treated from the standpoint of economics and the author undertakes to show the part played by the churches in the abandonment of the policy of *laissez faire* and the increase of coercion and paternalism. Two concluding chapters deal with the problems of modern class interests and with Christian duty in a democracy.

The author is the Anglican Archdeacon of Ely and manifestly a pronounced churchman whose loyalty to the episcopacy is evident throughout the book. Always courteous in his discussions of the sectarians and their political policies, he nevertheless constantly writes from the viewpoint of the established church with an apparently unconscious assumption of its distinctive theories of authority and polity as necessarily the true ones. One feels that

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he is always the aristocrat, kindly disposed though he is, that he has never caught the spirit of real democracy. One looks in vain also for any discriminating study of the church as an agency of social control, which he passes over rather lightly with a criticism of some recent utterances of Mr. Loyd-George. Yet right here is the crux of the whole problem he has essayed to discuss. We want to know to what extent, if any, the church should enter on public action, with what degree of specificness she shall attempt to mould public opinion and stir public sentiment, especially as it relates to individual officials or policies which have become strongly partisan. On all these he is silent. We want to know also what is to be her attitude toward the commercial-industrial empire which is becoming the hidden government in most of the modern world, but of this also he says nothing. We want to be told how the Christian principles of brotherhood and service are to be substituted for the jungle law of tooth and claw in the social order so as to make for social justice and a fair chance for every man, but the author does not try to tell us. We want to know how Christianity can destroy those fundamental social evils which result in war between the nations, but our author merely tells us that as long as they exist war will continue, and discusses what is to be the Christian's attitude toward wars as we now have them. That the author has a wide knowledge of economics and church history is evident, but not of sociology and practical politics. The book is a very readable, and in many ways valuable, contribution to the consideration of the problem it discusses, but the solution of the problem itself still waits for the master hand.

C. R. ZAHNISER, '99.

Pittsburgh, Pa.

Psychology and Parenthood. By H. Addington Bruce. New York: Dodd, Mead & Co. 1915. \$1.25.

The twentieth century has already been called the century of children. More than a thousand volumes devoted to their welfare have issued from the press. Among them "Psychology and Parenthood" will take a first place. It has been called a "remarkable book" and there is good reason to predict that this verdict will be sustained by the test of years. The book is designed primarily for parents, but is of equal value to teachers and preachers whose mission is to train future parents. The author's aim is to popularize the practical results of the new study of psychology so that common folk may understand and utilize the principles of higher mental development.

The author's contention that "geniuses" are made and not born, runs counter to the traditional theory. The old idea of heredity playing the determining part must give way to the more recent theory that environment and early education count more largely in the production of exceptional character. "I venture to affirm", says our author, "that genius is to an appreciable extent susceptible of cultivation, so as to become a far more frequent phenomenon than it is to-day. In other words, I maintain that God, in giving the world Dantes, Newtons, and Emersons, has not intended them as mere objects of admiration and bewilderment, but as indications

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of possibilities open to the generality of mankind". Numerous illustrations are cited and statistics given to show that children with the worst of hereditary influences have by judicious training and wholesome environment become honorable and even eminent citizens. Concluding his first chapter on "The Importance of Environment", Mr. Bruce declares that, "the blame for the boy who goes wrong does not rest with the boy himself, or yet with his remote ancestors. It rests squarely with the parents who, through ignorance or neglect, have failed to mold him aright in the plastic days of childhood. What is needed, especially in this complex civilization of ours, with its myriad incitements and temptations, is a livelier appreciation of the responsibilities as well as privileges of parenthood. Most of all, do parents need to appreciate that it is in the very first years of their children's lives that the work of character-building should be begun".

In developing his theme, the writer makes much of the power of "suggestion" in molding the life of the child. The child nature being so highly sensitive to every impression, extreme care should be taken to surround it with the best environment and influence. The furnishings of the home, the conversation and conduct of parents, in fact, the whole association of life is all of supreme value in awakening the infant mind to the highest ideals and aspirations. Quoting his own words again: "I am willing to go further and to contend, for reasons which I shall endeavor to make clear, that if the formal education of children were begun earlier than is the rule at present, and if it were carried out with the supplementary aid of education through a really good example and a really well arranged environment, our boys and girls would develop not only into morally superior men and women, but also into men and women of mental attainments fairly comparable with those to-day displayed by comparatively few acclaimed as men and women of 'genius' ". The subconscious mind is the source from the psychologist's point of view whence these marvelous forces emanate that work such wonders in child transformation. Here is the workshop where the 'ego' rummages about for the material with which to build the stately palace of the soul. Obviously the results attained must depend largely upon the materials with which this storehouse of the mind is supplied. Hence all our great men and women have been prodigious workers, especially mental workers, and this lesson of a love for hard work is one of the essentials to be instilled into the child nature.

One of the most helpful chapters for parents is that entitled, "Intensive Child Culture", in which the concrete examples to prove his theses are given. Besides telling the story of the three lads now in Harvard, he relates the story of such eminent men as Lord Kelvin and his brother, both of whom were educated along the lines indicated in this book. Then comes the remarkable account of the education of John Stuart Mill by his father, followed by that of Karl Witte. The latter was the son of a rural German pastor who took pity upon his stupid and almost imbecile child and by prudent and diligent training from his infancy produced in him the leading authority on jurisprudence of the last century and the greatest student of Dante of all time. Not only these brilliant examples but the common experience and observation of discerning minds will go far to establish the reasonableness of the author's deduction.

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The last chapters deal with "The Problem of Laziness", "A Chapter on Laughter", "Hysteria in Childhood", and "The Menace of Fear". Many very helpful suggestions are found here for treatment of defective children of these all too common classes. Wise parents and live ministers will discover a fund of serviceable information which will greatly aid them in this delicate and difficult task of juvenile education.

The whole book unites to create an entrancing vision of a new era for the children of the race which will lift it out of the plain of the mediocre to the heights of loftier mental and spiritual attainment. To the list of illustrious instances given might now be added that of "Carmen Sylva", the noted writer, Queen Elizabeth of Roumania, who has just died. This gifted and brilliant woman we are told was educated on the principles here enunciated. At an early age she became acquainted with the great writers, poets, artists, and scholars and before she reached the age of ten the young princess showed remarkable talent as a poet. If only we could get the fathers and mothers of the race as intent upon pursuing the development of their offspring into nobler men and women as they are now bent on enlarging their social and financial fortunes a brighter day will dawn and wars and commotions may cease. This is a book which pastors may well read and place in the hands of parents and teachers, especially of the primary grades.

U. W. MacMILLAN, '95.

Old Concord, Pa.

The Life of Andrew Martin Fairbairn, D.D., D.Litt., LL.D. By the Rev. Principal W. B. Selbie, M.A., D.D. New York: George H. Doran Company. 1914. \$3.00 net.

When a man is moved to write, or is asked to write, the biography of a person as yet but a few years dead, it is supposed that he asks himself several questions. The first and greatest might be: Will anything greatly worth while be lost, if this man's Life is never written? If so, will anything be lost, if it is not written now? F. D. Maurice requested of his son that his Life should not be written within twenty years after his death. He knew that if it was worth writing at all, it would be worth writing after a score of years.

Fairbairn's work in the founding of Mansfield College would, in the eyes of some, make a biography desirable, though the story of the transfer of Spring Hill College from Birmingham and its transformation into an Oxford College has been quite fully, and perhaps adequately, told in the Life of Robert William Dale.

If the biographer had been able to give us a record of those years in Bathgate, when Fairbairn felt the ground of the Scottish liberal, James Morrison, slipping from under him, and of that year in Berlin with Hengstenberg and Dorner, when he laid the foundation of his whole subsequent theological thinking, if there were a record of these years, it would be helpful to other men who find a theological reconstruction necessary after a few years in a pastorate. But there is no record available, no letters, no journal. The soul, like some shy animal, seeks solitude for its travail over the

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children of its life. What he left, and what he arrived at, we can see, but not how he came.

Whether Fairbairn's work in the theology of the Nineteenth Century made a biography necessary, it is too soon to determine. His place as a theologian cannot be so easily fixed. His own theological position was attained in the *Sturm and Drang* of the great century of criticism, and has on that account too much of the apologetic to be constructive. His thought world seems to have been always that of his own theological wrestling, the world of Dorner and Hegel. His own basis was too philosophical and metaphysical for him to properly appreciate later thinkers like Ritschl, Kaftan, and Herrmann. He was more at home in the history of doctrine than in its formulation. His easy movements among the great mass of material, and his vivid summaries in the historical part of "The Place of Christ in Modern Theology" make one see why Dr. Forsyth says that he learned from Fairbairn how to read history. It is perhaps safe to say that his permanent contribution will be to historical, and not to systematic, theology.

Fairbairn's days were too much taken up with the business details, involved in being the Head of Mansfield at that time, for him to write the easy flowing, discursive letters that enrich a biography. In fact, there is so little of the intimate and personal element in the book that the reader lays it down with his interest in Fairbairn but little heightened. It lacks that which, in the best biographical writing, makes the reader feel when he has finished the book: I have lived with that man; I know him. Doubtless much of the lack is in the material which came to the biographer's hand.

Fairbairn's Life would have been written, even on Maurice's test, for it was a life worth recording. At the age of ten years he was compelled to leave school because of *res angusta domi*, and it was perhaps due to the same cause that he was not able to take his M. A. at Edinburgh. There was something of romance in the life of one who began with such a handicap, and died among the mighty of the theological world. The pity is that somehow more of the romance did not get into the biography.

G. A. FRANTZ, '13.

Oakdale, Pa.

Alleluia. A Hymnal prepared by a Committee of the Presbyterian Board of Publication and Sabbath School Work. Philadelphia: The Westminster Press. 1915. 40c postpaid. \$30.00 per hundred, carriage not paid.

The latest addition to the Presbyterian Board of Publication series of hymn-books is now put forth under the title "Alleluia".

As it is intended that the work of the Seminary music department shall be practical, an examination of the music in this new book was made by the Junior class, under the direction of the instructor in music. Since the book is published for use in schools, in the home, in church services, in young peoples societies, and devotional meetings, the tunes were arranged under five heads, and the decision of the class was as follows:

Literature.

Familiar church tunes	91
New church tunes	55
Familiar Sunday School tunes	65
New Sunday School tunes	91
Tunes of doubtful value	7

The classification above represents the acquaintance of twenty interested students from as many churches, and it should indicate approximately the tunes familiar and new to the average congregation.

The selection of familiar tunes for both Church and Sunday School purposes has been excellently made. Evidently the plan has been to select the best of that class which can be used interchangeably, for every Sunday School should be able to use all of the Church hymns, and there are very few of those primarily intended for Sunday School use which would be inappropriate in the Church service. The newer tunes of both classes will be welcomed by every church which has any concern for suitable music, and that the selection has been well made is proven by the unusually small percentage of undesirable tunes.

The choice of hymns was outside the province of this examination, but the topical index shows a wide scope and evidently proper provision. Responsive readings and orders of service are of course included.

The appearance of the book is gratifying. The binding is good, the paper of satisfactory quality, the type legible. There is little crowding of matter on any page, and the general arrangement is praiseworthy.

During the past ten years Seminary classes have examined a considerable number of books for Sunday School and general use. "Alleluia" has made by far the best record in any of these examinations and it is hoped the collection will meet with the wide acceptance it deserves.

CHARLES N. BOYD.

Western Theological Seminary.

A Successful Bible Class

THE REV. HUGH LEITH

The Men's Bible Class of Covington, Kentucky, First Presbyterian Church, has made a record during the past year and a quarter that justifies the writing of its history for the stimulation and encouragement of the Men's Bible class movement all over our land, not because it is particularly unique, but because it offers a good illustration of what is possible in almost any field if the same effort is put forth. The men of Covington are not different from other men and what appeals to them ought to appeal to men anywhere.

A little over a year and a half ago the proposition was presented at a banquet of the men of the church that the then existing mixed Bible Class be divided and that two Bible classes take its place with the women of the old class forming the nucleus of a Women's Class and the men of the old class the nucleus of a Men's Class. This was agreed to and a committee was appointed to undertake the organization of the men's class as soon as possible.

In December, 1914, the class was finally organized with an uncertain enrollment of about a dozen men, the legacy of the old class; and at the same time the women of the old class organized with an enrollment of about fifty.

The wildest dreams of the most enthusiastic member of the class at that time did not run beyond a possible enrollment of a hundred men, and an attendance of a hundred, except on an occasion of unusual effort, would have been considered an impossibility by practically all the men. None of them had had any experience in such an undertaking and most of them felt that no amount of effort could get the men of the city to turn aside from the many outside attractions of the day or even to acquire enough interest to dress in time in the morning to attend.

And yet, at the close of the membership campaign on November 28th, 1915, the class had a more or less live enrollment of five hundred and an attendance that day of two hundred and forty-three (243). That date was a rally day of the class and was therefore the day of record attendance, but an attendance of from one hundred and fifty to two hundred had been the common thing for two or more months previous. At present the attendance is from a hundred and twenty to a hundred and fifty each Sunday.

The aim of the class during the second year of its history is to secure regularity of attendance on the part of its enrollment, with the hope that at its second annual banquet in December reports will show a high average of the live enrollment.

The entire secret of the success of the class lies in the faithful practice of well known and age old principles. There is nothing new about any of the methods employed. With a good, live, studious, warm hearted, and genuinely consecrated layman as a teacher, and a tactful, determined, and resourceful president, any class that goes after men with determination, persistence, and real love for them can get them. The cultivation of a sincere interest in each

A Successful Bible Class

man who comes, a thorough canvass of all the possible candidates for membership, the enlistment of every man who can be induced to do personal work, and the creation of an atmosphere of good fellowship at every meeting will get results.

How is it done? Have you read "The Message to Garcia"? Much of the study of method for such an undertaking proves fruitless because the students are seeking a royal road to success. No method will get results until it has become a vital part of the thinking and practice of the operator. If you want a good Men's Bible Class it can be had as soon as men determine to have it, and the only method necessary is a Christian application of the principles that give success to similar secular efforts.

A brief word about conditions that may have contributed to the phenomenal success of this class. First: It has a room entirely to itself. Second: When the class had reached an enrollment of about seventy it was divided into four teams and an enrollment contest was begun, which ended with a grand rally on November 25th. Third: Every effort was put forth to make a man, when he came, feel himself welcome. Fourth: Those in sickness or trouble or out of employment were ministered to according to their needs and visited and helped. Fifth: A spirit of optimism and enthusiasm was constantly cultivated.

The permanency of the class is, however, matter of great importance, and the officers feel that the supreme test is the one now on. For, while it is true that, if the class were to fall to pieces at once, there had yet been sufficient good accomplished to justify all the effort put forth, still it would be a great pity to have to admit that a group such as has thus been formed could not be held together for the same good purpose for which it was brought together. Three months of test since the close of the enrollment contest have encouraged us to believe that the work done is to result in a large permanent class which will have the abiding feeling that the size of the class is measurable only by the number of men available plus the consecrated labor devoted to its upbuilding.

Louisville, Ky.

BIOGRAPHICAL CATALOGUE

—OF THE—

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No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

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THE BULLETIN

—OF THE—

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The Bulletin

• —of the—

WESTERN THEOLOGICAL SEMINARY

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JULY, 1916.

No 5

Commencement and the Dedication of the New Group of Administration Buildings.

THE REV. DAVID E. CULLEY, PH. D.

The eighty-sixth annual commencement of the Western Theological Seminary was inaugurated on April 30, with the baccalaureate sermon preached by President Kelso, in the Highland Presbyterian church. In the afternoon the farewell communion service, in which the faculty and graduating class join, took place.

A new and interesting feature was introduced into the commencement season when, on Wednesday, May 3, a conference on the Country Church and Life was conducted in the temporary chapel. Rev. Dr. Warren H. Wilson presided, and able and helpful addresses were delivered by Dr. Breed, of the Seminary; Dr. Wilson, Prof. Alva Agee, Rev. W. L. Mudge, Rev. Henry A. Riddle, Jr., and Rev. Matthew B. McNutt. Lively discussion, especially during the afternoon session, lent interest to the occasion, and it was generally felt that the conference was a good thing.

Thursday, May 4, was reunion day, and the representatives of many classes gathered to help one another

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recall experiences and associations, pleasant and otherwise, of other days. But this was also the day for the annual meeting of the Board of Directors, for commencement proper, as well as for the dedication and inspection of the new administration building. The delegates of many universities, colleges, and other theological seminaries were present. In the double program of the afternoon Dr. Christie, of the Seminary faculty, addressed the graduating class in a very happy and beautiful manner. Diplomas were awarded to eighteen men of the outgoing class, while one student only received a special certificate. The degree of bachelor of divinity was awarded to three graduate students, and the two seminary fellowships were awarded to Messrs. J. Greer Bingham and Frederick S. Williams, of the senior class.

In the dedicatory exercises, Mr. Sylvester S. Marvin, of Bryn Mawr, represented the Board of Trustees, in the presentation of the key of the new building, or, as he expressed it, "the key to the whole situation"; and Dr. Kelso, in receiving it, gave a brief history of the campaign for a new and better working equipment. Among other features, he called attention to the fact that within five years a beautiful new dormitory—a reinforced concrete, fireproof building, with suites to accommodate ninety students—had been erected, and now two wings of the new administration building are nearing completion, one wing containing administrative offices and classrooms, and the other, two large class rooms and a modern library. The building, even uncompleted, as it now stands, is very beautiful. The total cost will approximate \$154,000. It is not the gift of any one individual, but represents the interest of 500 separate donors in the welfare and work of the Seminary.

A most welcome surprise featured the announcements made by Dr. Kelso, when he told the assembled audience that a splendid gift had come to the Seminary from a donor, whose name by request was withheld, the

Commencement and the Dedication.

gift to take the form of a new chapel needed to complete the third wing of the structure dedicated at this time.

The very able dedicatory address was delivered by Rev. Dr. William O. Thompson, President of the Ohio State University, and a member of the class of 1882. After President Thompson's address, the assembly set out in academic procession from the North Presbyterian Church, where the commencement and dedicatory exercises were held, to the new buildings on Ridge Avenue, where the dedicatory prayer was offered by Dr. Christie.

Another announcement of considerable interest was made at the concert given on Wednesday evening, by the Cecilia, the choir of the Seminary, which rendered its thirteenth annual program, illustrating the great church music of the centuries, which one seldom hears in this country. It was therefore appropriate that at this time the announcement should be made that the Seminary has purchased the library of English and American Church Music collected by the late Mr. James Warrington, of Philadelphia. It is a unique collection, consisting of nine or ten thousand volumes, treating church music only, and that as it has developed in England and America. This is a unique and valuable acquisition.

The exercises of the week closed on Thursday evening, with a banquet to the alumni and visiting friends in the refectory of the new dormitory. The most significant word of the evening was the beautiful tribute paid to Dr. Riddle, which took the form of a written expression of the feeling of love and esteem to a great teacher from his always devoted pupils. Steps were also taken to procure for the Seminary a portrait of Dr. Riddle. After an enthusiastic expression of the devotion and support of the body of the Western Seminary alumni to Dr. Kelso and his work for the institution, the men went back to their fields feeling that the spirit of the Seminary was never better, that its friends were never more loyal, and its promise for a great and useful future never fairer.

The Bulletin of the Western Theological Seminary.

**Institutions Represented at the Dedication of the Group of
Administration Buildings.**

Harvard University	The Rev. Kirsopp Lake, A.M., D.D. Cambridge, Mass.
Yale University	Mr. Henry Meyer New Haven, Conn.
Princeton University	The Rev. Maitland Alexander, D.D. Princeton, N. J.
Columbia University	Professor Leonard Blakey, Ph.D. New York, N. Y.
Dickinson College	The Rev. Charles Edward Ziegler Carlisle, Pa.
University of Pittsburgh	Pittsburgh, Pa. Chancellor Samuel Black McCormick, D.D., LL.D. The Rev. Samuel Black Linhart, D.D.
Washington and Jefferson College,	Washington, Pa. President Frederick W. Hinitt, Ph.D., D.D.
Miami University	The Rev. Robert Christie, D.D., LL.D. Oxford, Ohio.
Reformed Presbyterian Theological Seminary	N. S., Pittsburgh, Pa. President David B. Willson, D.D.
Princeton Theological Seminary ..	The Rev. Hugh Lenox Hodge, D.D. Princeton, N. J.
Auburn Theological Seminary, The Rev. Malcolm L. MacPhail, Ph.D.	Auburn, N. Y.
Pittsburgh Theological Seminary	N. S., Pittsburgh, Pa. President John McNaugher, D.D., LL.D.
Western Reserve University	The Rev. George Taylor, Jr., Ph.D. Cleveland, Ohio.
McCormick Theological Seminary ..	The Rev. Arthur A. Hays, D.D. Chicago, Ill.
Lafayette College	Professor J. B. Hench, M.A. Easton, Pa.
Oberlin College	The Rev. William F. Bohn, D.D. Oberlin, Ohio.

Institutions Represented at the Dedication.

Union Theological Seminary	
New York, N. Y.	
	The Rev. Hugh Black, D.D.
	The Rev. Thomas Watters, D.D.
Ohio Wesleyan University, The Rev. Bennett W. Hutchinson, S.T.D.	
Delaware, Ohio.	
Meadville Theological Seminary ..	The Rev. Walter L. Mason, D.D.
Meadville, Pa.	
Baldwin-Wallace College	Mr. Wesley Jend, A.B.
Berea, Ohio.	
State University of Iowa	Mr. Charles R. Rall
Iowa City, Iowa.	
Lincoln University	The Rev. Frank H. Ridgley
Lincoln University, Pa.	
Vassar College	Mrs. William Reed Thompson
Poughkeepsie, N. Y.	
Pennsylvania College	The Rev. G. W. Englar, D.D.
Gettysburg, Pa.	
College of Wooster	The Rev. John B. Kelso, Ph.D.
Wooster, Ohio.	
Pennsylvania College for Women, President John C. Acheson, LL.D.	
Pittsburgh, Pa.	
Coe College	The Rev. Samuel Black McCormick, D.D., LL.D.
Cedar Rapids, Iowa.	
Grove City College	The Rev. Robert S. Calder, Ph.D., D.D.
Grove City, Pa.	
Presbyterian Theological Seminary of Kentucky	
Louisville, Ky.	
	The Rev. Jesse Lee Cotton, D.D.
Carnegie Institute of Technology	Mr. Arthur W. Tarbell
Pittsburgh, Pa.	

Address to the Graduating Class.

THE REV. ROBERT CHRISTIE, D. D., LL. D.

My young friends, I have been asked to speak to you a few closing words, and I doubt not that you are quite willing that I put a very literal construction on the request. What I ought to put into the few minutes assigned me has caused me some perplexity. The time for instruction has gone by and, whilst advice from a veteran might be appropriate, I fear any of that article upon which I might venture would come to you like echoes from classroom or conference meetings. Yielding, therefore, to the feelings produced by the thought of this most interesting stage just reached in your course, I want to give expression to some reasons for congratulation.

I congratulate you on the time within which your ministry will fall. In some quarters you will hear much praise of "the good old times" to the disparagement of the present. The "old times", as I knew them, were indeed "good times", but for the minister the present times are far better. Indeed, I doubt whether any previous period has had advantages for the preacher equal to the present.

For example, there has come in our day an almost utter disappearance of denominational strife. What that means to the pastor in the way of daily comfort and peace of mind, only they who have felt the hampering and deadening effects of such enmities on the life of the Church can appreciate. Take an example. Your speaker, just from the Seminary, and before ordained, was called on by a minister of another branch of the Presbyterian Church. I thought he had dropped in to make a friendly call and bid me welcome; but as he rose to go he said, "Mr. Christie, you may not know it, but the state of things here is such as does not permit of any exchange of

Address to Graduating Class.

pulpits such as might take place elsewhere''. He was the leading pastor of the town and almost old enough to be my father. My thought of the community was, "if the light that is in thee be darkness how great is that darkness''. Such an incident is almost unthinkable at the present time. Showing how far we have moved since that, some months ago, only a few miles from where that took place, I was asked to preach for an Episcopal rector of the High Church school of theology. Not only has such unseemly strife died down, but there is on every side and within almost every branch of the Protestant family a looking to and longing for union or, at least, helpful co-operation. What that will mean in added force to Christianity, especially in mission fields, home and foreign, is something that ought to gladden the whole City of God. The sources from which come the longing and prayer "that they all may be one" are among the most cheering signs of the times in which we live.

Another cause for congratulation is that the conflict between science and religion, that once raged with such disturbing effects, has largely ceased. Theories that at one time threatened the very foundations of the supernatural are now so understood as to harmonize with the doctrines of our holy religion. There is still some antagonism in this sphere, but the points of conciliation reached have been so numerous and important that we can confidently look to the time when the present grounds of conflict will disappear. The result is that the intelligent minister of the Gospel can now go forward with a mind hospitable to every established fact of science, confident that, when the contents of the book of nature and the contents of the written Word are properly understood, apparent contradictions will pass away.

I congratulate you further on the fact that your ministry falls within a period when the exalted Christ holds almost undisputed sway in the thoughts of men. It was not so within the memory of some before me. So-

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called "Lives of Christ" took a form that shook the faith of multitudes. Ancient literatures of the East were brought to light, revealing sages who, it was claimed, in character and wisdom challenged comparison with Him who was born in Bethlehem. Such titles as "Christ and Other Masters" seemed to indicate that the difference was only one of degree. When you first enter the Cathedral of St. Peters at Rome, the proportions of the building are such that you are not at once struck with its vast dimensions. Coming, it may be, from such minsters as Milan or Florence, you think they are scarcely inferior. But when you have advanced from the door toward the high altar sufficiently far to leave behind space for a great cathedral, you learn that from that point to the high altar is the length of the Cathedral of St. Sophia at Constantinople. You continue your advance to a considerable distance farther and then learn that from that point to the high altar is the length of the Cathedral at Florence. Moving still onward some distance, you discover that from that point to the high altar is the length of St. Paul's Cathedral, London. And so when you have measured against Jesus of Nazareth the great sages, such as Buddha, Confucious, Zoroaster, and Socrates, they are so dwarfed that ever after you are compelled to think of them not by comparison but by contrast. Men may differ as to the nature of this incomparable exaltation, but it is an unspeakable comfort to know that it is so generally accepted.

I even congratulate you also on the nature of some of the difficulties you will be called on to face. What these are, local conditions at the present moment bear witness. The conflict between labor and capital is world wide and bitter in the extreme, but it is a comfort and encouragement to know that just in proportion as the truths you teach become vital in the lives and business of men will the causes of such strife disappear. It is one of the widespread ills for which the Gospel of Christ

Address to Graduating Class.

alone brings healing. And I doubt not that, long before some of you are called to lay down your armor, peaceful means of adjustment of such troubles will everywhere exist.

And let me beseech you not to entertain for a moment pessimistic views of the future of Christianity because of the war now raging on the other side of the ocean. Be assured that control of the nations has not slipped from Him into whose hands was delivered all power in heaven and in earth. What the changes resulting from that upheaval will be, no man can foresee. But no matter what they may be, the forces will be recombined and made to resume that forward movement that is to issue in the full establishment of the Kingdom of Christ. Be assured he was not in error who sang:

“Not in vain the nations’ strivings,
Nor by chance the currents flow;
Error mazed and truth directed
To their destined goals they go.”

Go then, in the strength of Him whose you are and who has promised to be with you even to the end of the world. May your motto in substance be:

“I live for those that love me,
For those that know me true;
For the heaven that smiles above me,
And awaits my coming too.
For the cause that needs assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.”

Presentation Address.

MR. SYLVESTER S. MARVIN, of the Board of Trustees.

Mr. President, Ladies, and Gentlemen:—

We are here to-day to perform a very delightful but solemn service. It is our particular function to dedicate anew this old institution of learning, which for nearly a century has been known as the Western Theological Seminary.

The General Assembly in 1825 authorized the founding of this Western Theological Seminary, and in 1827 designated Allegheny as the proper location. They probably did not then conceive of the important service that this institution would render to the Presbyterian Church, and the Church at large.

As to the value of this Seminary, and the influence it has exerted in spreading the Gospel around the world—these cannot be measured by any expression that we may use. As to the commercial value of this institution to Pittsburgh, and the making known of Pittsburgh to all parts of the globe—that cannot be measured by dollars and cents. But when we for one moment stop and consider the value of this Seminary, and its influence upon this community, and the influence of the hundreds of its alumni preaching the Gospel in every tongue, and contrast this with the people who do not fully acknowledge God and who do not try to spread their intellectual and religious influence abroad; can we not congratulate ourselves and be thankful for this great opportunity?

Fiske says: “Work as if you were to live forever; live as if you were to die to-morrow”. With these thoughts in mind, where will the good terminate? There is no ending to good influences. With work and proper living devoted to this institution, it may become the greatest Theological Seminary in this land.

Presentation Address.

The Presbyterians of Pittsburgh and the Presbyterians of Western Pennsylvania have it within their power to increase the religious and commercial value of this institution beyond anything they have heretofore imagined.

Just before leaving Philadelphia to come to this dedication service, I was talking with a friend, one of the laymen of the United Presbyterian Church, and in explaining to him the situation in Pittsburgh of this Presbyterian institution, and of the United Presbyterian Seminary located so near, I said: "What a pity it is that these two sister institutions could not be combined, and as a result of their joining hands, they could have a very much greater influence for good than either can have separately". His reply was: "Yes, I am strongly in favor of uniting under one general head the entire Presbyterian denominations of our country".

Emerson has well said: "The true test of civilization is not the census, nor the size of the cities, nor the crops, but the kind of men the country produces". We may say that of these Seminaries. The true test of their value is the product of their teachings. A further illustration of this point of the true test can be found in a recent volume by Frederick C. Howe, LL. D., on "Social Germany". Dr. Howe writes most interestingly: And in a volume published in September, 1915, not one of the twenty-four chapters in this book, which treats on the subject of "Social Germany", is devoted in any extent to the value of Christianity as the foundation stone of the State. And the great war now raging in Europe, I contend, is the result of this selfish social training of the people of Germany in the last forty years.

Ladies and Gentlemen, are you willing to assist in every manner possible to the training of the young men of this community to be teachers and preachers of the doctrines of our Lord and Saviour, Jesus Christ? and will you go forward with the President, and the Faculty and

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the Alumni and make this institution something to be more proud of than you have ever been before?

This institution needs a larger endowment. There should also be erected in connection with this, a beautiful chapel. Somebody has asked: "What is the necessity of a chapel in connection with the Theological Seminary when it is located so near and so conveniently to places of worship?" I have even asked this question, but after becoming more intimate with the work of this Seminary, I observe that the student body requires a place in which to practice preaching, where they can have a service of preaching every day in the week, or more frequently, if thought necessary, and let the faculty and the students in attendance at these services criticize the preacher of the occasion. If you wish to train a blacksmith, you must put the apprentice in charge of a master blacksmith, and he must have a place and opportunity to practice his trade before he attempts to establish a business for himself.

Now, will you provide, not only this beautiful chapel, but will you promise the President and the Faculty of this institution that you will provide, when necessary, as many other buildings as are required? Will you endeavor to be proud of your own home institution? A man who is proud of himself generally wears good clothes, and if you are proud of your Church, you desire an appropriate building in which to worship, and if you wish to be proud of this institution, you must provide it with the proper equipment; and do not feel if you are unable to give largely, that the treasurer will fail to recognize smaller gifts. And let us, each and every one, here and now, dedicate himself, and herself, to the welfare of this, *our* Western Theological Seminary. We can pray for it. We can work for it. We can give to it.

With these remarks, I hand to the President of this institution the key to the entire situation.

The Church in the Modern World.

movement of the Kingdom. We are coming to see that a better organization of this division would probably increase its efficiency. It may take us a long while to organize the forces of the Kingdom in such way that these denominational banners shall express coöperation rather than controversy, but the thoughtful men feel that the church has enough to do to keep her fully occupied if she would present a united front against the Kingdom of darkness and of sin. Increasing intelligence will probably eliminate some of the friction but there should be no divided counsel when the church is facing the evils flowing from the liquor traffic; the evils arising out of corruption in public office; the evils arising out of the lack of integrity in the home; the evils arising out of the distressed conditions of the millions of children in the country due to unsanitary or inhuman treatment of them by ignorant, thoughtless, or wicked parents. If the industrial order should be so adjusted as to make living conditions tolerable and to make human life more sacred, the church might well carry a message to the needy of the world. This message is alike to the rich and to the poor; to the corporations and to the laborer; to the operators and to the miners; to the teachers and to the students; to husbands and to wives; to parents and to children. Let us not forget that the message of the Gospel knows no difference between us. Let us remember that when the poor and the rich meet in the Great City the Lord is the maker of them all. There is a false note in our living when a comfortable well-to-do church on the avenue has no feeling about the uncomfortable, ill-fed, and unwarmed child of poverty and distress.

It is vain to say that some of these problems are economic. If they are, let the economics be Christianized. It is vain to say that some people are poor and miserable because they are lazy, shiftless, and ignorant. If that be true let the Gospel of Light be shed abroad. It is part of the fruit of Christianity that men's natures are changed;

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The church as the agency of religion or as the organization of believers is the one source of relief to which the world is looking.

We who are ministers in the church and, above all, Ambassadors of Christ may well ponder our duty as Ambassadors to faithfully and loyally represent the King, remembering that we are Ambassadors and not the King.

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Columbus, Ohio.

The President's Report

To the Board of Directors of the Western Theological Seminary:

Gentlemen:—

In behalf of the Faculty I have the honor to submit the following report for the academic year ending May 4, 1916:

ATTENDANCE

The total attendance for the year has been 76, which has been distributed as follows: fellows, 3; graduates, 6; seniors, 20; middlers, 20; juniors, 21; partial, 6.

Only one letter of dismissal was granted during the past year. It was given to Mr. Robert S. Axtell, of the middle class, to Princeton Theological Seminary.

FELLOWSHIPS AND PRIZES.

In the class of 1916 the two fellowships were awarded to John Greer Bingham, a graduate of Grove City College, and Frederick Stark Williams, a graduate of Washington and Jefferson College. The prize in Homiletics was awarded to Mr. John Owen Miller, a graduate of Princeton University; and the Hebrew prize, which is offered to members of the junior class, was won by Mr. Ralph C. Hofmeister. Merit prizes were awarded to Archie Randall Bartholomew, Joseph LeRoy Dodds, Alvyn Ross Hickman, LeRoy Lawther, Frank Bowman Lewellyn, Joseph Nadenicek, Clyde Randolph Wheeland, Ralph C. Hofmeister, Duncan Mackenzie, and James Mayne.

The two members of the Class of 1915 who were awarded fellowships, Messrs. Charles V. Reeder and Leo L. Tait, have spent the past year in Scotland, pursuing their studies partly in the United Free Church College

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and partly in the University of Glasgow. Mr. Reeder returns to this country in June and expects to go to China under the Board of Foreign Missions of the Presbyterian Church. Mr. Tait expects to continue his studies in Great Britain for another year if it is possible to do so under the present war conditions.

ELECTIVE COURSES.

The following elective courses have been offered during the year 1915-16, the number of students attending each course being indicated:

1. Old Testament Exegesis, 7.
2. Pulpit Drill, 18.
3. American Church History, 14.
4. Introduction to Epistles, 5.
5. Comparative Religion, 28.
6. Christian Ethics, 11.
7. Pedagogics and Evangelism, 19.
8. Modern Church History, 18.
9. Hebrew (Sight Reading), middlers, 13.
10. Hebrew (Sight Reading), seniors, 11.
11. Social Teaching, 15.
12. Psychology of Religion, 14.
13. Philosophy of Religion, 7.
14. New Testament Papyri, 1.
15. Septuagint Greek, 1.
16. Biblical Aramaic, 2.
17. Church Music (Sight Reading), 16.
18. Senior Elocution, 10.
19. Middle Elocution, 3.

LITERARY WORK AND EXTRA-SEMINARY ACTIVITIES OF THE PROFESSORS.

DR. KELSO. In addition to occasional preaching in churches, Dr. Kelso gave an address at the semi-centennial of the Presbyterian Church at Marietta, Ohio;

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preached to the students of Lafayette College; addressed the Y. M. C. A. at Washington and Jefferson College; represented the Seminary at the dedication of the new buildings of Knox College, Toronto, and the inauguration of Dr. J. Ross Stevenson as president of Princeton Theological Seminary; and gave an address at the twenty-fifth anniversary of the pastorate of the Rev. C. C. Hays, D. D., at Johnstown. He also gave a course of four lectures on "The Theology of the Psalter" at the First Presbyterian Church of Wilkinsburg, Pa.

He has also written an article on "Proverbs" for Hastings' Dictionary of Ethics and Religion; and, in collaboration with Dr. Culley, has prepared a Hebrew Dictionary for the Book of Genesis which is nearly ready for press.

DR. BREED has represented the Seminary on many important occasions, in connection with which he has made addresses: Presbyterian Ministers' Retreat at Shadyside Church, on "The Minister and Prayer"; Academy of Science and Art, on "Jerusalem in the Period of Her Grandeur"; presided at New Covenant luncheon as toast master; attended convention on The Country Church at Columbus, Ohio; addressed Penn Club, Wilkinsburg, on "The Family", and the Men's Club of the Millvale Church.

He prepared several articles for publication, preached in a number of pulpits as occasion offered, and collected \$3,250 for the Musical Library.

DR. SCHAFF has delivered a number of lectures on John Huss and the 500th. anniversary of his death, at Oberlin College, before Shenango and Wheeling Presbyteries, and in many churches.

He has published the following:

"John Huss. His Life, Teachings, and Death".

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“John Huss’ Treatise on the Church”, translated for the first time, with Introduction and Notes.

“American Hymnology, being a Historic Account of J. W. Alexander’s translation, *O Sacred Head, Now Wounded*” (article in Banner).

“Jerome of Prague and the Five Hundredth Anniversary of his death” (Bibliotheca Sacra).

“Jerome of Prague and His Martyrdom Five Hundred Years Ago” (Homiletic Review).

DR. SNOWDEN prepared a course of lectures on “The Psychology of Religion” and delivered them at Coe College Bible School, at the Rural Week of the Ohio State University, and in the Oakmont and Sharpsburg Presbyterian Churches; he delivered one literary lecture and an address on “Presbyterianism” at several church anniversaries; published one article in the Homiletic Review, one in the Bible Magazine of New York, and two articles in the Biblical World of Chicago; wrote one or two articles for the Westminster Teacher of Philadelphia, and a booklet entitled “Twelve Gates: A Study in Catholicity”, which was published by the Abingdon Press of New York.

DR. CULLEY has published his inaugural address, entitled “The Hebrew Language in the Light of Recent Research”. He has collaborated with Dr. Kelso in preparing the Hebrew Dictionary to the Book of Genesis.

MR. EAKIN, in addition to preaching in various churches, has given lectures in the following churches: Ben Avon and Oakdale (Pa.), and Barnesville (Ohio), his subjects being “Greek Sources of our English New Testament” (illustrated), “Light on the New Testament from Egyptian Papyri” (illustrated), “How the New Testament Books Came to Be”, and “The Why and How of the Revised Version”.

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He has made important contributions to periodicals as follows: The Expositor: "The Greek Aorist"; Seminary Bulletin: "Mr. Buchanan's 'New Bible Text from Spain' "; American Journal of Theology: "Aorists and Perfects in 1st. Century Papyri".

The literary activity of the Professors in the Seminary Bulletin has not been covered in this brief review. While I am speaking as a representative of the Faculty, I do not think I can be charged with boastfulness in calling the attention of the Board to an enviable record. The Faculty of the Seminary, during the past year, has been represented in the columns of some of the leading theological journals of the English speaking world, and, in Dr. Schaff's two volumes on John Huss, has contributed two of the most scholarly works which the five hundredth anniversary of the death of the Bohemian reformer called forth.

Dr. Farmer has sufficiently recovered his health to attend to all his Seminary duties; he has taught all his classes, but, under the doctor's orders, he did not undertake any extra-Seminary work.

LECTURES.

The Severance Lectures were delivered by the Rev. S. G. Wilson, D.D., of Tabriz, Persia, in the Social Hall of the Seminary, Nov. 2-5. The general theme of the course was "Modern Movements among Moslems", and the titles of the individual lectures were as follows: 1. "Innovations in Islam"; 2. "The Revival in Islam"; 3. "Mahdist Movements"; 4. "Moderism in Islam"; 5. "Political Movements among Moslems". These lectures, somewhat amplified, have been published by the Fleming H. Revell Publishing Company.

President A. T. Ormond, of Grove City College, was to have given a course of lectures on the Elliot Foundation on "The Philosophy of Religion". Since his appointment two years ago, he had been preparing these

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lectures. The date was set and a letter was received from Dr. Ormond confirming the details of the arrangement only the day before his sudden death occurred. Fortunately he had given final revision to six of the lectures, so that the manuscript was ready for press. Dr. Calder, one of President Ormond's colleagues, performed the difficult task of reading four of these lectures before the faculty and students in a very able manner. The clear thought and lucid English of Dr. Ormond's lectures are an indication of the irreparable loss which both education and the Church has suffered in his sudden death. All who heard these lectures are agreed that in them we have a real contribution to this important subject, the Philosophy of Religion. They contain the ripened fruit of years of study and meditation on philosophical thought. Negotiations are being conducted between the Seminary and Dr. Ormond's son, looking to the publishing of these lectures.

For the term of 1916-17 arrangements have been made with the Rev. A. W. Halsey, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church, to give the course of lectures on the Severance Foundation. His theme will be "Missions and the Ministry".

The following special lectures have been given in the Seminary chapel:

Rev. John Alison, D.D., "My Evangelism".

Rev. J. H. Bausman, D.D., "Tennyson".

Rev. Harry L. Bowlby, "Sabbath Observance".

Rev. Albert F. McGarrah, "Church Finance".

Rev. Paul Micou, B. D., "The Student Volunteer Movement".

Prof. Geo. W. Nasmyth, Ph. D., "America and the League to Enforce Peace".

Rev. Samuel Semple, "The Influence of the College on Young People".

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On the Day of Prayer for Colleges the Rev. A. J. Alexander, D. D., preached to the students in the Seminary chapel.

The following course of lectures by members of the faculty were given at the special request of the entire student body:

“The Theological Basis of Missions”, Dr. Snowden.

“Missions in the Bible”, Dr. Farmer.

“History of Modern Missions”, Dr. Schaff.

“Organization of Missions in This Country”, Dr. Breed.

COUNTRY CHURCH CONFERENCE.

An innovation of Commencement Week was the Country Church Institute held yesterday under the joint auspices of the Board of Home Missions and the Seminary. The Board of Home Missions furnished the speakers and the Seminary advertised the Conference. It was thought wise to have this Conference at the time of year when many ministers come to the city to be present at the Commencement exercises. Fifteen hundred copies of the program of this Institute were sent to ministers of all evangelical denominations residing in Western Pennsylvania, and Eastern Ohio. The following speakers took part in the Conference: Warren H. Wilson, Alva Agee, W. L. Mudge, Henry A. Riddle, Jr., and Matthew B. McNutt. Of these, Mr. H. A. Riddle is a recent graduate of the Seminary. The Faculty was represented by Dr. Breed and Dr. Snowden.

THE NEW ADMINISTRATION BUILDING AND LIBRARY.

It may be truly said that the dedication of this group of new buildings this afternoon is a landmark in the history of the Seminary. Their beauty is generally acknowledged by all competent judges of architecture. More than one visitor has adjudged them to be the most beautiful structures in the City of Pittsburgh. Archi-

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tecturally the buildings are English Collegiate Gothic; everything about them has been made to harmonize with the motifs of this type of architecture. If the members of the Board will take the trouble to examine the doors, the hardware, the lighting fixtures, the furniture, they will note the Gothic motif. Structurally they are steel frame and fire-proof. The front wing contains the administrative offices of the Seminary and five class rooms. In the rear wing there are two large class rooms which have been arranged so that they can be thrown into one and used as an assembly hall where illustrated lectures may be given. In this same wing there is a library equipment which, for beauty and completeness, is not surpassed by any theological institution of this country. There is a beautiful reading room with a capacity for about 3,000 reference books, a cataloguer's room, a librarian's office, a quiet room for members of the faculty and others who wish to conduct researches in the Seminary, and a stack room with a capacity for 165,000 volumes. The stack equipment which is now installed will hold about 60,000 volumes. Of the material equipment of a theological seminary the most important is the library. What laboratories are to a University or a School of Applied Science, a library is to a School of Divinity. We hope to dedicate the building this afternoon, President Thompson of the Ohio State University giving the address, and Dr. Christie making the dedicatory prayer.

I wish to remind the Board of Directors that the group of buildings is still incomplete. The plan which has been adopted by the Board of Trustees includes two other wings, one to contain a chapel and the other a museum of Biblical antiquities and missions and several class rooms.* We are not without hope that before

*At the commencement exercises the President of the Seminary announced that a lady had definitely promised to erect the chapel. The name of the donor was withheld at her own request.

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another year rolls around some definite announcement can be made in regard to additional buildings. Any criticism of the height of the central tower or the unfinished brick work here and there ought to keep in mind the fact that we have only a torso.

THE HOUSING OF PROFESSORS.

The building scheme which has been adopted by the Board of Trustees involves the removal of all the Seminary houses and necessitates the securing of some additional property. It is not necessary or wise just at present to give any details, but it ought to be remembered that this problem involves a policy of the Board. It has always been deemed wise that the Professors live in the immediate vicinity of the institution so that the student body might have ready access to their homes and the Professors might influence the young men by their personalities. The Church has discovered that an absentee pastor does not make a strong, living Church; in like manner, an absentee faculty, visiting the institution for a few hours and living scattered all over the city or in adjacent suburbs, would not lend itself to building up the efficiency of the institution.

FINANCES.

Some items from the Treasurer's report will be of interest to the Board of Directors. The total of the permanent funds and the value of the real estate of the Seminary is \$1,327,043.48. During the past year we have had the following income receipts:

From Investments	\$46,441.82
From Donations to Expense Account.....	504.25
From Contributions	3,368.75
From Donations to Pension Funds	2,050.00
Total Receipts for Operation	\$52,364.82

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The total of expenditures has been \$60,387.88 for salaries, expenses, taxes, etc., making a deficit of \$8,023.06. This deficit should be noted. It is partly due to a reduction in the income from investments, the decrease amounting to \$3,344.35; and provision must be made for this deficit by raising additional endowment funds, for individuals and churches contributed \$5,923.00.

STUDENT LIFE.

The spirit of the student body throughout the year just closing has been most satisfactory. We have every evidence of a genuine, healthy growth in Christian experience. Their devotion to duty has been quite marked and their interest in Missions most remarkable. The student body unanimously requested the members of the Faculty to give a course of lectures on Missions in addition to the addresses by returned missionaries. Under the direction of the Missionary Committee of the Y. M. C. A., students have done regular work in the Rescue Mission on Market Street, in connection with the Associated Charities, and the Presbyterian Hospital, and have also conducted shop meetings. This service is voluntary, and in addition to it nearly every student is engaged in some form of remunerative Christian service such as Settlement Work, Boys' Work, teaching Bible classes, and preaching as supplies. All of this work is under the supervision of the Faculty. Two members of the senior class, Messrs. Ross and Williams, are under appointment of the Board of Foreign Missions.

WARRINGTON MEMORIAL LIBRARY.

During the past year the Seminary has received, under certain conditions which will eventually make it a gift, one of the finest and most complete libraries on Psalmody, Hymnology, and Church Music to be found in this country. The conditions under which Mrs. James Warrington, of Philadelphia, makes this library a gift

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to the Seminary will be formally voted on by the Board of Trustees at their meeting to-morrow, but all her conditions have been met with. It is to be known as "The James H. Warrington Memorial Library; History of Hymnody". A brief description of this library will be of interest to the Board. It contains 9,000 printed books and manuscripts, with 300,000 index slips, with extracts from diaries, biographies, histories, and travel, in fact, anything and everything which throws even the faintest light on the history of Psalmody among English speaking people. It is the most complete collection of books bearing on the subject directly, for it contains English books not found in the British Museum or any of the large libraries of Great Britain, and American books not found in the Congressional Library or any library of this country. I shall take time to enumerate a few of its treasures as described by Mr. Warrington himself.

"SIXTEENTH CENTURY BOOKS: The important editions of Sternhold and Hopkins, as used in England and Scotland. The various editions of the Anglo-Genevan Psalter. The various editions of the French Psalter. The important German and Dutch Psalters and Hymn books. Coverdale, Goostly Psalms, a manuscript copy made for me from the only known copy at Oxford. Tye, Actes of the Apostles. Marbecke, Common Prayer Book noted. The following early psalters:—Seagar, Crowley, Parker, Damon, Utenhove, Buchanan, Hunnis, Wedderburn. Works by Tallis and Byrd.

"SEVENTEENTH CENTURY BOOKS: Ainsworth, The psalm book of the Pilgrims. Wither, Tunes by Orlando Gibbons. Sandys, Tunes by William Lawes, every edition. New Version of the Psalms and Supplement, various editions. Works of Goodridge, Barton, Loredano, Milbourne, Ravenscroft, Prys, Playford, Hunt, Courteville, Ireland, Gaunt.

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“EIGHTEENTH CENTURY BOOKS: Timbrell. Two copies out of four known of this curious book. Each copy differs from the other. Dublin Hymn Book 1749; only copy known. Divine Musical miscellany, 1754; one of the earliest Methodist books, and apparently the only copy; not in the British Museum and writers on Methodist affairs do not quote it. The suppressed Moravian Book of 1754. Works of Triemer, Browne, Watts, Mason, Gawthorn, Patrick, Bishop, Chetham, Green, Hart, Tansur, John Arnold, Samuel Arnold, Stanley, Riley Knapp, Evison, Lampel, Wesley, Madan, Randall, Rippon, Jackson, and many others. The curious and scarce books of the Magdalen Hospital, Foundling Hospital, and Orphan Asylum.

“NINETEENTH CENTURY BOOKS: A very full collection of all the important music books including the works of: (ENGLISH) William Arnold, Cuzens, Tucker, Thomas Clark, Miller, Gardiner, Jacob, Gauntlett, Barnby, Dykes, Choze, Goss, Turle; (AMERICAN) Lowell Mason, Hastings, Woodbury, Bradbury, Root, Kingsley, Perkins, Shaw, Cole, Carr. An unusually large collection of the Sunday School books of the fifties and sixties most of them difficult to procure.

“EARLY AMERICAN BOOKS: Bay Psalm Book. Two imperfect copies but with the music complete. Tufts, 1721, several editions. Walter, 1721, several editions. Psalm singer's necessary companion, 1699. This is not an American book but, being the book which the early Puritans used, and the one which furnished early compilers not only tunes but harmony, it is the key to the subject. I know of but one other copy (in the British Museum) and I only recently secured this one after a hunt running over twenty years. No writer on early American music has known of this book. Cases of Conscience, Boston, 1723. Lyon, Urania, Philadelphia 1761; two copies. Billings, nearly all his works. Dutch Re-

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It is vain to say that some of these problems are economic. If they are, let the economics be Christianized. It is vain to say that some people are poor and miserable because they are lazy, shiftless, and ignorant. If that be true let the Gospel of Light be shed abroad. It is part of the fruit of Christianity that men's natures are changed;

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The church as the agency of religion or as the organization of believers is the one source of relief to which the world is looking.

We who are ministers in the church and, above all, Ambassadors of Christ may well ponder our duty as Ambassadors to faithfully and loyally represent the King, remembering that we are Ambassadors and not the King.

We owe it to these young men who are increasing our ranks from year to year to lead the way to larger things for the world of sin and need, and thus to proclaim and advance the Kingdom. The church will not have met her opportunity to the full until she has used all the power and grace God provides and all the coöperation men can give.

Columbus, Ohio.

The President's Report

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ATTENDANCE

The total attendance for the year has been 76, which has been distributed as follows: fellows, 3; graduates, 6; seniors, 20; middlers, 20; juniors, 21; partial, 6.

Only one letter of dismissal was granted during the past year. It was given to Mr. Robert S. Axtell, of the middle class, to Princeton Theological Seminary.

FELLOWSHIPS AND PRIZES.

In the class of 1916 the two fellowships were awarded to John Greer Bingham, a graduate of Grove City College, and Frederick Stark Williams, a graduate of Washington and Jefferson College. The prize in Homiletics was awarded to Mr. John Owen Miller, a graduate of Princeton University; and the Hebrew prize, which is offered to members of the junior class, was won by Mr. Ralph C. Hofmeister. Merit prizes were awarded to Archie Randall Bartholomew, Joseph LeRoy Dodds, Alvyn Ross Hickman, LeRoy Lawther, Frank Bowman Lewellyn, Joseph Nadenicek, Clyde Randolph Wheeland, Ralph C. Hofmeister, Duncan Mackenzie, and James Mayne.

The two members of the Class of 1915 who were awarded fellowships, Messrs. Charles V. Reeder and Leo L. Tait, have spent the past year in Scotland, pursuing their studies partly in the United Free Church College

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and partly in the University of Glasgow. Mr. Reeder returns to this country in June and expects to go to China under the Board of Foreign Missions of the Presbyterian Church. Mr. Tait expects to continue his studies in Great Britain for another year if it is possible to do so under the present war conditions.

ELECTIVE COURSES.

The following elective courses have been offered during the year 1915-16, the number of students attending each course being indicated:

1. Old Testament Exegesis, 7.
2. Pulpit Drill, 18.
3. American Church History, 14.
4. Introduction to Epistles, 5.
5. Comparative Religion, 28.
6. Christian Ethics, 11.
7. Pedagogics and Evangelism, 19.
8. Modern Church History, 18.
9. Hebrew (Sight Reading), middlers, 13.
10. Hebrew (Sight Reading), seniors, 11.
11. Social Teaching, 15.
12. Psychology of Religion, 14.
13. Philosophy of Religion, 7.
14. New Testament Papyri, 1.
15. Septuagint Greek, 1.
16. Biblical Aramaic, 2.
17. Church Music (Sight Reading), 16.
18. Senior Elocution, 10.
19. Middle Elocution, 3.

LITERARY WORK AND EXTRA-SEMINARY ACTIVITIES OF THE PROFESSORS.

DR. KELSO. In addition to occasional preaching in churches, Dr. Kelso gave an address at the semi-centennial of the Presbyterian Church at Marietta, Ohio;

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preached to the students of Lafayette College; addressed the Y. M. C. A. at Washington and Jefferson College; represented the Seminary at the dedication of the new buildings of Knox College, Toronto, and the inauguration of Dr. J. Ross Stevenson as president of Princeton Theological Seminary; and gave an address at the twenty-fifth anniversary of the pastorate of the Rev. C. C. Hays, D. D., at Johnstown. He also gave a course of four lectures on "The Theology of the Psalter" at the First Presbyterian Church of Wilkesburg, Pa.

He has also written an article on "Proverbs" for Hastings' Dictionary of Ethics and Religion; and, in collaboration with Dr. Culley, has prepared a Hebrew Dictionary for the Book of Genesis which is nearly ready for press.

DR. BREED has represented the Seminary on many important occasions, in connection with which he has made addresses: Presbyterian Ministers' Retreat at Shadyside Church, on "The Minister and Prayer"; Academy of Science and Art, on "Jerusalem in the Period of Her Grandeur"; presided at New Covenant luncheon as toast master; attended convention on The Country Church at Columbus, Ohio; addressed Penn Club, Wilkesburg, on "The Family", and the Men's Club of the Millvale Church.

He prepared several articles for publication, preached in a number of pulpits as occasion offered, and collected \$3,250 for the Musical Library.

DR. SCHAFF has delivered a number of lectures on John Huss and the 500th. anniversary of his death, at Oberlin College, before Shenango and Wheeling Presbyteries, and in many churches.

He has published the following:

"John Huss. His Life, Teachings, and Death".

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“John Huss’ Treatise on the Church”, translated for the first time, with Introduction and Notes.

“American Hymnology, being a Historic Account of J. W. Alexander’s translation, *O Sacred Head, Now Wounded*” (article in Banner).

“Jerome of Prague and the Five Hundredth Anniversary of his death” (Bibliotheca Sacra).

“Jerome of Prague and His Martyrdom Five Hundred Years Ago” (Homiletic Review).

DR. SNOWDEN prepared a course of lectures on “The Psychology of Religion” and delivered them at Coe College Bible School, at the Rural Week of the Ohio State University, and in the Oakmont and Sharpsburg Presbyterian Churches; he delivered one literary lecture and an address on “Presbyterianism” at several church anniversaries; published one article in the Homiletic Review, one in the Bible Magazine of New York, and two articles in the Biblical World of Chicago; wrote one or two articles for the Westminster Teacher of Philadelphia, and a booklet entitled “Twelve Gates: A Study in Catholicity”, which was published by the Abingdon Press of New York.

DR. CULLEY has published his inaugural address, entitled “The Hebrew Language in the Light of Recent Research”. He has collaborated with Dr. Kelso in preparing the Hebrew Dictionary to the Book of Genesis.

MR. EAKIN, in addition to preaching in various churches, has given lectures in the following churches: Ben Avon and Oakdale (Pa.), and Barnesville (Ohio), his subjects being “Greek Sources of our English New Testament” (illustrated), “Light on the New Testament from Egyptian Papyri” (illustrated), “How the New Testament Books Came to Be”, and “The Why and How of the Revised Version”.

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He has made important contributions to periodicals as follows: The Expositor: "The Greek Aorist"; Seminary Bulletin: "Mr. Buchanan's 'New Bible Text from Spain'"; American Journal of Theology: "Aorists and Perfects in 1st. Century Papyri".

The literary activity of the Professors in the Seminary Bulletin has not been covered in this brief review. While I am speaking as a representative of the Faculty, I do not think I can be charged with boastfulness in calling the attention of the Board to an enviable record. The Faculty of the Seminary, during the past year, has been represented in the columns of some of the leading theological journals of the English speaking world, and, in Dr. Schaff's two volumes on John Huss, has contributed two of the most scholarly works which the five hundredth anniversary of the death of the Bohemian reformer called forth.

Dr. Farmer has sufficiently recovered his health to attend to all his Seminary duties; he has taught all his classes, but, under the doctor's orders, he did not undertake any extra-Seminary work.

LECTURES.

The Severance Lectures were delivered by the Rev. S. G. Wilson, D.D., of Tabriz, Persia, in the Social Hall of the Seminary, Nov. 2-5. The general theme of the course was "Modern Movements among Moslems", and the titles of the individual lectures were as follows: 1. "Innovations in Islam; 2. "The Revival in Islam"; 3. "Mahdist Movements"; 4. "Moderism in Islam"; 5. "Political Movements among Moslems". These lectures, somewhat amplified, have been published by the Fleming H. Revell Publishing Company.

President A. T. Ormond, of Grove City College, was to have given a course of lectures on the Elliot Foundation on "The Philosophy of Religion". Since his appointment two years ago, he had been preparing these

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lectures. The date was set and a letter was received from Dr. Ormond confirming the details of the arrangement only the day before his sudden death occurred. Fortunately he had given final revision to six of the lectures, so that the manuscript was ready for press. Dr. Calder, one of President Ormond's colleagues, performed the difficult task of reading four of these lectures before the faculty and students in a very able manner. The clear thought and lucid English of Dr. Ormond's lectures are an indication of the irreparable loss which both education and the Church has suffered in his sudden death. All who heard these lectures are agreed that in them we have a real contribution to this important subject, the Philosophy of Religion. They contain the ripened fruit of years of study and meditation on philosophical thought. Negotiations are being conducted between the Seminary and Dr. Ormond's son, looking to the publishing of these lectures.

For the term of 1916-17 arrangements have been made with the Rev. A. W. Halsey, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church, to give the course of lectures on the Severance Foundation. His theme will be "Missions and the Ministry".

The following special lectures have been given in the Seminary chapel:

Rev. John Alison, D.D., "My Evangelism".

Rev. J. H. Bausman, D.D., "Tennyson".

Rev. Harry L. Bowlby, "Sabbath Observance".

Rev. Albert F. McGarrah, "Church Finance".

Rev. Paul Micou, B. D., "The Student Volunteer Movement".

Prof. Geo. W. Nasmyth, Ph. D., "America and the League to Enforce Peace".

Rev. Samuel Semple, "The Influence of the College on Young People".

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On the Day of Prayer for Colleges the Rev. A. J. Alexander, D. D., preached to the students in the Seminary chapel.

The following course of lectures by members of the faculty were given at the special request of the entire student body:

"The Theological Basis of Missions", Dr. Snowden.

"Missions in the Bible", Dr. Farmer.

"History of Modern Missions", Dr. Schaff.

"Organization of Missions in This Country", Dr. Breed.

COUNTRY CHURCH CONFERENCE.

An innovation of Commencement Week was the Country Church Institute held yesterday under the joint auspices of the Board of Home Missions and the Seminary. The Board of Home Missions furnished the speakers and the Seminary advertised the Conference. It was thought wise to have this Conference at the time of year when many ministers come to the city to be present at the Commencement exercises. Fifteen hundred copies of the program of this Institute were sent to ministers of all evangelical denominations residing in Western Pennsylvania, and Eastern Ohio. The following speakers took part in the Conference: Warren H. Wilson, Alva Agee, W. L. Mudge, Henry A. Riddle, Jr., and Matthew B. McNutt. Of these, Mr. H. A. Riddle is a recent graduate of the Seminary. The Faculty was represented by Dr. Breed and Dr. Snowden.

THE NEW ADMINISTRATION BUILDING AND LIBRARY.

It may be truly said that the dedication of this group of new buildings this afternoon is a landmark in the history of the Seminary. Their beauty is generally acknowledged by all competent judges of architecture. More than one visitor has adjudged them to be the most beautiful structures in the City of Pittsburgh. Archi-

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tecturally the buildings are English Collegiate Gothic; everything about them has been made to harmonize with the motifs of this type of architecture. If the members of the Board will take the trouble to examine the doors, the hardware, the lighting fixtures, the furniture, they will note the Gothic motif. Structurally they are steel frame and fire-proof. The front wing contains the administrative offices of the Seminary and five class rooms. In the rear wing there are two large class rooms which have been arranged so that they can be thrown into one and used as an assembly hall where illustrated lectures may be given. In this same wing there is a library equipment which, for beauty and completeness, is not surpassed by any theological institution of this country. There is a beautiful reading room with a capacity for about 3,000 reference books, a cataloguer's room, a librarian's office, a quiet room for members of the faculty and others who wish to conduct researches in the Seminary, and a stack room with a capacity for 165,000 volumes. The stack equipment which is now installed will hold about 60,000 volumes. Of the material equipment of a theological seminary the most important is the library. What laboratories are to a University or a School of Applied Science, a library is to a School of Divinity. We hope to dedicate the building this afternoon, President Thompson of the Ohio State University giving the address, and Dr. Christie making the dedicatory prayer.

I wish to remind the Board of Directors that the group of buildings is still incomplete. The plan which has been adopted by the Board of Trustees includes two other wings, one to contain a chapel and the other a museum of Biblical antiquities and missions and several class rooms.* We are not without hope that before

*At the commencement exercises the President of the Seminary announced that a lady had definitely promised to erect the chapel. The name of the donor was withheld at her own request.

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another year rolls around some definite announcement can be made in regard to additional buildings. Any criticism of the height of the central tower or the unfinished brick work here and there ought to keep in mind the fact that we have only a torso.

THE HOUSING OF PROFESSORS.

The building scheme which has been adopted by the Board of Trustees involves the removal of all the Seminary houses and necessitates the securing of some additional property. It is not necessary or wise just at present to give any details, but it ought to be remembered that this problem involves a policy of the Board. It has always been deemed wise that the Professors live in the immediate vicinity of the institution so that the student body might have ready access to their homes and the Professors might influence the young men by their personalities. The Church has discovered that an absentee pastor does not make a strong, living Church; in like manner, an absentee faculty, visiting the institution for a few hours and living scattered all over the city or in adjacent suburbs, would not lend itself to building up the efficiency of the institution.

FINANCES.

Some items from the Treasurer's report will be of interest to the Board of Directors. The total of the permanent funds and the value of the real estate of the Seminary is \$1,327,043.48. During the past year we have had the following income receipts:

From Investments	\$46,441.82
From Donations to Expense Account.....	504.25
From Contributions	3,368.75
From Donations to Pension Funds	2,050.00
Total Receipts for Operation	\$52,364.82

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The total of expenditures has been \$60,387.88 for salaries, expenses, taxes, etc., making a deficit of \$8,023.06. This deficit should be noted. It is partly due to a reduction in the income from investments, the decrease amounting to \$3,344.35; and provision must be made for this deficit by raising additional endowment funds, for individuals and churches contributed \$5,923.00.

STUDENT LIFE.

The spirit of the student body throughout the year just closing has been most satisfactory. We have every evidence of a genuine, healthy growth in Christian experience. Their devotion to duty has been quite marked and their interest in Missions most remarkable. The student body unanimously requested the members of the Faculty to give a course of lectures on Missions in addition to the addresses by returned missionaries. Under the direction of the Missionary Committee of the Y. M. C. A., students have done regular work in the Rescue Mission on Market Street, in connection with the Associated Charities, and the Presbyterian Hospital, and have also conducted shop meetings. This service is voluntary, and in addition to it nearly every student is engaged in some form of remunerative Christian service such as Settlement Work, Boys' Work, teaching Bible classes, and preaching as supplies. All of this work is under the supervision of the Faculty. Two members of the senior class, Messrs. Ross and Williams, are under appointment of the Board of Foreign Missions.

WARRINGTON MEMORIAL LIBRARY.

During the past year the Seminary has received, under certain conditions which will eventually make it a gift, one of the finest and most complete libraries on Psalmody, Hymnology, and Church Music to be found in this country. The conditions under which Mrs. James Warrington, of Philadelphia, makes this library a gift

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to the Seminary will be formally voted on by the Board of Trustees at their meeting to-morrow, but all her conditions have been met with. It is to be known as "The James H. Warrington Memorial Library; History of Hymnody". A brief description of this library will be of interest to the Board. It contains 9,000 printed books and manuscripts, with 300,000 index slips, with extracts from diaries, biographies, histories, and travel, in fact, anything and everything which throws even the faintest light on the history of Psalmody among English speaking people. It is the most complete collection of books bearing on the subject directly, for it contains English books not found in the British Museum or any of the large libraries of Great Britain, and American books not found in the Congressional Library or any library of this country. I shall take time to enumerate a few of its treasures as described by Mr. Warrington himself.

"SIXTEENTH CENTURY BOOKS: The important editions of Sternhold and Hopkins, as used in England and Scotland. The various editions of the Anglo-Genevan Psalter. The various editions of the French Psalter. The important German and Dutch Psalters and Hymn books. Coverdale, Goostly Psalms, a manuscript copy made for me from the only known copy at Oxford. Tye, Actes of the Apostles. Marbecke, Common Prayer Book noted. The following early psalters:—Seagar, Crowley, Parker, Damon, Utenhove, Buchanan, Hunnis, Wedderburn. Works by Tallis and Byrd.

"SEVENTEENTH CENTURY BOOKS: Ainsworth, The psalm book of the Pilgrims. Wither, Tunes by Orlando Gibbons. Sandys, Tunes by William Lawes, every edition. New Version of the Psalms and Supplement, various editions. Works of Goodridge, Barton, Loredano, Milbourne, Ravenscroft, Prys, Playford, Hunt, Courteville, Ireland, Gaunt.

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“EIGHTEENTH CENTURY BOOKS: Timbrell. Two copies out of four known of this curious book. Each copy differs from the other. Dublin Hymn Book 1749; only copy known. Divine Musical miscellany, 1754; one of the earliest Methodist books, and apparently the only copy; not in the British Museum and writers on Methodist affairs do not quote it. The suppressed Moravian Book of 1754. Works of Triemer, Browne, Watts, Mason, Gawthorn, Patrick, Bishop, Chetham, Green, Hart, Tansur, John Arnold, Samuel Arnold, Stanley, Riley Knapp, Evison, Lampel, Wesley, Madan, Randall, Rippon, Jackson, and many others. The curious and scarce books of the Magdalen Hospital, Foundling Hospital, and Orphan Asylum.

“NINETEENTH CENTURY BOOKS: A very full collection of all the important music books including the works of: (ENGLISH) William Arnold, Cuzens, Tucker, Thomas Clark, Miller, Gardiner, Jacob, Gauntlett, Barnby, Dykes, Chope, Goss, Turle; (AMERICAN) Lowell Mason, Hastings, Woodbury, Bradbury, Root, Kingsley, Perkins, Shaw, Cole, Carr. An unusually large collection of the Sunday School books of the fifties and sixties most of them difficult to procure.

“EARLY AMERICAN BOOKS: Bay Psalm Book. Two imperfect copies but with the music complete. Tufts, 1721, several editions. Walter, 1721, several editions. Psalm singer's necessary companion, 1699. This is not an American book but, being the book which the early Puritans used, and the one which furnished early compilers not only tunes but harmony, it is the key to the subject. I know of but one other copy (in the British Museum) and I only recently secured this one after a hunt running over twenty years. No writer on early American music has known of this book. Cases of Conscience, Boston, 1723. Lyon, Urania, Philadelphia 1761; two copies. Billings, nearly all his works. Dutch Re-

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formed Psalms, New York, 1767. Works of Bayley, Bull, Shumway, Babcock, Fobes, Griswold, Brownson, Jocelin, Read, Benjamin, Maxim, Holden, Holyoke, Law, Stickney, Flagg.

“BOOKS SCARCE AND IMPORTANT: An Office Book, Venice, 1537, contains a curious musical treatise for priests. Tochter Sion, a curious and early Jesuit Hymn Book. Guidetti, Directorium Chori. Treasurie of auncient and modern times, 1613; one of the strange encyclopedias of that and earlier dates. Playford, Harmonia Sacra. Peacham, Compleat Gentlemen. LaTrobe, Collection of music. One of the most important collections of music in score in six volumes. Travels through twenty-six counties in England in 1634; English and Scottish Presbyterian Eloquence; two scarce books of scurrilous satire. Dyce, Common Prayer Book and Psalter. This beautiful edition with the appendix, not usually obtainable. Overtures to sixty of Handel's Operas and Oratorios. Some fine specimens of the beautifully illustrated poetical books of the sixties. A class of books very much sought for now. The principal English and American books relating to the controversies about the singing of hymns and the using of instrumental music in worship; some of them being quite scarce. An unusually complete collection of Methodist, Roman Catholic, and Moravian books. The principal books relating to ballads, songs, drama, etc., such as the works of Ritson, Headley, Percy, Chappell, Rimbault, Sharpe, Collier, Warton, Ramsay, Motherwell, Pinkerton, Mantzius, Chambers, Hastings. A large number of song books, early and modern, including a long run of the French Almanach des Muses. Some important sheet music: First edition of Lowell Mason's Missionary Hymn; First American edition of Home Sweet Home; A'Becket's original edition of Columbia the Gem of the Ocean; the works of early American composers such as Carr, Pirrson, etc.; original edition of war songs, North and South. All the

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principal lectures, sermons, magazine articles, etc., on music."

A few years ago Prof. Walter H. Hall, of New York City, wrote of the Library:

"The collection as a whole is distinctive and important. It would prove a valuable addition to any library which includes in its scope the history of English and American people through the medium of Psalmody, ballads, folk song, and the like.

"The collection has a wider scope than that generally conveyed by the idea of a musical library. Books on allied subjects, many of them rare, are numerous and represented, and by a system of indexes the location of rare books not yet included in the collection is indicated. There are manuscript copies of the essential features of many rare books, with full descriptions as to where the complete originals may be found. Some of the subjects are also treated in a collection of French, German, and Latin books, which also includes rare editions. Books on general subjects are widely represented.

"I confess to having gone to Philadelphia more or less skeptical on the subject, but am now convinced that should any library secure the collection, the music department would possess an important library: and in the event of a school of church music, its value would be almost inestimable. I would add that the nature of the collection would necessitate the services of Mr. Warrington, as I can hardly see how the work could be carried on, at first, without his supervision."

It is difficult to estimate the value of such a library. Mr. Warrington himself estimated it at \$20,000, but one of his business friends says that it cost him between forty and fifty thousand dollars to make this collection in expenditures, aside from the value of the time which he spent in cataloguing it and making indices.

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The entire musical department of this Seminary is a monument to the energy and enthusiasm of Dr Breed.

THE CECILIA THE CHOIR OF THE SEMINARY

This choir, consisting of sixteen voices, is in attendance at the regular preaching service on Monday evenings. In addition they have given three concerts of sacred music during the year, two in the Social Hall of the Seminary and one last evening in the Sixth Presbyterian Church, Pittsburgh. At this Commencement concert, one of the pieces on the program was a motet, "How lovely, Lord of Hosts", written by a Pittsburgher, Mr. T. Carl Whitmer, especially for this Choir and published under the auspices of the Seminary.

The Faculty of the Seminary recommend:

(1) That the degree of Bachelor of Divinity be granted to the following: William Harvey Orr, Earl C. Morgan, Adolph A. Schwarz.

(2) That the following members of the senior class receive the regular diploma of the Seminary:

William Clyde Barnes	Thomas Ruby Meily
John Greer Bingham	John Owen Miller
George H. Cheeseman	David Chisholm Morton
J. Alfred Doerr	John Elliot Ross
James McIntire Fisher	John Angus Shaw
Ralph V. Gilbert	Henry M. Strub
Edward Clair Good	John Robert Thomson
John Allison King	Frederick Stark Williams
Peter Wilson Macaulay	Arthur Whiting Wolfe

(3) That a certificate be granted to Mr. Arthur Edward French.

All of which is respectfully submitted,

JAMES A. KELSO,
President.

May 4, 1916.

**Report of the Acting Librarian of the Western
Theological Seminary to the Board of
Trustees, for the year ending
April 30, 1916.**

Gentlemen:

The Library Report for the year May 1, 1915-April 30, 1916 is herewith submitted.

NEW BUILDING AND CATALOGUE

The progress of the Library during the last twelve months has proceeded largely along the lines for betterment adopted during the year 1913-14, when the new organization was effected. It was then felt that if the Library were to serve the Seminary and community in any satisfactory and efficient manner several new features must be introduced. It was felt that our ultimate goal ought to be to so house and complete our collection, to so modernize its administration as eventually to place it among the better theological libraries of the country. It was hoped, first, that the exceedingly unattractive library building might in time give place to a more inviting and serviceable structure, large enough to allow for expansion and at the same time offering a home for our collection as attractive, at least, as the average public or school library. In this regard it need scarcely be said that our hopes have already been realized even beyond our former dreams. The new building is conceded to be one of the most beautiful in the country and ample provision has been made to take care of the growth of our collection for many generations to come.

Even more pressing at the outset, however, than the housing problem for the accumulated books on our shelves—if that may be—was the absolute necessity for

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a new and modern card catalogue. The old catalogue, which had served the library hitherto, was easily proven to be utterly inadequate and oftentimes useless, many books in the library having failed to find representation in this card list in any way and the entries which had found a place there having frequently been made in a quite unsystematic fashion.

But the urgent need for a new card catalogue is recognized and was dealt with at length in the report for 1914 and need not occupy us in detail at this time. It may be said simply that the lack of a proper clue to the books in our stacks has occasioned us much annoyance, not to say chagrin, as we have at times realized that, because of it, we have been unable to serve visitors, borrowers, or inquirers as we might have done had we possessed a modern card catalogue. It is gratifying, therefore, that here, too, we are able to report that the former undesirable state is gradually giving place to conditions serviceable and modern. The new catalogue, begun in October 1913, grows apace and becomes more and more useful as its content expands. During the year now closing the number of old volumes catalogued was 3,857, while new volumes were entered to the number of 453, making the total number of volumes catalogued for the year 4,310. This involved the introduction of 2,916 new titles and the making of 11,802 new cards, besides 1,546 Library of Congress cards which are printed for the Library of Congress and may be purchased at small cost for many of the books published in America.

Comparing the present report with that made a year ago, it will thus be seen that, to date, the total number of volumes catalogued since the initiation of the work amounts to 11,651.

We have been engaged in catalogue construction now for two and one-third years and the results are eminently satisfactory. About two-fifths of our entire collection has been catalogued and that in the departments most

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commonly in demand. The sections of Church History, Creeds, Symbolics, New Testament Exegesis, Old Testament Exegesis, as well as several other sections, are now completed. It will be kept in mind that, while the work has gone forward, the cataloguer's time has by no means been free from interruption. In fact, the increased use of the library by students and others has made greater inroads upon the time which would otherwise be devoted to catalogue construction. Miss Armstrong's labors are subject more and more to interruption and it will be found, when we shall have removed to the new building, that, if the new catalogue is to continue to grow, increased assistance must be provided. To relieve Miss Armstrong as much as possible during the past year, student assistance has been employed and Mr. Eakin has taken care of certain phases of library routine.

ADDITIONS TO THE LIBRARY

The number of accessions made to the library during the year by gift was 359 volumes; only 31 of these, however, have as yet found a place on the accession book. The large majority of these gifts have come from the libraries of the late Rev. G. W. Chalfant, D. D., and the late Rev. John Launitz. For smaller contributions the library is indebted to Mr. Percy Andreae, Mr. A. L. Gridley, Mr. F. M. Hueffer, Mr. Iyenaga, Dr. M. W. Jacobus, The Japan Society, Sir Gilbert Parker, Miss Jane Rainbow, The Fleming H. Revell Publishing Company, Dr. D. S. Schaff, Mr. D. D. Quinn, Dr. James H. Snowden, Dr. S. G. Wilson, and Mr. E. Maxweiler. We are very glad to welcome such contributions and hope that their number may materially increase.

The number of volumes added by purchase in the last twelve months amounts to 542, making a total number of accessions for the year of 901 volumes, not including current periodicals, pamphlets, or unbound material generally. Among the more important additions from

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this source might be mentioned: Erlich, Randglossen zur Hebr ischen Bibel, 7 volumes; Hermann von der Hardt, Constantiense Concilium, 7 volumes—one of the chief source books for Mediaeval Church History; Thomas Aquinas, summa theologica, 8 volumes, English translation; The International Standard Bible Encyclopedia, 5 volumes; Benedict XIV., Opera omnia, 17 volumes; Wesley's Journal, 7 volumes.

THE LOAN DEPARTMENT

For the first time, we have noted during the past year the number of books loaned to students, faculty, and outside borrowers, and find that the total number of volumes circulated amounts to 1,524, while the largest number in any one month was 240 and the heaviest demands for any one day were 51 volumes. The number of borrowers outside the immediate Seminary circle is gradually increasing and was shown during the year to be 45.

THE WARRINGTON LIBRARY

Arrangements have almost reached completion for the purchase of the library of English and American Church Music, collected by the late Mr. James Warrington, of Philadelphia.* Mr. Warrington, an expert accountant, made the study of Church Music his chief pastime and gathered together during his lifetime all the material of any value published in Great Britain or America dealing with his favorite theme. The collection, now consisting of from 9 to 10 thousand volumes, is well-known in informed musical circles and has often formed the subject of articles of interest to be found in worthy periodicals, while reference has many times been made to it as a unique collection of great value. The Seminary is, therefore, exceedingly fortunate in the acquisition of

*Since the reading of this report all arrangements for the transfer of this library have been completed and it is now housed in our new library building.

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this noteworthy collection, which has been made possible partly for the reason that it was Mr. Warrington's wish that this product of a lifetime of painstaking labor and care should go to the Western Theological Seminary where it might receive the attention and interest of Mr. Charles N. Boyd, and partly owing to the effort of Dr. Breed who has succeeded in interesting devotees of a better worship in song in the purchase by the Seminary of Mr. Warrington's collection. We thus expect soon to have this excellent addition to our library on our shelves where it will be accessible to a public interested in the development of Church Music.

CONCLUSION

This brief review of the activities of the library for the year indicates what has been accomplished. But it reveals a promise also of better things for the library in the immediate future when we shall find ourselves housed in the new building and when the Warrington collection shall have reached us. The realization of these two ambitions of a few years ago is cause for considerable gratification along with the general rejoicing in the Seminary's quickened life and prosperity. But it serves also to foster the hope for other things: a larger endowment for book purchases; a larger fund that may be used for re-binding much of our collection and thereby preserving it; a fund for the purchase of collections of value other than current publications that might serve to complete the sections of the library that are of the greatest significance; a fund also that would enable us to purchase a number of old copies of the Scriptures, illustrating the history of the Bible as far back, at least, as the earliest printed editions; and, finally, a fund that would permit the employment of some much needed library assistance. These are the most outstanding needs of the moment and a consideration of them is earnestly desired.

Respectfully submitted,

D. E. CULLEY,
Acting Librarian.

MAY 5, 1916.

Condensed Financial Statement.

FOR YEAR ENDING APRIL 30, 1916.

Income Receipts.

From Investments	\$46,441.82
From Donations to Expense Account	504.25
From Contributions	3,368.75
From Donations to Pension Funds	2,050.00

Total Receipts for Operation\$52,364.82

Income Disbursements.

Salaries, Expenses, Taxes, Etc.....	\$55,887.88
Pensions Paid During Year	4,500.00

Total Expenditures from Income.....\$60,387.88

Permanent Funds.

	Amount	Invested
Contingent	\$ 177,457.68	\$ 174,314.37
Endowment	194,030.01	188,545.36
Lectureship	3,665.94	2,950.00
Library	31,176.93	30,356.12
Reunion and Memorial	112,280.29	108,532.70
Scholarship	139,969.28	117,668.07
Sacred Rhetoric and Elocution	79,519.30	78,617.33
Church Music	14,527.24	14,500.00
President's Chair Endowment	5,000.00	4,800.00
L. H. Severance Missionary Lectureship	5,000.00	5,000.00
Bills Payable	53,000.00	

The Bulletin of the Western Theological Seminary.

New Administration Build- ing Fund	131,891.01	115,645.54
Real Estate and Buildings ..	262,350.80	327,850.80
Pres. Chair, N. W. Conkling Fund	100,025.00	99,998.75
Warrington Memorial Library	3,250.00	
Chapel Fund	5,000.00	
Annuity Bond Fund	8,900.00	8,900.00
		\$1,327,043.48 \$1,277,679.04

COMMONWEALTH TRUST COMPANY,
Treasurer.

The Graduating Class.

- William Clyde Barnes—A.B., Grove City College, 1913. Pastor, Presbyterian Church, Harrisville and New Hope, Pa.
- John Greer Bingham—A.B., Grove City College, 1905. Pastor, Presbyterian Church, Enon Valley, Pa.
- George Hoy Cheeseman—A. B., Grove City College, 1905. Pastor, Presbyterian Church, Muddy Creek and Unionville, Pa.
- J. Alfred Doerr—A.B., Grove City College, 1913. Pastor, Presbyterian Church, Mill Village, Pa.
- James McIntire Fisher—A.B., Western Maryland College, 1913. Pastor Presbyterian Church, Cameron, W. Va.
- Ralph V. Gilbert—A.B., Grove City College, 1913. Pastor, Presbyterian Church, Atlantic, Pa.
- Edward Clair Good—A.B., Grove City College, 1913. Pastor, Presbyterian Church, Richmond, Rossiter, and Covode, Pa.
- John Allison King—Ph.B., Grove City College, 1913. Pastor, Presbyterian Church, New Galilee and Darlington, Pa.
- Peter Wilson Macaulay—A.B., Franklin College (Ohio), 1913. Pastor Presbyterian Church, Florence, Pa.
- Thomas Ruby Meily—A.B., New Windsor College, 1913. Pastor, Presbyterian Church, Hazelton, S. Dak.
- John Owen Miller—A.B., Princeton University, 1906. Pastor, Presbyterian Church, Lonaconing, Md.
- David Chisholm Morton—A.B., Washington and Jefferson College, 1913. Pastor, Presbyterian Church, Jackson Center, Pa.
- John Elliott Ross—A.B., College of Emporia, 1912; A. M., Princeton University, 1914. Under appointment of Presbyterian Foreign Mission Board to the Punjab Mission, India.
- John Angus Shaw—A.B., Franklin College (Ohio), 1913. Pastor, Presbyterian Church, Colerain, Ohio.
- Henry M. Strub—Elmhurst College, 1905; Eden Theological Seminary, 1908. Pastor, St. Peter's Evangelical Lutheran Church, Spring Garden, N. S., Pittsburgh, Pa.
- John Robert Thomson—Ph.B., Westminster College (Pa.), 1913. Pastor, Presbyterian Church, Glen Campbell, Pa.
- Frederick Stark Williams—A.B., Washington and Jefferson College, 1913. Under appointment of Presbyterian Foreign Mission Board to China. Having been awarded the Seminary fellowship, Mr. Williams will spend the coming year in graduate study.
- Arthur Whiting Wolfe—A.B., Park College, 1911. Pastor, Presbyterian Church, West View, Pa.
- Earl C. Morgan (post-graduate)—A.B., Franklin College (Ohio), 1911; B.D., McCormick Theological Seminary, 1914. 2449 Findlay Ave., Columbus, Ohio.
- William Harvey Orr (post-graduate)—Western Theological Seminary, 1909. Pastor, Presbyterian Church, Hollidaysburg, Pa.
- Adolph A. Schwarz (post-graduate)—Western Theological Seminary, 1913. Pastor's assistant, First Presbyterian Church, Wilkinsburg, Pa.

The Bulletin of the Western Theological Seminary,

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